

June 13, 2010

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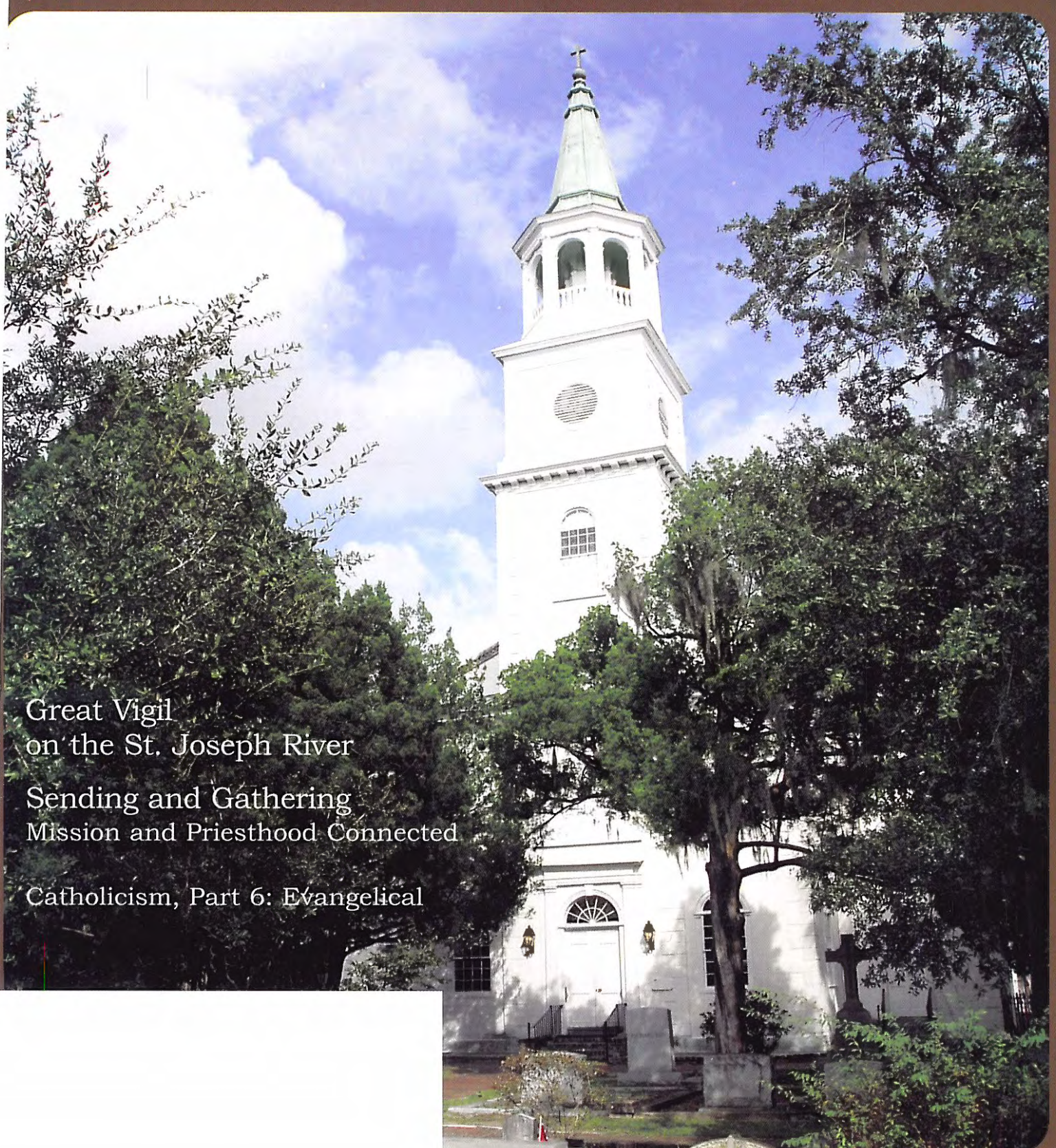
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THE LIVING CHURCH

this week | June 13, 2010



news

- 4 Bishop of El Camino Real
Respects 'Very Key Symbol'

essay

- 9 Great Vigil on the St. Joseph River
BY SUSAN HAYNES
- 15 Sending and Gathering
Mission and the Priesthood Connected
BY MICHAEL NAZIR-ALI

Cæli enarrant

- 20 Catholicism, Part 6
BY CHRISTOPHER WELLS

editorial

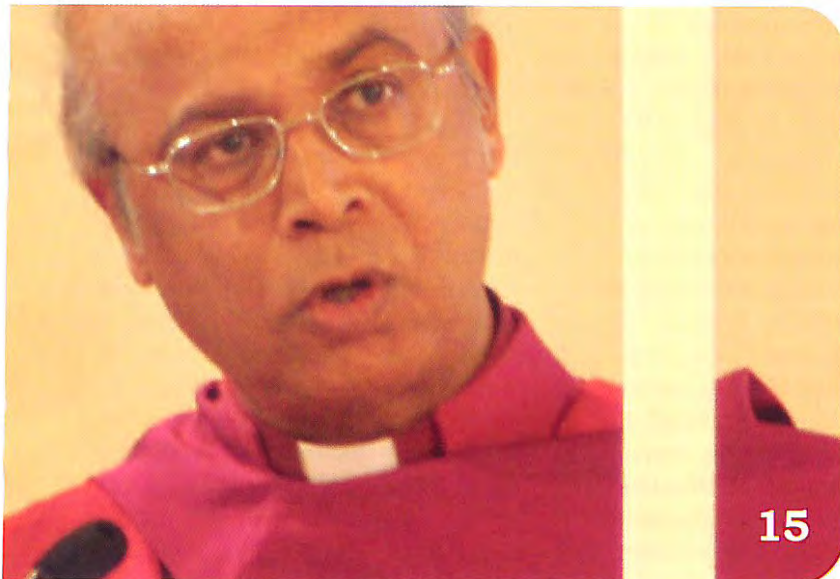
- 21 Lambeth Calling?

books

- 12 The Power to Comprehend
with All the Saints
- 13 Tithing
- 14 Preaching the Atonement
- 14 Preaching from Memory to Hope

other departments

- 23 Letters to the Editor
- 28 Sunday's Readings
- 30 People & Places



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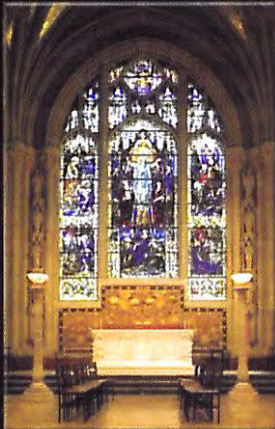
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news



Timothy Roberts photo

Bishop Gray-Reeves (center) did not attend the recent consecration of suffragan bishops in Los Angeles in response to requests from Bishop Mpango (left) and Bishop Perham (right).

**Bishop of El Camino Real
Respects 'Very Key Symbol'**

Responding to requests from two bishops elsewhere in the Anglican Communion, the Bishop of El Camino Real did not attend the consecration of Bishops Diane Jardine Bruce and Mary Glasspool in Los Angeles on May 15.

A friendship began forming among the Rt. Rev. Mary Gray-Reeves and her two brother bishops — the Rt. Rev. Michael Perham, Bishop of Gloucester, England, and the Rt. Rev. Gerard Mpango, Bishop of Western Tanganyika, Tanzania — during the Lambeth Conference of 2008. The bishops formed companion relationships among their dioceses, and celebrated those new ties during a service in September 2009 at Trinity Episcopal Cathedral, San José, Calif.

Bishop Gray-Reeves wrote that her fellow bishops asked her to abstain from granting consent to Bishop Glasspool's election or from participating in her consecration.

"In our system, it is consents that

allow a bishop to be ordained," Gray-Reeves wrote in a letter requested by Louie Crew, founder of Integrity, a nonprofit organization of lesbian, gay, bisexual, and transgender Episcopalians and their supporters. "I consented to Mary's election without hesitation. The laying on of hands makes a bishop, and in other provinces where there is no consent process like ours, this is a very key symbol."

Gray-Reeves wrote that she "did not come easily to the decision of not attending," adding: "But the truth is, Mary and Diane had plenty of bishops to get the job done, and my hands were not needed there on May 15th. They were needed to reach other places and so I did."

Bishop Perham referred to the decision by Gray-Reeves when speaking to the clergy of his diocese on May 6.

"The absence at the ordination of our Bishop Mary, if I may call her

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that, is a considerable personal sacrifice for the sake of our unity and out of respect for our position," he said. "Whatever our position, we need to recognize a lot of pain in ourselves and in those who disagree with us. But my hope is that Bishop Mary's decision will mean that our partnership can move forward unaffected by the strident voices that will be heard internationally and we can go on working away at maintaining and enhancing the unity of our Communion. Certainly that is how I believe our Tanzanian partners have responded to her decision. I ought to add that I have written a personal letter to Mary Glasspool, who is caught in the middle of a controversy that is not of her making and, whatever you think of the ordination on 15 May, she is in need of our prayers."

In her letter, Bishop Gray-Reeves addressed people who believed she made the decision in response to pressure.

"As people have emailed me or blogged their anger and concern it seems that people think I was pressured by my partner bishops," she wrote. "Indeed, they made a request — as did many in the Anglican Communion of our entire church — for us not to consent or consecrate Mary. While listening is an important part of our partnership, we respect one another's autonomy. Hopefully we the body of Christ all make prayerful decisions with one another in mind. You may not like the decision I made, but let me be clear, it was mine to make, not +Michael's or +Gerard's."

Gray-Reeves described her decision as part of her larger ministry of


reconciliation within her diocese.

"The successful ministry of El Camino Real depends on us talking, remaining in a graceful conversation that is transformational," she wrote. "The future of the Communion relies on that same dynamic. An emergent church leader in Seattle I met recently, Eliacin Rosario, said in a conversation I had with him in February, 'Reconciliation requires something of you.' That it does. And the big picture of the work may require different things of different people."

She also stressed her confidence of a warm relationship with her two new sister bishops in the adjoining Diocese of Los Angeles.

"Mary Glasspool and I are friends, having now enjoyed one another's presence immensely at the last

(Continued on next page)



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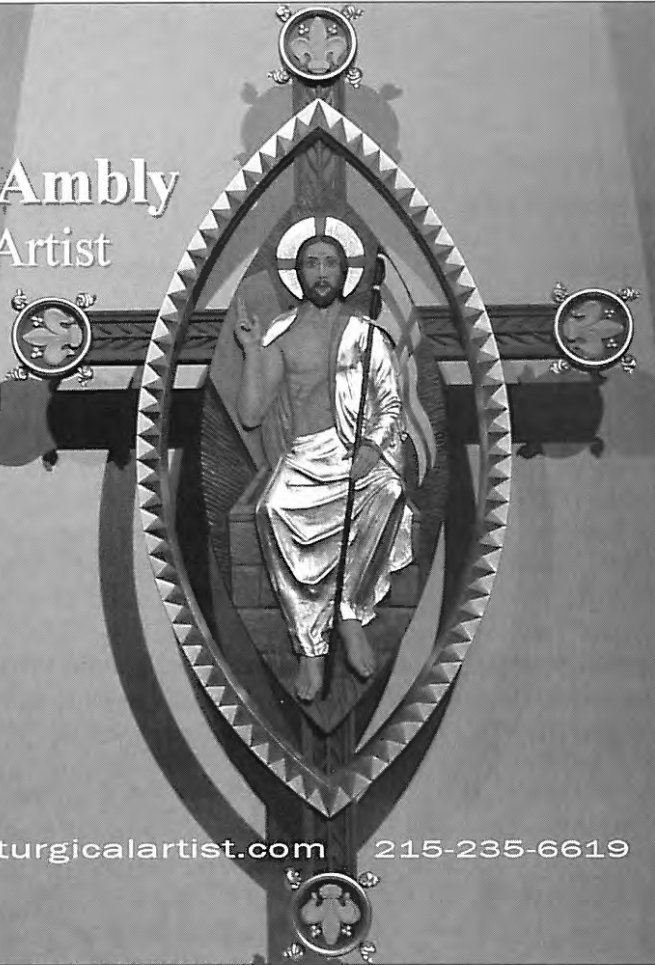
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El Camino Real

(Continued from previous page)

House of Bishops meeting," she wrote. "What a beautiful human being she is! She knows all about my decision making process. She is my sister bishop — as is Diane — with whom I also shared what I planned to do (their elections and consecrations go hand in hand as a matter of circumstance and my not being at one meant I couldn't be at the other). Mary and Diane are graceful women, and we look forward to years of serving together as bishops, crossing our border at least occasionally for lunch!"

Utah Elects Bishop in Two Ballots

The Diocese of Utah needed only two ballots to choose the Rev. Canon Scott B. Hayashi, who was a rector in the diocese in 1989–98, as its 11th bishop.

In choosing Hayashi, who has been canon the ordinary in the Diocese of Chicago since 2005, the diocese declined to elect the Very Rev. Canon Michael L. Barlowe as the Episcopal Church's third bishop openly involved in a same-sex relationship.

Barlowe, canon for congregational ministries in the Diocese of California, ran second on the two ballots among both clergy and laity.

The other nominees were the Rev. Canon Juan Andrés Quevedo-Bosch, rector, Church of the Redeemer, Astoria, N.Y., and the Rev. Canon Mary C.M. Sulerud, canon for deployment and vocational ministries, Diocese of Washington. Sulerud withdrew from the slate after the first ballot.

In a profile distributed before the



Hayashi

UTAH

Ballot	1		2	
	C	L	C	L
Needed to Elect			20	65
Barlowe	10	32	14	33
Hayashi	16	53	20	73
Quevedo-Bosch	8	25	4	22
Sulerud	8	25	4	22

election, Hayashi mentioned his work with other spiritual leaders — including members of the predominant Church of Jesus Christ of Latter-day Saints — while he was rector of Church of the Good Shepherd, Ogden.

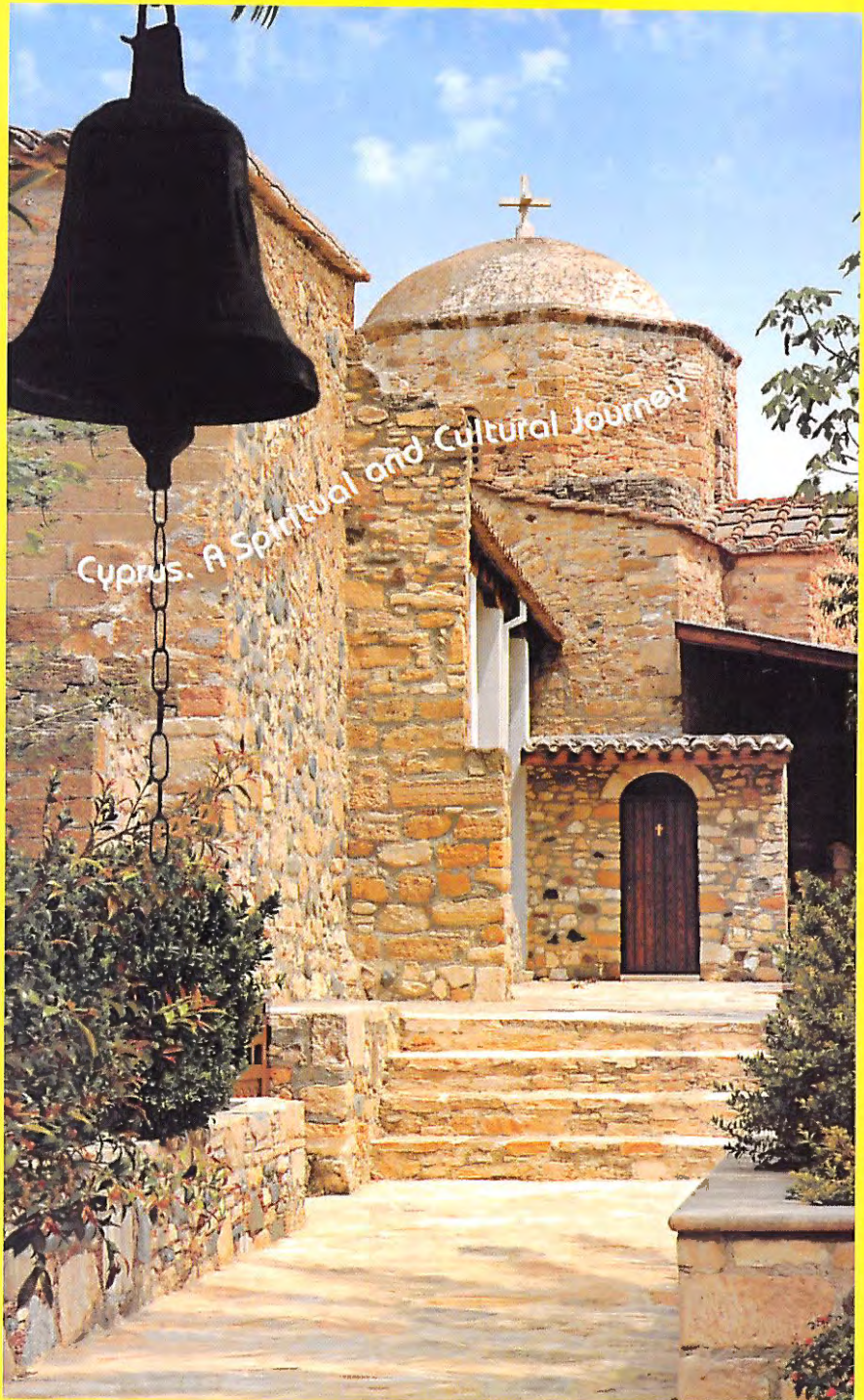
“The Episcopal Church seeks to include people,” he wrote. “This welcome is meant to extend to all people, no exceptions. A unique manifestation of this in Utah is seen in the Christmas Eve services, at which it is not unusual to find that many of the people present are faithful members of the [Latter-day Saints] church. In a time in which a ‘silo’ or partisan mentality has become increasingly established in our world, the Episcopal Church invites people into a community that is life-giving, inclusive, holy, and sacramental.”

Springfield Considers 15 Nominees

A nominating synod for the 11th Bishop of Springfield (Ill.) will have 15 names to choose from when it meets Aug. 6 and 7.

The diocese’s standing committee has announced the 15 nominees on its website. The nominees, including one woman, range in age from 32 to 63. They also cover a wide geographic range; four are from within the diocese, but others are from as

(Continued on next page)



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news

Springfield Nominees

(Continued from previous page)

far away as California, Florida and Massachusetts.

They are:

- The Rev. Canon F. Brian Cox, 60, rector, Christ the King, Santa Barbara, Calif.

- The Ven. Shawn W. Denney, 59, Archdeacon of Springfield and vicar, St. Luke's, Springfield.

- The Very Rev. Beth J. Fain, 58, rector, St. Mary's, Cypress, Texas.

- The Rev. Dr. Desmond C. Francis, 57, rector, Christ the King, Normal, Ill.

- The Rev. Matthew A. Gunter, 52, rector, St. Barnabas, Glen Ellyn, Ill.

- The Rev. Dr. Leander S. Harding, 61, associate professor of pastoral theology and dean of church relations and seminary advancement, Trinity School for Ministry, Ambridge, Pa.

- The Rev. Robert E. Hensley, 59, rector, Grace, Vineyard Haven, Mass.

- The Rev. Robert M. Lewis, 32, rector, Church of the Advent, Dunnellon, Fla.

- The Rev. Daniel H. Martins, 58, rector, St. Anne's, Warsaw, Ind.

- The Rev. Dr. Ladson F. Mills III, 59, scholar in residence, Church of Our Savior, Johns Island, S.C.

- The Very Rev. Dr. Robert S. Munday, 55, dean and president, Nashotah House, Wisconsin.

- The Rev. Dr. Ronald D. Pogue, 62, interim rector, Trinity, Lawrence, Kansas.

- The Rev. Canon E. Mark Steven-son, 45, canon to the ordinary, Diocese of Louisiana.

- The Very Rev. Richard A. Swan, 61, canon missionary, Hale Deanery Team Ministry, Diocese of Springfield.

- The Very Rev. Gene R. Tucker, 63, rector, Trinity, Mt. Vernon, Ill.

After the nominating committee narrows the slate, nominees will

(Continued on page 26)

essay

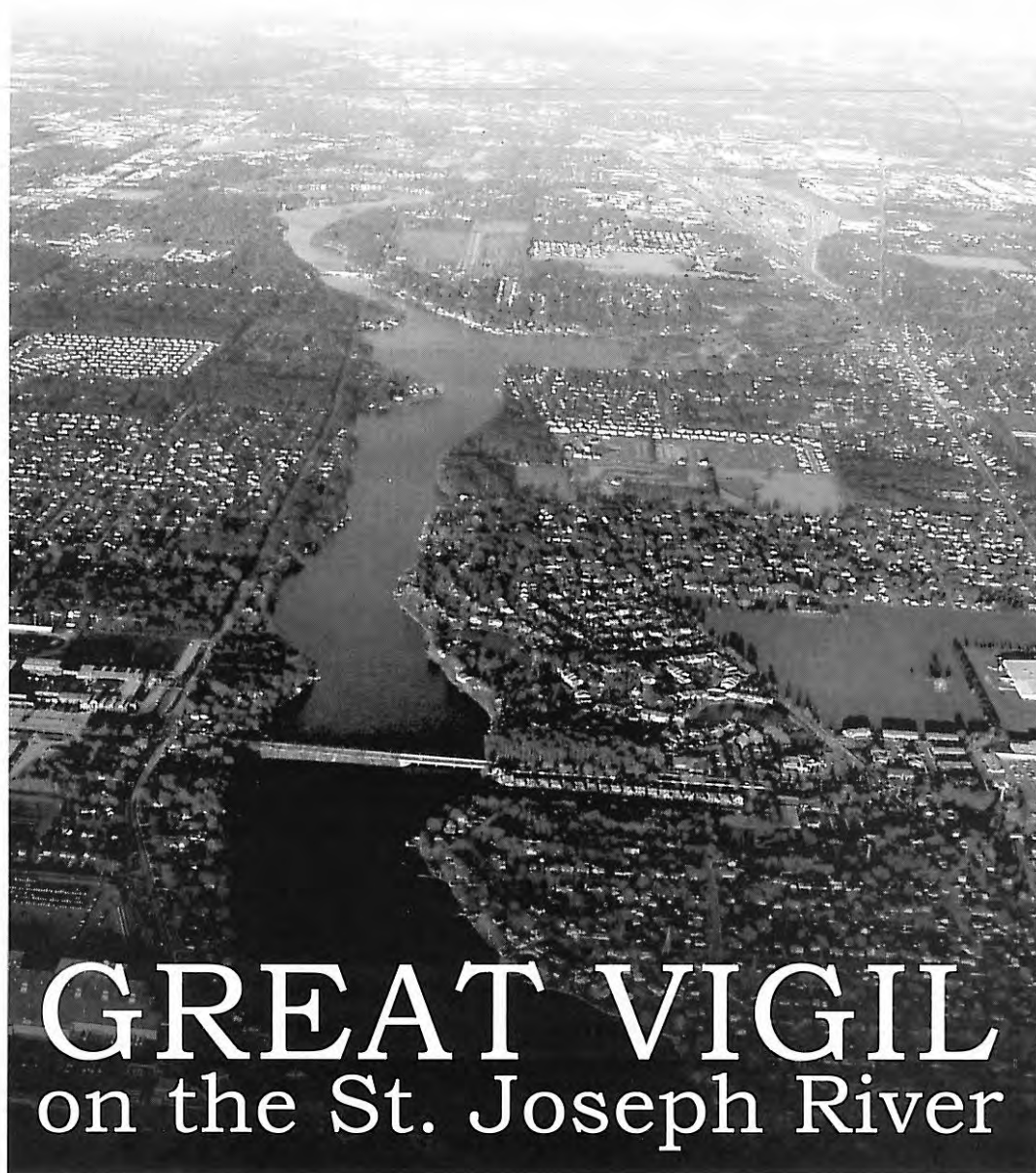
By Susan Haynes

At 7:30 p.m. Holy Saturday, vested in my cassock, I sat at my desk, paused, said a prayer and breathed deeply. Soon the sun would set, and Northern Indiana would be in darkness. It was for the descending darkness that we waited, for when it came, we too would descend as a congregation to the memorial garden behind our church. There, on the banks of the swiftly flowing St. Joseph River, we would kindle the new Paschal fire and recite once again the ancient words of the Great Vigil of Easter. We would claim as our own once again the greatest story ever — the story of our salvation.

I had attended to all the details. In preparation, the other priests and I had walked through the service. We waited now to gather with the others assisting at the altar for a brief rehearsal. As I gazed out my office window overlooking the

garden and river, I noticed three teenage boys running through the garden and into the yards of the neighbor next to us. This was not playful running, but the panicked, furtive running of someone pursued — of someone needing to hide. “How odd,” I mused. “I wonder what mischief they have gotten into.”

Again, turning to the reality of my impending service, I dismissed the boys from my mind and rose from my chair to head to the rehearsal. As I did, Fr. Michael Cover appeared in the door of my office with a man dressed in a Department of Natural Resources hat and shirt. The DNR officer needed to make a 911 call because he had seen a girl in the river. In one motion, I handed him the phone receiver and dialed the number. As he spoke with the dispatcher, I learned that he had happened upon five boys surrounding a teenage girl on the banks of the river. The boys had scattered upon seeing him, and suddenly this girl had fallen into the river just east of the Cedar Street Bridge. Our



GREAT VIGIL on the St. Joseph River

The St. Joseph River runs through Mishawaka, Ind.

church is the first property just east of the bridge.

As he hung up, I came around my desk and said, “Is she still in the river? We have to go help her.” He and Fr. Michael followed me out of the back door of my office and down the steps into the memorial garden. In the garden I encountered my husband, who was laying the kindling for the Paschal Fire. Expecting that his past training as an EMT would help, I motioned for him to follow me. My eyes scanned the waters as I ran to the river bank. I saw nothing. Fear rose within me. The current was swift, and it had been only a couple of weeks since ice had flowed on the river. The dam was just a few blocks away, and I knew that anyone in the water would be quickly overcome by hypothermia and swept over the dam.

“There she is!” yelled the DNR man behind me as he pointed toward the far corner of our property. Then I saw her. She was holding onto the trunk of a tree that had fallen from the river bank into the

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river. Lying flat on the trunk, she was trying to pull herself onto the bank. Her progress was labored and pained. She wasn't going to make it. I sprinted toward her, taking in her struggle to pull herself up the trunk and the fact that she was dangling precariously over the swirling, swiftly flowing waters.

As I reached the bank and stood over her, I froze, not wanting to startle her lest she lose her grip. Just at that instant, I watched in horror as she lost her equilibrium and her body rolled completely off the tree, back into the swirling water, her hands still gripping the trunk. In that moment she saw me. Our eyes locked, and what I saw will remain forever

jumped. . . . Maybe I fell." She stammered. I noticed that her lips were blue and that she was shaking violently. "Never mind," I said, putting my arms around her wet, shivering shoulders. "You are safe. We will take care of you." She looked at me and asked me if I was a nun and if my husband and Fr. Michael were angels. When I explained that she was at a church, she seemed stunned and started to cry.

"We need to make her warm," I said. Fr. Michael quickly wrapped his suit jacket around her. Then he and my husband ran into the church and came back with a plastic tote full of warm fleece blankets which on Sunday mornings swaddled our church babies in the nursery. By the time the paramedics and police



"Hang on!" I cried.
 "Help is coming! Don't let go! Help is on the way!"

burned into my memory: utter despair and resignation. I knew she was on the brink of letting go of the trunk and allowing the current to carry her away.

"Hang on!" I cried. "Help is coming! Don't let go! Help is on the way!" I scrambled down the bank, slogging in my cassock through mud and ice cold water. "What's your name?" I yelled out in an attempt to keep her engaged and attentive. "Rachel," she said. "Hi Rachel," I replied, trying to sound calm. "My name is Susan. Hold on. We're going to get you out of there."

The DNR man, not hindered by a cassock, sprinted past me and reached her first. He hooked his arms under hers and began dragging her toward the river bank. When I reached her, I extended my hand, which she immediately grabbed. She was wet and cold — bone cold. By then my husband and Fr. Michael had reached us. Together the four of us supported her and walked her to a nearby bench in the garden.

"How'd you get in the river, Rachel?" I asked. She gave a confused reply: "They pushed me. . . . No, I

arrived, we had Rachel completely swaddled as well. Then we spent time trying to soothe her — Fr. Michael behind her holding her up and me in front with my hands on her shoulders. She cried for her father, and said how much she loved him, how she didn't want to disappoint him.

And then, as quickly as she had appeared in our lives, she was gone. The paramedics took her to the ambulance. Just before they drove away, one emerged from the vehicle and gave me a pile of cold, wet fleece blankets. I stood in the parking lot holding them and watched her leave.

The sun had now set and darkness surrounded us. A few police lingered in the parking lot. I realized that the DNR man had left; I had never even learned his name. But it was time — past time — to start the Vigil. I approached the policemen and told them that we would now all be going down to the garden to begin the service. They were welcome to stay, but if their work was finished, they also should probably go.

"We need to celebrate the Great Vigil of Easter," I

explained. "It's the one night of the year that we start in the garden down by the river." As I turned to walk away, still carrying the wet blankets that had cradled Rachel, I mused, "Celebrate the Great Vigil of Easter? We have just lived it!"

I continued to contemplate this a few minutes later. My muddy, wet cassock was covered by an alb and stole, the fire was kindled, the Paschal candle was lit and the words were proclaimed:

"Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death."

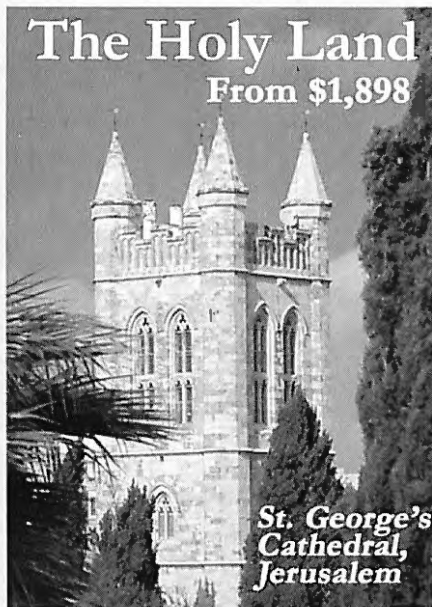
The words rang out over the crackling of the new fire and I contemplated Our Lord. *We share in his victory over death.* We all do. As I focused on Jesus, I remembered Rachel's look of utter despair when her eyes met mine, barely hanging on in those swift waters. I remember my own despair when I first encountered the eyes of Jesus, when he stood over me and saw me barely clinging to life in the midst of my own swirling turmoil of self-will and poor choices. How did you get in the river? "Never mind," Jesus says, extending his arms to take me, to take us all, in; to keep us safe; to swaddle us in the warmth of his heart where we can rest until we are completely and totally his.

Now, whenever I celebrate the Great Vigil of Easter, I will remember Rachel. In fact, in a sense, she will be there with me. For as surely as on that night Jesus passed over from death to life, in his name the Church was there to help Rachel do the same. Alleluia! Alleluia! Alleluia!

The Rev. Susan Haynes is rector of St. Paul's Church, Mishawaka, Ind.

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The Power to Comprehend with All the Saints

The Formation and Practice of a Pastor-Theologian

Edited by **Wallace M. Alston, Jr.**, and **Cynthia A. Jarvis**. Eerdmans. Pp. 384. \$34.
ISBN 978-0-8028-6472-7.

Lamenting the decline of the clergy is as old as the Church itself. In the 4th century, St. Jerome complained about the idiocy of the younger generation who were introducing newfangled devices called “candles” into the Easter Vigil rather than traditional oil lamps. In 1885, the newly appointed Bishop of Lincoln was informed that his clergy “could be divided into three categories: those who had gone out of their minds; those who were about to go out of their minds; and those who had no minds to go out of.” As late as the 1950s, the novelist Rose Macaulay wrote, “I rather wish the rising generation of clergy were more intellectual; so many seem rather chumps.”

Snobbery and crankiness aside, it is fair to suggest the quality and character of the majority of the clergy in any generation reflect the training they receive and the tenor of their times.

A new collection of essays by pastors of the Reformed and Lutheran traditions, *The Power to Comprehend with All the Saints*, takes the view that the contemporary Church has been let down by its theological colleges. The root of the problem, it argues, was that beginning in the 1960s the colleges lost sight of both the theological tradition of the Church and the parish communities whose clergy they were training. The result was a crisis of faith in the clergy that drained the life out of the parishes they went on to serve.

While the book is unmistakably Reformed in outlook (Karl Barth and Dietrich Bonhoeffer are quoted endlessly while St. Augustine merits scarcely a passing how-do-you-do), it has much to say to Anglicans: indeed it is striking how much the experience of the Protestant churches has in common with our own.

The contributors take aim at conservative move-

ments within the Church as well as liberal ones: the “de-traditioning” tendencies of seeker-sensitive and purpose-driven churches are seen to be both a symptom and a contributing cause of the current crisis of theological and biblical illiteracy. Some of the essays are bracing if waspish. “On not Offering Psychological Banalities as God’s Word: A Reformed Perspective on Pastoral Care” takes no prisoners.

This collection is strongest in its reflections on how clergy are trained, the difference a good theological formation can make in a pastor’s ministry, and the challenges of ministering in an age when “theology ... lives on the margins of the secular culture, the margins of the academy, and the margins of the Church.”

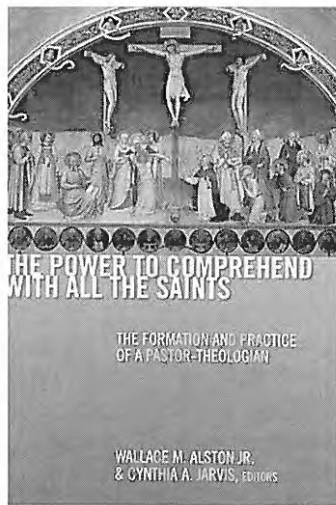
There is gold to be mined here. I had never before read a modern essay on the influence that a holy and accessible theological teacher can have on his students. Another chapter offers sound advice from improbable sources, among them Justice Antonin Scalia on what constitutes a good funeral sermon. Many of the essays are attentive to the spiritual struggles of pastors and encouraging about how doubts can be put to good use. One felicitously quotes

W.H. Auden:

He is the Way
Follow Him through the land of Unlikeness
You will see rare beasts, and have unique adventures.

In all, this volume makes a convincing case for the joy of pastoral ministry in the service of the Lord of the Church. It will be of interest to clergy and theology teachers alike.

(*The Rt. Rev.*) *Anthony J. Burton*
Dallas, Texas



Tithing

Test Me in This

By **Douglas LeBlanc**. Thomas Nelson. Pp. 176. \$17.99. ISBN 9780849900952.

With *Tithing: Test Me in This*, a recent installment of The Ancient Practices Series by Thomas Nelson publishers, Douglas LeBlanc takes the reader on “a journalist’s pilgrimage.” This journey offers twelve witness accounts of the spiritual effects of tithing. Christians of various denominations and a Jewish rabbi give testimony. LeBlanc is a journalist, not a theologian. His book offers no Scriptural exegesis, nor a hermeneutic of tithing. He succeeds in taking the reader on a vivid pilgrimage but admittedly makes no authorial attempt at theological reflection to conclude the journey.

In most Christian denominations, stewardship ordinarily means tithing. In the current Roman Catholic idiom shaped by the U.S. Catholic Bishops’ Pastoral Letter on stewardship, it explicitly does not mean tithing. The Roman Catholic emphasis is on stewardship as a way of life. Money, and our use of money, is considered to be a reflection of stewardship.

As a result, there is an unresolved and largely unaddressed tension between the theology of the pastoral and the concrete financial responsibilities of discipleship. (For a theological critique of Roman Catholic stewardship, see chapter five in Kelly S. Johnson, *The Fear of Beggars: Stewardship and Poverty in Christian Ethics*, Eerdmans, 2007).

By contrast, the relationship of stewardship and tithing implied and articulated by *Tithing* is precisely the opposite. According to these tithers, giving is not an expression of one’s stewardship; giving is the starting point for it.

Somewhat curiously, the collection concludes with an epilogue about Monsignor Thomas McGread, a pioneer of Roman Catholic stewardship. McGread’s testimonial asserts that in stewardship the main thing is time. After nearly five years as the stewardship coordinator for a Roman Catholic diocese in Canada, I find *Tithing*’s direct, authentic, and unselfconscious treatment of tithing not only refreshing but also effective in integrating financial giving with the broader view of stewardship.

Instead of presenting tithing as a by-product of stewardship, the Orthodox couple, Gregory and Frederica Mathewes-Green, describes giving as a muscle of “God-likeness” that develops through use. Similarly, John and Sylvia Ronsvalle, who run empty tomb, inc.,

subsume time and talent within money. They argue that “our money is us” because money is “our stored time and talent.”

A cursory read of *Tithing* might suggest that the testimonies fall prey to a common pitfall of the genre: because I tithed, God has blessed me. This line of argument is needlessly damaging to the people who tithed yet still await their reward. Similarly, when speaking about giving, it is common for givers to justify their decision as a response to need. Many of the testimonies in this collection do speak about the commission to service and charity.

However, the approach to need and the accounts of blessing are repeatedly couched in terms of relationship. What becomes clear as the reader travels the trail of *Tithing* is that habitual giving has changed the relationship each witness has with the material world, with their family, with the Church, with the poor, and most importantly with God. Along the way, the reader herself is transformed as she sees how tithing is the training wheel for understanding more honestly the relationship of the human person with God.

For pastors, *Tithing* can help with preparation for preaching. Not just a source for stories, *Tithing* challenges the preacher to live more fully the message and benefit of this ancient practice. Indeed, one cannot convincingly explain or demand the tithe unless one lives it. For small group study and reflection, the interviews not only explain but also inspire. Moreover, they warmly invite the reader to consider her own story.

All its merits and insights notwithstanding, the book seems unfinished. After a faith-filled pilgrimage, the reader longs for the trip review, a theological synthesis to provide a comprehensive snapshot of the spiritual riches of tithing. If LeBlanc felt unqualified to write such a conclusion, a collaborator should have been invited to do so. An index to the Scriptural references throughout the work would also have been helpful.

Finally, as a pastoral minister, this reader would have appreciated the enrichment of each chapter with a simple discussion guide to help individuals and small groups assimilate the testimonies and begin taking their own communities on a pilgrimage of local stories.

*Simone Brosig
Calgary, Canada*



Preaching the Atonement

By **Peter K. Stevenson** and **Stephen I. Wright**. Westminster John Knox Press. Pp. 224. \$24.95. ISBN 9780664233280.

Recently I listened to a retiring bishop deliver a swan song. Among his points in this retrospective, which highlighted the challenges facing the Church as we move into an uncertain future, was the manner in which preaching today shies away from substantial doctrines.

I suspect he would number the atonement among these. If we address it at all we prefer mushy generalities about Jesus dying for us, rather than wrestling with the essence of his sacrifice. The meaning of Jesus' death is challenging both to understand and to communicate in a post-Christian world whose spiritual and cultural furniture is in the process of being radically rearranged.

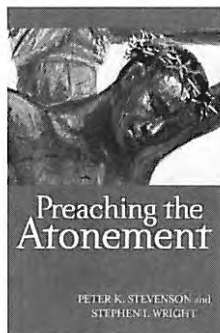
Seminary teachers Peter Stevenson and Stephen Wright, one Baptist and one Anglican, have produced this extraordinary resource for preachers who are determined that their parishes will be more than an inch deep theologically. One caveat: as excellent as *Preaching the Atonement* is, be prepared for the significant demands it makes.

In the 40-plus years I have been ordained I have never before come across a book on preaching quite like this. Each of its ten chapters focuses on a passage from the Old or New Testament, beginning with theological commentary. Then comes a sermon by an American or English preacher built round that text, and finally a brief analysis of the interrelatedness of Scripture, sermon, and congregation.

Perhaps this book should be

called a master class in preaching, because it skilfully weaves homiletic theory and practice, shedding light on various facets of the atonement's richness. The authors do not consider meaty theology beyond the average congregation's reach, but rather explore how notions that seem jarring to contemporary culture can be brought alive for today's Christian. I found the chapters dealing with the Suffering Servant of Isaiah 53 and the sacrificial theology of Hebrews 9 particularly helpful.

At the outset we are told that "preaching is a communicative act which is rightly addressed to a specific congregation against a specific cultural backcloth." What then gets driven home is the importance of



mastering the text, understanding the listeners' cultural and social environment, and addressing the nub of the passage in that light. This makes profound demands upon preachers' intellects, as well as their creativity and imagination. Parish

priests are not allowed to excuse themselves from immersion in Scripture, in the commentaries, or in substantial works of theology.

Here is an opportunity to critique our own preaching in the company of two astute theological minds who believe passionately that meaty biblical proclamation is vital to the congregation's health. Expect the book to stretch you, read slowly and reflect rather than trying to digest too much at once. Approach *Preaching the Atonement* as a homiletic master class, and you will come away enriched as well as better equipped for the ministry of proclamation.

(The Rev.) *Richard Kew*
Cambridge, England

Preaching from Memory to Hope

By **Thomas G. Long**. Westminster John Knox. Pp. xv + 152. \$19.95. ISBN 978-0-664-23422-5.

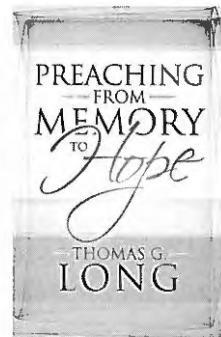
The five essays in this collection from one of America's finest teachers of preaching address reasons why contemporary American sermons often fail to start with memory and conclude with hope.

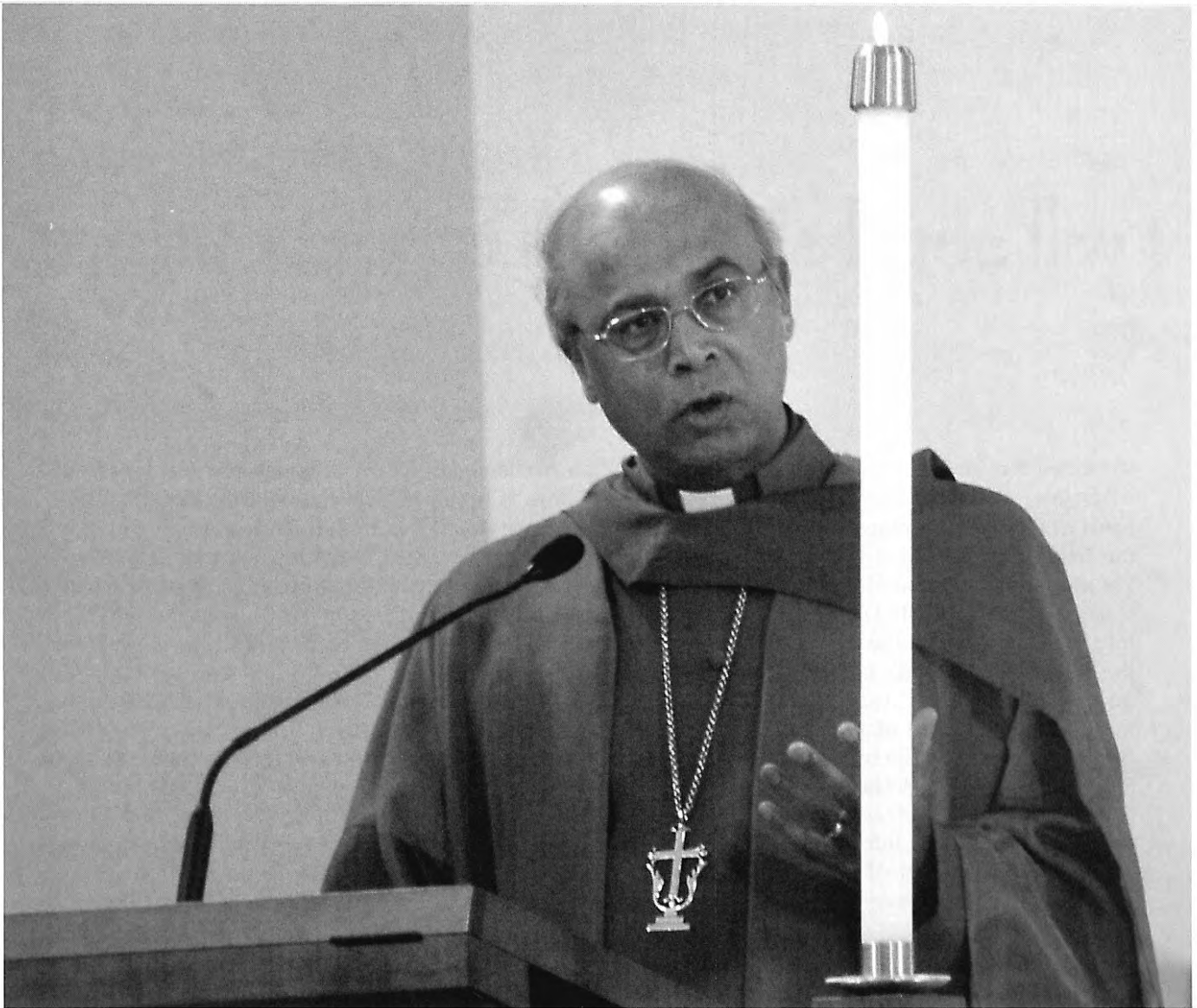
Narrative preaching has dominated the field for a half century, and remains essential, but is frequently practiced in ways that fail to communicate the gospel. Many sermons are loaded with conventional wisdom about personal problems, but do not testify to a God active in this world and able to disrupt our lives. Gnosticism, which the author defines carefully, flourishes in numerous pulpits and pews, but must not be confused with the Christian message.

Long cites Marcus Borg as a prominent example of contemporary gnosticism and gently dismisses him as one more Scripture scholar who portrays Jesus as a reflection of his own concerns.

The final essay addresses eschatology and proclamation. Here, as elsewhere in this collection, Long not only exposes problems but also recommends remedies: "Like the risen Christ himself, preaching is a word from God's future embarrassingly and disturbingly thrust into the present, announcing freedom in a time of captivity, the gift of peace to a world of conflict, and joy even as the lamenting continues."

(The Rev.) *Charles Hoffacker*
Washington, D.C.





Shawna Collins photo

Bishop Nazir-Ali preaching at Nashotah House on May 20.

Sending and Gathering

Mission and the Priesthood Connected

By Michael Nazir-Ali

I've been learning new names during these last few days [at Nashotah House]: Jackson Kemper, of course, whose commemoration it is today, and James Lloyd Breck. What has intrigued me about them is that they thought about mission, they thought about priesthood, and they thought about these two things together. For those who are entering holy orders as deacons and then as priests, it is very important to see mission and priesthood together.

(Continued on next page)

I will send survivors to the nations

(Isaiah 66:19)

(Continued from previous page)

Mission, as you know, comes from the very heart of God's self. Creation is the emptying out, the first emptying out if you like, of God's love. Yet already in the creation of the beautiful yet fragile world we see that God is making his plans for the redemption of the world, for its saving. In the Bible we find God's mission expressed in so many different ways. Apart from its expression in creation you have at the very beginning the calling of Abraham: the beginning of the story of his special people. Somebody said to me as I came in with my briefcase, "Bishop, whenever I see you with your briefcase in any part of the world I am reminded of the biblical saying, 'A wandering Aramean was my father.'" Indeed, to be on the move is part of God's vision. God called his special people in the person of the patriarch Abraham, but he called them for the blessing of all the nations.

The particularity of the call is therefore related immediately, in the Bible and always so, to its universality. As God calls this special people, sometimes — quite often, perhaps — against their will, we find that in spite of themselves, the people of Israel are a testimony to God's righteousness and to God's glory, sometimes amazing themselves.

The story comes to a focal point in those wonderful servant songs that are found in the book of Isaiah, the gospel within the older testament. The servant certainly is called to a ministry to Israel but can never be identified with this people because what he is about, and what he proclaims, is for the far island. It is for the furthest corners of our world: a light, indeed, to enlighten the nations. But in the last chapter of the book of Isaiah, chapter 66, we have a departure, something genuinely new about mission in the older

testament. (Don't let anyone ever tell you that there is no mission in the older testament.) It is not Abraham; it is not God's ancient people, the people of Israel; it is not even the suffering servant of God. It is people who have been taken from the nations — survivors, the rescued, the redeemed — and are sent back to the nations as missionaries.

Throughout the Bible there is what you might call a centrifugal aspect to Christian missions, the going out, and the centripetal, which is the coming in, the bringing in: the nations streaming to the mountain of YHWH. This is what is happening in Isaiah, and this dual understanding of missions is very important for the Church.

Then there is something even more significant: These missionaries who are sent out and who gather in are also called by God to be priests and Levites. In Hebrew terms this is almost unthinkable. Those who have been rescued from the nations are now chosen by God to be his priests. This is another new thing in this chapter. Isaiah 66 is the crowning point of Old Testament thinking. We must say that all that the older testament has to say comes to a climax and is completed in the person and work of Jesus Christ. He is the eternal high priest in whom all ideas of priesthood are fulfilled and, indeed, transcended. What he has done is unique and unrepeatable.

We find St. Paul picking up this idea already found in Isaiah when he speaks of his apostolic work as being a minister of Christ Jesus to the Gentiles in *the priestly service* of the gospel of God. If people tell you that there is no reference to a ministerial priesthood in the New Testament this is quite a good passage to begin a discussion with them: the *priestly* service of the gospel of God. "Once, only once, and once for all his precious life he gave, but what he never can repeat

he sets forth day by day." That is not just true of the Eucharist but also of priesthood.

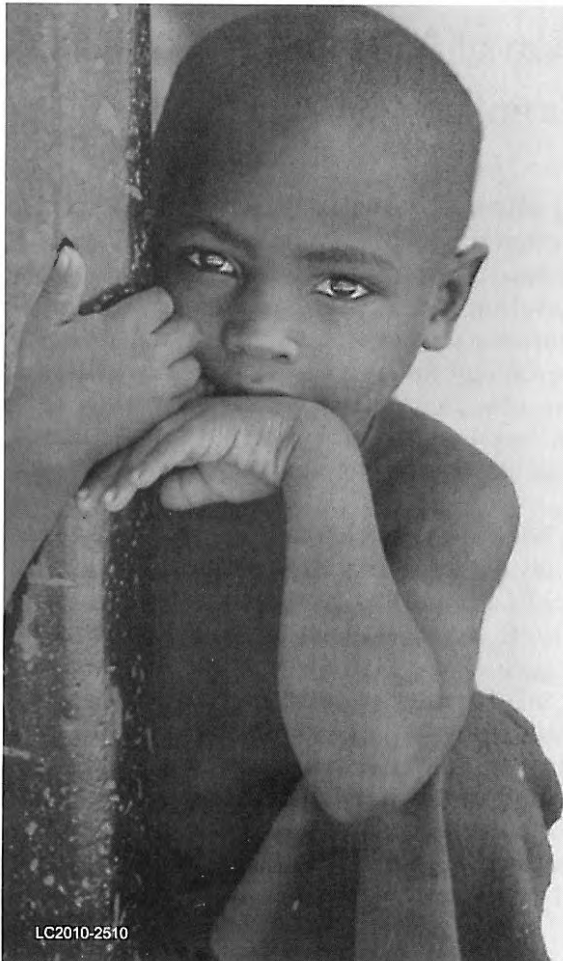
Of course the priesthood of Christ is unique, but, as in the prophecy in Isaiah so in Romans, we find his priestly work shared by the apostolic band and later by those who have been called by that apostolic band. They continue the work of the gospel to serve the priesthood of Christ on the one hand and on the other the priesthood of the whole people of God. It is the priestly service of the gospel of God, so the priestly service is about the good news. It is about God's plan for his world, God's rescue of his world. It is about creation and it is about salvation. It is the priestly service of the good news of God.

But what is this service? What does it do? What does it achieve? St. Paul says: "So that the offering of the nations may be acceptable, made holy by the Spirit who is holy." This can be understood in two ways. It can mean that our work of mission among the nations of the world is itself offered up to God as being brought before God. I am sure Paul has that in mind. But it can also mean that the nations themselves are enabled by the gospel to make their offering. That brings us very close to the centrality of the Holy Eucharist to the life of the Church: to enable the nations to make their offering of what God has already given.

The offerings of the nations may be made acceptable, made holy by

the Holy Spirit. That means that the Holy Spirit, as we make our offerings to God, joins them with the offering of Christ. That is what it says toward the end of the letter to the Hebrews. As we go out to suffer with Christ it is by him and in him and through him that we can make our sacrifice of praise and thanksgiving, of giving and receiving, of knowing Christ and making him known. I hope that those who are beginning their priestly ministry, or are continuing it, will think of themselves as chosen from among the nations as priests for this priestly service of the good news of God. As they engage in this mission, as they continue to engage in the mission that was Jackson Kem-

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per's and James Lloyd Breck's vision, they bring the nations to the altar of God.

There has always been a question: Is it the Church first or mission first? I noted that Jackson Kemper was a missionary bishop. In your citation [for my D.D.] you said that I was for some time the head of the Church Mission Society. There was a great dispute between evangelicals and Anglo-Catholics in the 19th century about whether bishops should come after a church has been started or whether bishops could precede the planting of a church. Of course it would be highly undesirable to have bishops without a church, but that has happened. On the other hand, it is sometimes necessary for the fullness of the Church in the person of the bishop to be present so that the church can gather around the bishop.

I have seen that, lately, provinces that have created missionary churches have actually been of evangelical tradition, such as the Province of Nigeria. Still there is a tension between Church and missions: which is first? We should be clear, whether we

have missionary bishops or not: where there is a ministerial priesthood a church should also be there — whether already there for the priesthood to serve, the priesthood of the whole people of God, or whether that priesthood brings the church into being.

There is also here the question of culture and of communion. These missionaries in Isaiah go out to the furthest corners of the world to different countries, languages and people. For us, as we exercise our priesthood, this question of culture and communion is absolutely central. I was so glad that my fellow recipient of an honorary degree today, Bishop Gregory [K. Kerr-Wilson, Bishop of the Diocese of Qu'Appelle, Canada], spoke so movingly of his engagement with cultures in his diocese. This is the proper way to relate to a people's culture, because it is about the breadth of engagement and the depth of understanding of a particular culture. This is not taking a minority view on some fashionable issue and pretending that is an engagement with cul-

ture. With culture and communion, as we proclaim the gospel we must take people's culture seriously. As we enable the nations to bring their offerings to God they must do so in ways that are appropriate to them.

Anglican Catholics have been better at this process of enculturation than Anglican evangelicals. In many parts of the world — in Southern Africa, in the Pacific nations, and, as we have heard here, among the first nations — Anglican Catholics, because of their sensitivity to symbol and language, have been better at this process.

But enculturation has to be principled. It cannot compromise the nature of the good news itself, of God giving of himself in creation and redemption, of how he has revealed himself in mighty act and mighty work. It cannot compromise the nature of the sacrifice of Christ that makes us once again

There must always be a real connection between the canon of faith and the continuity of the apostolic ministry.

friends with God, turns away God's anger from our rebellion and sinfulness, and begins a chapter, a new chapter, in the story of humanity. No kind of enculturation can compromise the gospel itself. Enculturation should be such that it does not make it more difficult for me to have fellowship with you. For my church to have communion with your church we must each recognize in the other authentically the gospel and the Church of Jesus Christ.

And what is the gospel that is preached? There must always be a real connection between the canon of faith and the continuity of the apostolic ministry. Evangelicals have often emphasized the importance of the Scriptures as the norm of that canon, or the rule, of faith. Catholics have often emphasized the importance of the continuity of a ministry of authentic teaching. We need both because the authenticity of the teachers, the continuity of apostolic ministry, is about the defending and the saving and the upholding of the deposit of faith. I hope that those who are now engaged in

their own ministerial priesthood will remember to keep these two aspects of the Church's life firmly together.

Finally, we have to be careful that we do not have a form only of godliness but lack the power thereof. I am so impressed with the way liturgical occasions have been organized in the Episcopal Church — it is wonderful to behold. But however grand the occasion might be, however wonderful the music, if the gospel is not there at the heart of it then it is all empty. It is right for you to learn not only how to preach, but how to celebrate the sacrament, how to order the worship of God's people, how to bring beauty and color and music to that worship, but it is all for the sake of serving the gospel.

Be very careful of people who say you can have authentic Anglo-Catholic theology or authentic evangelical theology or liturgy or worship without the gospel. A very well known scholar, who I shall not name, in England said on one occasion: "When Protestants lose their faith, they lose everything. But when Catholics lose their faith they still have the liturgy." That is not so because, after all, the liturgy is the expression of our faith. *Lex orandi* is indeed *lex credendi*. I hope that you, as faithful Catholics and evangelicals, express fully that relationship.

The Rt. Rev. Michael J. Nazir-Ali, the 106th Bishop of Rochester in England, last year became president of the Oxford Centre for Training, Research, Advocacy, and Dialogue. He preached this sermon at the commencement of Nashotah House on May 20, where he also received an honorary doctorate.

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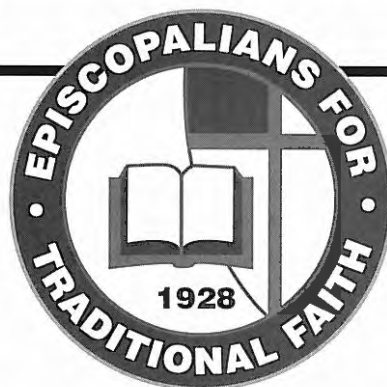
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Catholicism, Part 6:
Evangelical

This is the last installment proper of the present series, and is meant to explicate, in terms of contemporary ecclesial identities and locations, something of the “heart” of Catholicism. We tend to think of *evangelicalism* as inherently Protestant, and perhaps on that count alone opposed to whatever Catholicism must be. To be sure, in the last 200 or so years, many self-nominated evangelicals and Catholics have borne out this sort of an oppositional stance in their theology and in their relations (or lack thereof) with one another. As recently as the mid-1990s, American evangelical leaders were castigated by their confreres for consorting with Roman Catholics in the Evangelicals and Catholics Together initiative of Richard John Neuhaus and Charles Colson that has continued to produce remarkable consensus statements on longstanding points of disagreement (mission, justification, Scripture and tradition, the communion of saints, Mary) between Christians in the modern West. And Roman Catholic authorities have sometimes returned the favor, as in occasional dismissals of evangelical groups as intrusive and unwelcome “sects” that lack any ecclesial basis or substance (notwithstanding Trinitarian baptism, plus devotion to Christ and Scripture as God’s Word).

There are also plenty of success stories, however, and it is really these that I am concerned with here: instances of creative blending of traditions within a broadly Catholic ambit, that bring with them what the Second Vatican Council courageously called reform and renewal, after a scriptural pattern of justification by faith. The charismatic movement of especially the 1970s notoriously cut across all denominations, including “Catholic” ones, and left behind it an undeniable renewal in many places: revived parishes and seminaries; an outpouring of vocations to religious life; zeal for visible Christian unity. Visit Ann Arbor, Mich., or Steubenville, Ohio, for continued evidence of this fruitfulness, not least intellectually, but above all in radiant holiness of life and zeal for the Lord and his House. Analogously, many Protestant evangelicals found in Pope John Paul II a brother in Christ — unafraid to speak persistently of the primacy of Scripture, faith in Jesus, the cross as norm for our own conversion, mission “ad gentes” as the highest of all

Christian calls, and the urgency of transdenominational cooperation to the end of repentance and reunion, for the sake of the world. Thus, by George Marsden cum David Bebbington’s influential measure of what it means to be evangelical, even Roman Catholics can fit the bill. And they likely will do more and more, as serious-minded evangelical Protestants routinely migrate in a Catholic (in one of its varieties) direction, not as a repudiation but rather fulfillment of their christological and scriptural commitments. A sacramental and apostolic structure is seen to be an aid, and necessity, for reflective formation, rather than a dispensable distraction, or worse.

There are plenty of instances of creative blending of traditions within a broadly Catholic ambit.

Anglicans have long claimed loyalty to a kind of reformed Catholicism, by which we have meant in part to distance ourselves from some versions of evangelicalism and Catholicism both. It is no secret that in the main the early Anglican reformers of the 16th and 17th centuries presumed that Rome had erred in her innovations, and so was not fully or even properly “Catholic”; while at the same time radically Presbyterian, as well as Baptist and Puritan, versions of Protestantism were finally excluded from the mainstream articulation and codification of Anglican worship and order, not least in terms of the centrality of episcopal office as an effective sign of apostolic continuity. From these judgments followed centuries of formal exclusion and persecution of Christian minorities — papists and non-conformists alike — in England, that has left its scars on modern British life in countless, complicated ways (to say nothing of her colonies!).

And yet, there seems to be latent in Anglicanism what the great Hans Frei of Yale University (an Episcopalian in the *Reformed* tradition, as he insisted) termed “generous orthodoxy” — a gift that we have tried to give to ourselves amid our own uninspiring divisions into competing parties (high church, latitudinarian, evangelical) as well as to the wider Christian household. Witness the creativity, intellectual flexibility, and charity of our best-known early divines, who declined to foreclose all sacramental significance in the competing traditions on the right and the left; a habit of mind that helped to form, among other things, the best of the “liberal” Anglican tradition: a “cen-

(Continued on page 29)

Editorials

Lambeth Calling?

When addressing his diocesan synod for the final time, the Bishop of Durham described “recent events in America [that] are placing an ever greater strain on the Anglican Communion,” and added that the Archbishop of Canterbury is preparing a pastoral letter regarding such tensions.

For Anglicans troubled by the consecration of Bishop Gene Robinson on May 15, the archbishop’s letter will arrive not a moment too soon. Yes, the archbishop has expressed his concerns before. Immediately after the Diocese of Los Angeles elected Bishop Gene Robinson in December 2009, the archbishop promptly issued a statement that her election “raises very serious questions not just for the Episcopal Church and its place in the Anglican Communion, but for the Communion as a whole.”

When the Diocese of Los Angeles announced that it had received sufficient consents to Robinson’s election, a passive-voice statement, attributed to no one in particular at Lambeth Palace, said this: “It is regrettable that the appeals from Anglican Communion bodies for continuing gracious restraint have not been heeded.”

About a month later, the archbishop told participants at the Global South to South Encounter, in a recorded video message, that he was “in discussion with a number of people around the world about what consequences might follow from that decision, and how we express the sense that most Anglicans will want to express, that this decision cannot speak for our common mind.”

These brief statements are useful markers for progress toward a response, but they felt less meaningful with each day that ticked by after Bishop Robinson’s consecration. Considering how little regard the Episcopal Church has shown for the archbishop’s concerns, any further statement without meaningful consequences will feel like asking the school bully to please consider, at his earliest convenience, attending a few classes on cultural diversity.

No statement, of course, can compel the Episcopal Church to stop acting on its belief that same-sex couples are living in the moral equivalent of Christian marriage. What the archbishop can do, seven years after the election of the first openly gay bishop of the Episcopal Church, is make clear how he is willing to bring his authority, moral and otherwise, to bear in restoring trust, truthful speech, and order among the world’s Anglicans.

For Anglicans troubled by the consecration of Bishop Gene Robinson, the Archbishop of Canterbury’s next letter will arrive not a moment too soon.

Clarifying TLC’s Mission

We are pleased in this issue to present a new subtitle of the magazine, alongside a revised mission statement on the bottom of page 3. The changes are not substantive but rather clarifying of the “historic mission” of the Living Church Foundation, speaking into and out of a particular place within the larger Body, namely, “the Episcopal Church and the Anglican Communion.” Catholicism, Anglican or otherwise, must be both evangelical and ecumenical, properly understood; and it seems to us important, amid the present growing pains of the Anglican Communion, to point to this fact and encourage it. Our cause, as ever, is the truth and unifying power of the gospel of Christ, entrusted to his Church, and that is what we hope to continue to proclaim in these pages, in love.

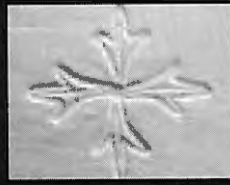


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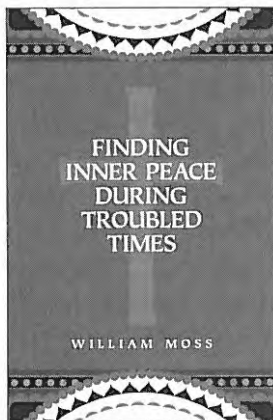


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Mission Is Alive and Well



We are grateful for Kevin Martin's article, "Reversing the Church's Decline" [TLC, May 23]. His focus on younger leaders, new and revitalized congregations, and outreach to Latino populations is especially welcome.

We must, however, encourage some greater awareness when he closes by saying, "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."

Coming immediately after his praise for the "Strategic Vision for Reaching Latinos and Hispanics," work led by the Rev. Anthony Guillén, a staff

member of the Episcopal Church Center, and funded by the budget of the Domestic and Foreign Missionary Society, this statement seems shortsighted or uninformed.

The ongoing work of the staff of the Church Center is focused on all four areas he points to in his essay. We would welcome him to come and see, to consult with members of the staff, and to explore the resources and networks which the Church Center offers to all. This work at the churchwide level is essential in communicating best practices, networking resources and practitioners, and encouraging hope and new possibilities.

*Antoinette (Toni) Daniels
(The Rev.) Margaret Rose
Co-directors of Mission
Episcopal Church Center
New York, N.Y.*

An Inspired Mix

Whether editorial accident or intention, the pairing of articles by John Backman and Kevin Martin in the Pentecost issue [TLC, May 23] was brilliant; dare I say "Spirit-led"? Both, in their brevity and sincerity, articulate the essence of our common cause as believers in Jesus and seekers after a more fruitful "institutional" incarnation of our faith, hope, and love in Christ.

Bringing Backman's "work of the soul" to bear on Martin's methods for measurable evangelism could go far

in healing what ails us, not just as Anglicans or as TEC, but more importantly, as Christians. While none of this is new, it certainly needs renewed energy. For starters, I would recommend the writings of Robert Greenleaf on servant leadership, sagacious renderings of Gospel truths, wherein "the means and the end" become one! And, from a Quaker!

*(The Rev. Dr.) Michael Tessman
Church of the Holy Spirit
Charlestown, R.I.*

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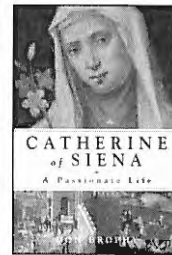
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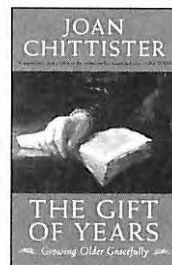
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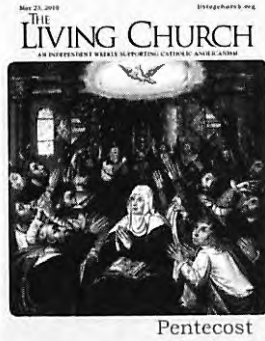
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I cannot help but write to compliment TLC on the Pentecost issue of *THE LIVING CHURCH*. It breathed the unity, love and reconciliation that only the Holy Spirit can bring to our branch of Christ's Holy Catholic Church. "The Work of the Soul Heals the Church" by John Backman, "Reversing the Church's Decline" by Kevin Martin and the review of Robert R. Smith's Passion play were very inspiring. It was also heartwarming to read of Bishop Herzog's return to our fold.

A funny thing happened to me on the way to becoming an octogenarian. The Holy Spirit has been teaching me the "Gamaliel principle": if it is of human origin, it will disappear and if



Pentecost

it is of God, nothing can stop it. The healing of the Body of Christ will come when we learn to allow the Holy Spirit to spread abroad in our hearts the love of God and be willing to accept one another as God's children in spite of our differences.

I believe you are promoting the true meaning of Catholic Anglicanism.

*(The Rev.) Donald Stivers
Santa Barbara, Calif.*

Immigration Reality

I believe that the Rt. Rev. Kirk Smith, Bishop of Arizona, lives in a dream world with regard to illegal immigration [TLC, May 16].

Like many Americans who were born in the United States, served in the armed forces, have paid taxes over many years and abided the nation's civil laws, I believe the Arizona authorities took the necessary and proper action in enacting their own control over immigration.

For the bishop to use such language as "the voices of bigotry and racism" and "advocates of fear and hatred" serves to show his own political bias. I, for one, deplore his April 23 effort to curry favor with "Spanish-speaking Episcopalians in his diocese."

The bishop should spend a little (more) of his time thinking seriously about the reality of the 21st century.

*Donald R. Fletcher
Mt. Vernon, Ill.*



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Faith Seeking Understanding

An Ancient Word

In a recent letter [TLC, May 16] the Rev. Tony Noble protested strongly against Dr. Patrick Malloy's suggestion [TLC, April 4] that the principal minister at the Eucharist be referred to as the *Presider*. This word, he said, "has all the connotations of *President*," whereas the ancient word *Celebrant* "suggests that the Eucharist is a joyful celebration."

The "ancient" word *Celebrant* is not found in the first Book of Common Prayer (1549), nor in the ninth (1928). In fact, its use in relation to authorized Episcopal eucharistic liturgies appears to date back only to 1975 and the *Alternative Texts for Trial Use* which in due course became part of the present Book of Common Prayer (1979). If this is indeed the case, then the word has been current among us for only 35 years.

On the other hand, the *First Apology* of Justin Martyr (ca. A.D. 155) uses the word *President* (which could also be translated from the Greek as "the one presiding") throughout this earliest surviving description of the Eucharist. Dr. Malloy is thus commending a genuinely ancient word which was used first not 35 years ago but at least 1,850 years ago!

Given the inevitable political associations of the word *President* in our American setting, his suggestion that the ancient word *Presider* be used in place of *Celebrant* has much to commend it.

(The Rt. Rev.) Jeffery Rowthorn
Salem, Conn.

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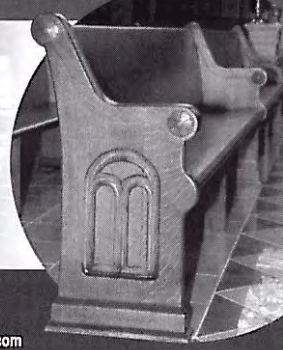
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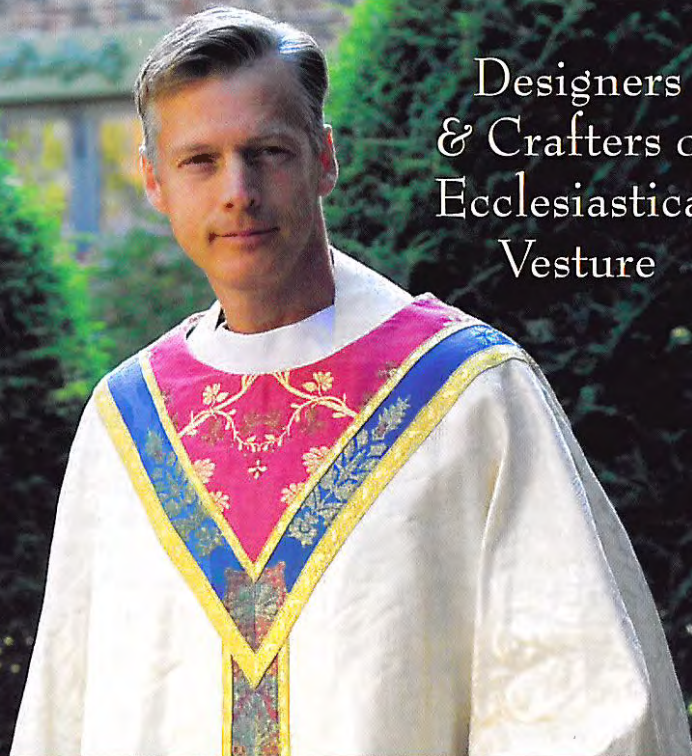


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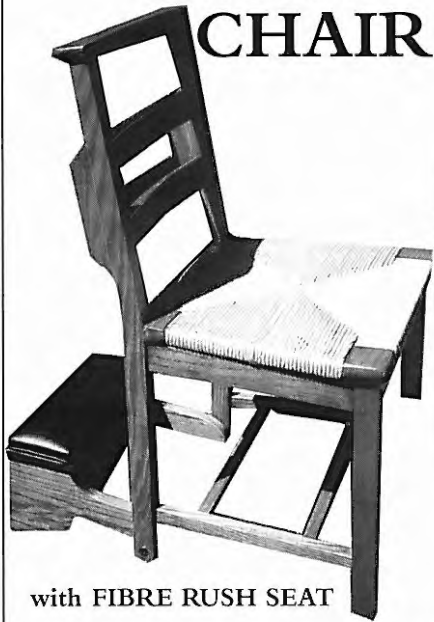
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news

Springfield Nominees

(Continued from page 8)

visit the diocese Aug. 31–Sept. 2. An electing synod will meet Sept. 17 and 18.

Snapshot:
Walter Russell Mead

In the divided camps of the blogosphere, Walter Russell Mead's eponymous weblog attracts thoughtful responses from across the Anglican ideological and theological spectrum.

Mead, who is Henry A. Kissinger Senior Fellow for U.S. Foreign Policy at the Council on Foreign Relations, launched his weblog several months ago through The American Interest Online (bit.ly/MeadBlog). Mead grew up within the Episcopal Church — his father is the Rev. Loren Benjamin Mead, founding president of The Alban Institute — but he writes about it only occasionally as part of a Sunday feature called Faith Matters.

When Mead considers the Episcopal Church, however, the results can be surprising.

"I think Bishop Glasspool's election and consecration were ill-advised, but that is by no means the same thing as denying the possibility that in due time and with due order and deliberation, such a step could be taken without harm to Christian faith and morals," he wrote recently. "And yet. It's also impossible to avoid the reflection that the Episcopal Church is unilaterally imposing its own vision of the church on a worldwide communion. Whatever one thinks of the matter on a per-

sonal basis, the New Testament as well as the Old specifically condemns homosexual behavior as contrary to the will of God."

"Fortunately, because I'm neither a theologian nor holding office in the Episcopal Church, I feel no need to follow things through to their final theological point," Mead told THE LIVING CHURCH. "I am comfortable with saying 'I don't know.' That feels very Anglican to me."

Mead has served as senior warden at St. Mark's Church, Jackson Heights, Queens, N.Y. An alumnus of Groton School, which in a deadpan tone he called an "Episcopal Madrasah," he has written regularly about the Church's varying influence in North American culture.

"The church I grew up in seems to be falling apart and being replaced by nothing," he said. "There's been, I think, a dearth of leadership about the health of the institution."

Douglas LeBlanc



Russell

N.T. Wright: Marriage Isn't *Adiaphora*

In his final address to his diocesan synod, the Bishop of Durham discussed the boundaries of *adiaphora*: what the Church has decided is non-essential to Christian faith.

The Rt. Rev. N.T. Wright, speaking to the Diocese of Durham's synod May 21, also referred to a new pastoral letter being prepared by the Archbishop of Canterbury.

Wright emphasized repeatedly that determining *adiaphora* is a task for the whole Church, rather than for one province, one diocese or one congregation. He also stressed that determining *adiaphora* is important work.

"The doctrine that some things are *adipahora* and some aren't is not

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itself *adiaphora*," he said. "The decision as to which things make a difference and which do not is itself a decision which makes a huge difference. Some of the early English Reformers claimed explicitly that they were dying precisely for the principle of *adiaphora* itself, for the right to disagree on certain points (not on everything). That for which you will give your life is hardly something which doesn't make a difference."

Wright cited two examples of what the Anglican Communion has decided are *adiaphora*: children receiving Communion and women being consecrated to the episcopate. He then referred to a forthcoming letter from the archbishop and added that the Church has never designated the defini-

tion of marriage as *adiaphora*.

"The Archbishop of Canterbury is, I believe, in the process of writing a pastoral letter to all the churches, and I don't want to preempt what he will say," Wright said. "The point is that the Church as a whole has never declared these matters to be *adiaphora*. This isn't something a bishop, a parish, a diocese, or a province can declare on its own authority. You can't simply say that you have decided that this is something we can all agree to differ on. Nobody can just 'declare' that.

"The step from mandatory to optional can never itself be a local option, and the Church as a whole has declared that the case for that step has not been made. By all means let us have the debate. But,

as before, it must be a proper theological debate, not a postmodern exchange of prejudices."

ECF Board Meets

Mac McFarling, board chair for the Episcopal Church Foundation, received the Henry Knox Sherrill Medal for Outstanding Service to the Episcopal Church during the board of directors meeting May 7-9 at St. Luke's Church, Atlanta, Ga.

The board elected new officers and met with the Rt. Rev. Neil Alexander, Bishop of Atlanta, who commended ECF's recent leadership workshops at the diocese's ministry fair and its publication *Vestry Papers*, which provides information and insights into running a parish, including the development of financial resources.

"The Handbook is a wonderful aid in planning liturgies. We couldn't live without it!"

— Keith Shafer, Director of Music at St. Paul's Episcopal Church in Augusta, GA and faculty member of the Sewanee Church Music Conference.



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Condemnation and Forgiveness

"I said, 'I will confess my transgressions to the Lord,' and you forgave the guilt of my sin" (Psalm 32:5b).

BCP: 2 Sam. 11:26-12:10,13-15; Psalm 32 or 32:1-8; Gal. 2:11-21; Luke 7:36-50

RCL: 1 Kings 21:1-10, (11-14), 15-21a; Psalm 5:1-8; or 2 Sam. 11:26-12:10, 13-15; Psalm 32; Gal 2:15-21; Luke 7:36-8:3

The lessons for today (in the RCL) are about obvious, grievous, and public sin. The lesson from 1 Kings presents the account of the murder of Naboth the Jezreelite by judicial injustice at the command of Jezebel, the wife of Ahab, king of Samaria. The lesson from 2 Samuel is the account of the consequences of the murder of Uriah (and others in "collateral damage") by deliberate military misadventure at the command of David, king of Judah — itself to try to cover up David's adultery with Bathsheba, the wife of Uriah. In this lesson, David is confronted with his sin by the prophet Nathan and, to his credit, admits his guilt, yet the consequences of his "utter scorn" of the Lord include the death of the son conceived in adultery.

The gospel lesson recounts Jesus' forgiveness of the woman who was

known to be a sinner while he is at table in the home of a Pharisee.

Though all three lessons feature egregious sin, they are also distinct from one another, each showing a different attitude by the sinner toward his or her sin. The sin of Jezebel, acceded to by her husband Ahab, is not only unrepented, it is revealed in. The prophet Elijah pronounces sentence against them, and it is severe. Later passages show the horrific fulfillment of the prophecy, to which Jezebel goes with appalling effrontery.

Psalm 5, as a response to this lesson, is beautifully selected as both a resolute, godly declaration against evil and appeal to righteousness. David sought to hide his sin, but when openly confronted with it before God, humbles himself and repents. Psalm 32, the response to this lesson, is the psalter's

uplifting expression of joy in forgiveness declared and experienced by a penitent sinner. Nevertheless, the son of David's adultery falls sick at the hand of the Lord (and later dies).

In the gospel, the sinful woman is so visibly and abjectly penitent that Jesus declares her sins to be forgiven. The love she shows is both the result and cause of her being forgiven; the setting in the home of an upright Pharisee is an unmistakable statement about "legal rectitude" and the overwhelming expunging power of the mercy and love of God.

The lesson from Galatians addresses this very matter, theologically stated in the form of potent personal testimony. In these powerful lessons, the utter inflexibility of God toward sin is unapologetically affirmed — as is the immeasurable love and mercy of God toward the penitent.

Look It Up

Look up the passage in which the dreadful sentence against Jezebel is enacted: 2 Kings 9:30-37.

Think About It

It is outrageous to us that the innocent newborn of David and Bethsheba should be the one to die for the sin of his parents. Tie this injustice in to the unjust death of the Son of God himself.

Next Sunday **The Fourth Sunday After Pentecost (Proper 7C), June 20, 2010**

BCP: Zech. 12:8-10;13:1; Psalm 63:1-8; Gal. 3:23-29; Luke 9:18-24

RCL: 1 Kings 19:1-4, (5-7), 8-15a; Psalm 42 and 43; or Isaiah 65:1-9; Psalm 22:18-27; Gal. 3:23-39; Luke 8:26-39

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(Continued from page 20)

tripetal” penchant for “stepping back, untangling the skein, reconciling conflicting views, toning down exaggerated positions, forging coalitions, squaring circles, finding commonsense ways through,” as Oliver O’Donovan puts it.

In this context, we might think it almost inevitable, and certainly providential, that “evangelical catholic” currents continually emerge in Anglican history, more or less explicitly so-called. A standout example in the American context is of course William Augustus Muhlenberg (1797–1877), who sought to join an emphasis on personal experience and faith with a commitment to Catholic worship and order. But no less illustrative of the impulse, albeit in a more stringently Catholic direction, are the likes of DeKoven, Ewer, and Grafton — a later generation that has remained a touchstone of courage and holiness in an ecumenical mode, beyond the confines of “ritualism” in a 19th-century sense.

If there is a common thread in all of this, it would be a fervent hope, and expectation, that imitation of Christ yields transformation — healing and elevation — after the pattern of his image to a salvific end. God comes as a man in order to save; thus the “incarnational principle,” beloved of Catholics, anticipates and is fulfilled in a soteriological one, beloved of evangelicals. And *principle* subsists in *practice*: faithful, obedient discipleship. “Take up your cross and follow me.”

The only thing that remains to be said is that, for evangelical Catholics, there is no following Christ apart from his visible Church on earth, given in a sacramental system that is itself the form of communion. This is the non-negotiable locale of the gospel, its proper home. *Extra ecclesiam nulla salus est*, after all — *in Christ*.

Christopher Wells

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The Rev. **Richard Game** is rector of St. Patrick's, 4755 N Peachtree Rd., Atlanta GA 30338.

The Rev. **Joseph Greene** is rector of Redeemer, PO Box 93, Greensboro, GA 30642-0093.

The Rev. **William N. McQueen III** is rector of St. John's, 609 S Main St., Moultrie, GA 31768.

The Rev. **Laurie Garramon-Rohr** is rector of St. John's, 1 N Main St., Johnstown, NY 12095.

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Change of Address

The Rev. **Teresa G. Hunt**, 1335 Berryman Ave., Bethel Park, PA 15102.

Retirements

The Rev. **Willa Goodfellow**, as ministry development coordinator for the Diocese of Iowa.

The Very Rev. **Marshall Vang**, as dean of All Saints' Cathedral, Albany, NY.

Deaths

The Rev. **Herbert J. Beadle, Jr.**, a longtime canon of the Cathedral of St. Philip's in Atlanta, GA, died March 16 at Hospice Atlanta. He was 86.

Born in 1923 in New Haven, CT, he was a medical supply officer at Camp Pendleton, CA, during World War II, and the suffering he saw led him to become both a

priest and a pacifist. He was a 1947 graduate of the University of Texas. He graduated from General Theological Seminary in 1950, was ordained deacon that year, and began a decade of ministry in Texas. He was ordained priest in 1951. He was minister in charge at St. Stephen's, Huntsville, and St. James the Apostle, Conroe, 1950-55. He was rector, St. Peter's, Brenham, 1955-59; rector, St. Matthew's, Bellaire, 1959-66; and chairman of adult Christian education for the Diocese of Texas, 1960. Canon Beadle began his decades-long ministry in Georgia as director of St. Jude's Recovery Center, Atlanta, 1966-83. He was an honorary canon of the Cathedral of St. Philip, 1979-83, and a canon of the same cathedral, 1983-88. His wife, Fran McDowell-Beadle, told the *Atlanta Journal-Constitution* that one former resident of St. Jude's called Canon Beadle to say the program helped him remain sober, marry and have children, and establish a career in the Navy. In addition to his wife, the canon is survived by a daughter, Virginia McEwen of Charlotte; two sons, Herbert Beadle III and William Beadle, both of Atlanta; four grandchildren; and four great-grandchildren.

The Rev. **Lee Sampson Block** died March 9 in Leavenworth, KS, at the age of 75.

Born in 1934 in Del Rio, TX, he obtained degrees from the University of Texas in 1956 and the University of the South's School of Theology in 1961. He served in both the Army and Air Force. While living in Texas, Fr. Block served at Trinity, San Antonio, 1961-62; Ascension, Refugio, 1962-66; St. Andrew's, Port Isabel, 1966; All Saints', San Benito, 1966; Trinity, Junction, 1967-70; St. James', Ft. McKavett, 1967-70; Good Shepherd, Eden, 1967-70; Calvary, Menard, 1967-70; and St. Christopher's, Killeen, 1970-75. He was a member of the executive council for the Diocese of West Texas, 1965-66, and served in its mission department in the same years. In Kansas he was rector, St. Paul's, Leavenworth, 1975-88. He served on the Kansas diocese's Christian Social Relations Committee, 1976-84. He is survived by his wife, Julie; daughter, Julie Zay Bramble; two grandchildren; a brother, Walter; a sister-in-law, Wanda Block; and numerous nieces and nephews.

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