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## on the cover

Stained glass window showing the blessings of the cross (baptism and confession) at Church of the Holy Cross, Pötting, Austria. (Wolfgang Sauber/Wikimedia Commons)

# THE LIVING CHURCH

this week | July 25, 2010



Joan Marcus photo

## news

- 4 Archbishop Cites Models of Sts. Peter and Paul

## the arts

- 5 Strutting as Screwtape  
BY RETTA BLANEY

## essay

Fourth in a series on the Eucharist

- 6 Baptized into Eucharist, Part 1  
BY MATTHEW GUNTER

## guest column

- 9 Soundings in Anglican Ecclesiology, Part 3  
BY DANIEL H. MARTINS

## catholic voices

- 11 Intolerable Tolerance  
BY MARK F.M. CLAVIER

## other departments

- 14 Sunday's Readings



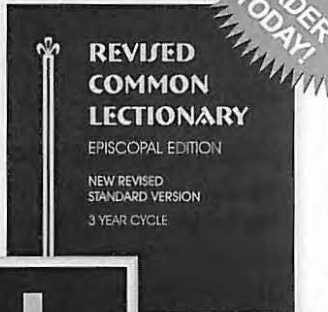
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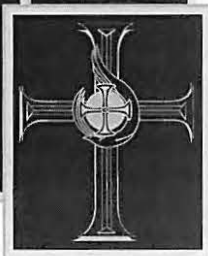
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## news

### Archbishop Cites Models of Sts. Peter, Paul

The Archbishop of Canterbury spoke about a different covenant than usual June 29, addressing England's United Methodists on the covenant between their church and the Church of England.

Archbishop Rowan Williams cited the clash between St. Paul and St. Peter, described by Paul in Galatians 2, as an example of Christians working through their differences on leadership and on the meaning of the gospel itself.

Quite often, when people talk about Petrine ministry, "Peter stands for hierarchy and order, Paul stands for some kind of creative newness," the archbishop said. "And yet it's not nearly as simple as that. Peter has compromised. Peter has gotten himself into a mess, because he is manifestly a man of good intentions and quick reactions."

In contrast, Paul was a man of clarity who resisted compromise.

Neither "compromise for the sake of a quiet life" nor "confrontation for the sake of feeling righteous" is a fully biblical approach, he said.

The archbishop said the Anglican-Methodist covenant, which the churches affirmed in 2003, represents "unfinished business."

Christians should understand Jesus "in the widest possible context of the whole reconciled creation," the archbishop said. "Only that vision gets us beyond the standoff between compromise and confrontation. Only that gets us towards something of a church life that is neither a dramatic series of posture strikings nor a matter of desperate personnel management.

"A covenant ought to be a friend-

ship written down," the archbishop said. "It doesn't mean there are no other friendships. If it becomes us against them, a little friendship against the world — well, God help us, really."

### Ugandan Bishops Elect Bishop of Mukono

The Church of Uganda's House of Bishops has elected the Rev. Canon James William Robert Ssebagala as the fourth Bishop of Mukono Diocese. He will succeed the Rt. Rev. Elia Paul Luzinda Kizito.

His consecration and enthronement is scheduled Sept. 19 at Sts. Philip and Andrew's Cathedral, Mukono.

Canon Ssebagala, 52, holds a bachelor of divinity degree from Makerere University, Mukono; a diploma in theology from Bishop Tucker Theological College (now Uganda Christian University), Mukono; and a master's in organizational leadership and management.

He is the executive director of Mission for All, a relief and development ministry in Uganda. He is married to Tezirah Nakimbugwe Ssebagala, and they are the parents of four children.

### Bishop of Harare Barred from Shrine

Zimbabwe police drove away pilgrims from the shrine of Bernard Mizeki, located just outside Marondera, who had planned a day of commemoration June 25.

The shrine is on property fought over by the Anglican Diocese of

(Continued on page 13)

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# Strutting as Screwtape

Max McLean brings the self-regarding senior demon to the stage.

By Retta Blaney

Something an actor never wants to hear is that an audience member made an association between his performance and hell.

One night about five years ago Max McLean had that very experience. He was performing his one-man play *Genesis* at the Playwrights Theatre in Madison, N.J., when Jeffrey Fiske, then a theatre professor at Drew University, approached him after a show and said he saw McLean's potential to be bad — really bad. As in evil. As in one of literature's most chilling villains, Screwtape.

"I didn't know if that was a compliment or not," McLean says with a laugh. Wearing khaki shorts, a yellow shirt and sandals, he sits in an empty Off-Broadway theatre before an evening performance of the now critically and financially successful stage adaptation of C.S. Lewis's classic *The Screwtape Letters*.

At first he couldn't see how that epistolary novella, the second Christian work he read (after the New Testament) following his "spiritual revolution" from "marginal agnostic" to conservative Presbyterian when he was in his 20s, would work onstage.

"I never saw it as dramatic literature," says McLean, now in his mid-50s. "I saw it as devotional material."

Fiske envisioned the potential, though, and acquired the rights from the Lewis estate. He spent six months grappling with it before McLean joined the effort.

"Lewis writes such long sentences," McLean said. "All those words don't help us onstage. The main thing we had to do was thin it out for theatre."

Six months later they had a draft



Joan Marcus photo

Max McLean as Screwtape and Karen Eleanor Wight as Toadpipe in the stage adaptation of C.S. Lewis's *The Screwtape Letters*.

that was nearly 99 percent Lewis's words, which was one of their goals, but it was too dense. They tried it in small workshops but it was tough sloughing for McLean.

"I wasn't up to the words," said McLean, a seasoned actor of regional theatre and national tours of *St. Mark's Gospel* and *Genesis*. "The words were bigger than me."

Over the next six months they experimented with light and sound design and narrowed the script from two hours to just under 90 minutes.

The key to getting the script right was discovering the narrative arc that makes the story dramatic and which isn't always apparent in reading and meditating on the 31 letters a few at a time.

It's a two-sided arc, actually. One shows what happens to the man the devils are trying to tempt — his corruption and then his redemption — and the other follows Screwtape's command of his world followed by his loss of control.

Their persistence in getting it right paid off.

"We have twice as much content as most shows and we're half as long," McLean says. "I feel audiences want to delve into the meatiness of the piece."

So it would seem. The run at the Westside Theatre has been extended twice, and is now planned to play into the fall. A national tour is being prepared and McLean has been asked to perform the show in South Korea.

Critics have praised it as well. "One doesn't have to

be a Christian to benefit from or enjoy *The Screwtape Letters*," *New York Times* critic Wilborn Hampton wrote. "Whatever a person's faith may be, human failings and foibles are pretty much the same the world over."

Before taking up residence in New York this spring, the production was a hit at Chicago's Mercury Theatre, where it ran for six months. It was also a success at The Shakespeare Theatre in Washington, D.C., playing

(Continued on page 15)

# Baptized into Eucharist

By Matthew Gunter

“No unbaptized person shall be eligible to receive Holy Communion in this Church.” — Canon I.17.7 of the Constitution & Canons of the Episcopal Church

When we are baptized into Christ, we are made members of his body, the Church. As the body of Christ, the Church is called to witness to and be a sign and foretaste of the kingdom of God. The central sign and practice of this body is the Eucharist. In the Eucharist, the Church is nourished by Christ himself. We remember what God has done in Christ and anticipate God’s restoration of all things in him as we participate in Christ, nourished by his body and blood. In this way, the Church is a eucharistic community living in remembrance and anticipation, nourished by her participation in Christ, even as a note of accountability — judgment — enters in, as the community is called to *live* eucharistically.

It is the ancient understanding of the Church that the Eucharist as remembrance, anticipation, and participation only makes sense for those who have been baptized. And that has been the discipline of the Episcopal Church, as also of most other churches. Increasingly, however, this traditional understanding and discipline is being questioned, and in many places the Eucharist is now “opened” to the unbaptized. While this is well meant, I will suggest that such a practice undermines what the Church and Eucharist are about. Accordingly, what follows is a sketch in several parts of a defense of the logic of the traditional discipline of expecting those who partake of the body of Christ in the Eucharist to be baptized members of the Church, living into its discipline.

## Baptism and Jesus’ Disciples at the Last Supper

Sometimes people wonder whether the disciples gathered around Jesus at the Last Supper were themselves baptized. In all likelihood, they were. Andrew was certainly a follower of John the Baptist (John 1:40) and thus presumably baptized. More significantly,



Jesus is recorded as baptizing (John 3:26), or at least having his disciples baptize (John 4:1). And, of course, Jesus himself was baptized.

John’s baptism is arguably irrelevant to subsequent Christian practice and we see the early Church understanding it as inadequate (Acts 19:1–7). But the evidence that Jesus — or at least his disciples on his

behalf — baptized those who wished to respond to his call suggests that Jesus was not bashful about making distinctions between those who responded to his summons and those who did not, and marking that distinction in public ritual.

While the Church’s sacrament of baptism has its roots in John’s and Jesus’ practice, it is somewhat other. Since we are baptized into Christ’s death and resurrection in the name of the Father, Son, and Holy Spirit, our baptism is not the same as that of John or even Jesus and his (pre-Easter) disciples. It is an Easter event. And it is the risen Jesus who commands his followers to make disciples and baptize — as the mark of our incorporation into the resurrection; or, at the very least, into the body of witness to the resurrection, which must logically precede the typical meal by which we are nourished in the resurrection life.

## Renewal and Incorporation

Jesus famously welcomed sinners and outcasts into his movement. But it is easy for us to ignore the particularity of Jesus and his ministry in ways that are misleading. Simplistic appeals to his inclusiveness miss some of the contours of what Jesus was about. He was not a generic spiritual person teaching universal truths about God to generic people. Nor was his summons simply inclusive without context or expectation.

There is no reason to suppose that Jesus did not accept the particularly Jewish belief that God had chosen and called Israel to bless the nations, even as he recalled Israel to its mission and ultimately fulfilled it himself. Nor was his summons to enter the kingdom a generic welcome of any and all, regardless of repentance and the embrace of par-

ticular commitments (see Luke 15:1–10).

Jesus' movement was a Jewish renewal movement; his mission was to "the lost sheep of the house of Israel" (Matt. 10:5–6, 15:24). His words and actions thus need to be understood in that context. Whatever symbolic fellowship meals he shared were limited to those who were already members of the covenant people. They make sense, as several parables indicate, as prophetic enactments of the wedding banquet of Yahweh and Israel, following on their courtship. Jesus therefore welcomed the outcasts of *Israel* and called all *Jews* to repent of their neglect of their particular call to be holy and the light of the world. In this context, he gathered around himself a renewed Israel, represented by the call of 12 disciples paralleling the 12 tribes.

Though Jesus showed interest in and compassion toward Gentiles and hinted at their eventual incorporation, he did not gather them into his movement. As one would expect of an observant Jew of his time, there is no indication that he ever ate with Gentiles, outcast or otherwise. There is no reason to suppose that the multitude that was fed miraculously was anything other than a Jewish multitude. It was the fragments of Israel that Jesus gathered into the baskets of his movement.

Only after Easter and Pentecost does the Church emerge as a New Israel, in which the old divisions have been overcome by the breaking in of the kingdom of God through Jesus' resurrection and the outpouring of the Holy Spirit. Now Gentiles, as the "wild olive branches," are to be grafted onto the "cultivated olive tree" of Israel (Rom. 11:17–24). In this way, the Church is not a generic faith community but an extension of a particular people. Gentiles are welcomed, but only by means of repentance and baptism through which they are identified with Christ and incorporated into his body.

Accordingly, baptism is seen early on as analogous to circumcision, by which new members are incorporated into the covenant community (Col. 2:12–13). And it is the natural expectation for those who wish to come near and keep the feast of the new covenant, the Lord's Supper (with its own parallels to the Passover meal: see Ex. 12:48). It is about the formation of a people with normal boundaries and normative practices. To miss this is to make Christianity less Jewish than it is.

### Community vs. Association

The Eucharist is a communal meal, hence its other

name, Holy Communion. That communion is not simply a matter of our communing with God. It is also an expression of and means toward the communion of the gathered body of Christ.

Do we believe that the divine-human drama centers primarily on the individual, or rather on a community? Are we essentially individuals who associate with other individuals, for one reason or another, or are we persons shaped in community, in which case *belonging* is essential?

Historically, Christianity has emphasized community and belonging. Part of the Church's rejection of Gnosticism had to do with the latter's appeal to esoteric knowledge, focused on individual enlightenment apart from communal traditions and disciplines.

In an American, post-Enlightenment context, shaped by the ideology of individualism, the difference between real community and an association of individuals can be hard to appreciate. Inviting someone to the Eucharist irrespective of "where they are on their spiritual journey" puts the emphasis on the individual rather than on our being members of one another with responsibility for, and accountability to, the whole. The Church cannot counter the ideology of individualism by reinforcing that ideology in its central communal practice.

### Fellow Citizens

We belong to one another, and to "another country." We are citizens of heaven and of the kingdom of God (Phil. 3:20, Eph. 2:9). In this perspective, we will do well to look more carefully at what it may mean to live in a post-Christian/post-Christendom context. Under Christendom, the Church acted as the chaplain of a (presumed) Christian society which included everyone. When, out of long habit, the Church continues that role in a post-Christian context, the distinctive practices, disciplines, and beliefs that are the marks of membership become an embarrassment. Thus, we may be tempted to minimize the particulars of Christian discipleship, while emphasizing the generic spiritual journey of all citizens of the society.

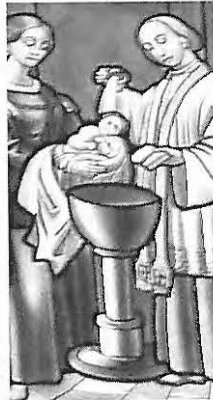
Where our true citizenship lies is a question both the religious right and the religious left of the United States tend to get wrong. Baptism is, in fact, our naturalization into a nation other than the one into which we are first born (1 Pet. 2:9). The creed is our pledge of allegiance. And Eucharist is the characteristic privilege and responsibility of citizenship that shapes us as a people and calls us to live as members of the body

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of Christ with each other in the world. As William Cavanaugh writes:

In the Eucharist one is fellow citizen not of other present “Chileans” [or Americans] but of other members of the body of Christ, past, present and future. The Christian wanders among the earthly nations on the way to her eternal patria, the Kingdom of God. The Eucharist makes clear, however, that this Kingdom does not simply stand outside of history, nor is heaven simply a goal for the individual to achieve at death. Under the sign of the Eucharist the Kingdom becomes present in history through Christ the heavenly High Priest. In the Eucharist the heavens are opened, and the Church of all times and places is gathered around the altar (*Torture and Eucharist: Theology, Politics, and the Body of Christ*, p. 224).



The Church is therefore a body of people who are citizens of another country and the Eucharist is one of our constitutive practices, marking our loyalties as different from, and often at odds with, those of others. That Christians all too often subsume Christianity into local prejudices does not negate our responsibility to get our heads on straight. And part of this should include an honesty with others that participating in the Church’s citizenship carries with it particular responsibilities and accountabilities.

### Under Judgment

Are we living in communion with one another as the body of Christ such that partaking of his body and blood makes sense? Are we living together into the deep reconciliation God is working in Christ? Are we bearing one another’s burdens? Is our common life reflective of scriptural mandates like those in Matthew 5–7, Luke 6, Romans 12, Philippians 2, and Ephesians 4? Is our life together “a sign of Christ’s love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair”? To participate in the Eucharist is to enter into such expectations. And with such expectation comes judgment.

1 Corinthians 11 emphasizes the serious expectations that come along with partaking of the Lord’s Supper. That text is about how those who take part in

the feast of Christ treat each other as members of the body of Christ. That is what discerning the body means. Unless we take seriously our belonging to and caring for one another, we have not discerned the body, and our communion is false — with one another and with Christ. Thus the Eucharist is as much an act of commitment and accountability as is baptism.

Again, William Cavanaugh puts his finger on the point:

The *parousia* is to be a time not only of redemption but of judgment, when the “world” — meaning that part of creation which refuses the sovereignty of Christ — will be overthrown. As the sacrament which anticipates the *parousia* now, the Eucharist is also placed in the context of judgment. Those who do not “discern the

body” and become a member of Christ risk condemnation along with the forces that oppose Christ. The failure to “discern the body” refers not only to the body on the table but the ecclesial body as well (*Torture and Eucharist*, p. 235).

Beyond the responsibility for, and accountability to, one another as members of the body of Christ into which we are absorbed in the Eucharist, there is a call to mission. To partake in the Eucharist is not a matter of simple passive receiving but of participating in the passion of Christ. Feeding on the body broken for us and drinking from the cup shed for us implicates us in the mission to be ourselves broken and poured out for the sake of a hungry and thirsty world. As our Lord told James and John, baptism and Eucharist go together, *in his life and passion* (Mark 10:35–45).

The fact that many who are baptized members of the Church do not understand the responsibilities that go with discerning the body is a shortcoming of the Church’s catechesis. That all too often the Church does not face up to those responsibilities is a scandal that places it under judgment. At the same time, inviting people to partake of the Lord’s Supper without being clear about the expectations laid on those who participate places them under a particular judgment unawares, and is neither responsible nor particularly hospitable.

*The Rev. Matthew Gunter*  
([www.intotheexpectation.blogspot.com](http://www.intotheexpectation.blogspot.com))  
is rector of St. Barnabas’ Church, Glen Ellyn, Ill.



# SOUNDINGS in Anglican Ecclesiology

By Daniel H. Martins

The third of the four creedal marks of the Church is that it is *catholic*. The word itself comes from the Greek expression *kata holos* — “according to the entirety.” During the bitter theological controversies of the third, fourth, and fifth centuries, it rose to prominence in the Christian vocabulary as a shorthand for the aggregation of local communities that were part of the mainstream, that embraced the orthodox positions with respect to the Trinity and the relation between our Lord’s human and divine natures. Over the centuries, it has acquired other connotations, and can be a loaded term, depending on the context in which it is used. In the popular imagination, it often seems presumed that the opposite of “catholic” is “protestant.” But if we take the word on its own terms, both etymologically and historically, the opposite of “catholic” is not “protestant,” but “sectarian.”

The fourth mark is, of course, *apostolic*, and the implication is that the Church, extended ever further into time, nonetheless keeps faith, in various tangible ways, with the witness of the apostles. In the (1979) Prayer Book baptismal liturgy, candidates promise to “continue in the apostles’ teaching and fellowship.” The teaching and fellowship (*koinonia*) of the apostles form a sort of normative baseline against which the present life of the Church is continuously tested, and adjusted accordingly.

In Part II of this series, we looked at the central role that the mark of unity plays in the ecclesiology of William Palmer as enunciated in *A Treatise on the*

*Church of Christ*. For Palmer, all four of the Church’s marks are interdependent and mutually illuminating. Apostolicity serves to bolster catholicity, and both serve to bolster unity (and holiness, we could say, as well). Apostolicity is the sign of the Church’s unity across time and catholicity is the sign of the Church’s unity across space.

Consequently, precisely because he is so committed to unity (of an external, visible, and organic sort), Palmer is equally committed to the necessity of catholicity and apostolicity as the defining benchmarks of ecclesial identity — the quality of “churchness,” so to speak. “If ... it can be shown that any society of professing Christians was originally

Over the centuries, it has acquired other connotations, and can be a loaded term, depending on the context in which it used.

founded by the apostles, or the churches they instituted; that this society has been always visible; that it never voluntarily separated itself from the great body of the Church; that it was never excommunicated from the rest of the Church by any valid or regular judgment; and that it maintains the necessity of unity, and provides effectual means for preserving it; then it follows that such a society must be a portion of the Church of Christ” (p. 70). Remember, in Palmer’s view, there can be only one legitimate manifestation of the Church in any given area. So it is vital to have criteria by which to evaluate any com-

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peting claimants to that designation. Apostolic foundation is one such criterion, and catholic order is another (this is the subtext behind “provides effectual means for preserving [unity]”). An ecclesial community that can pass these two tests has gone a long way toward validating its claim.

Even so, there are, for Palmer, legitimate reasons for separating from even such a community. After citing numerous historical instances of what he considers *bona fide* separations, he offers this conclusion: “It may be inferred from these facts, that in the judgment of the Church, it is lawful to withdraw from the communion of any of the brethren, and even from the communion of bishops, when they are notoriously guilty of heresy, idolatry, or other grievous crimes, or when they communicate with heretics or idolaters, and thus encourage them in their sins;

churches of the British Isles, of which the Churches of England, Ireland, and Wales, along with the Scottish Episcopal Church, are the contemporary expressions, meet the criteria of catholicity and apostolicity, and therefore hold a claim on the allegiance of any Christian living in those lands. “If there be any Church of God amongst us, it can be none other than this: for the marks and characteristics of the true Church belong to her alone, amongst all the communities that profess Christianity in these realms” (p. 193).

He went so far as to make the same claim on behalf of Anglican churches in colonial areas where people of British descent congregated and worshiped in their native tongue. By logical extension, any other Christian community in those locales is, by definition, not a church, but a schismatic sect. It is important to note, however, that, despite his misgivings about several aspects of Roman Catholic doctrine and practice, Palmer would certainly counsel someone born and living in Germany, France, or Italy to be faithful to the ancient native Catholic churches in *those* countries, which happen to be in communion with the Church of Rome, and he would oppose the establishment of an Anglican presence in those places, save for small chaplaincies to minister to the needs of English-speaking expatriates. The same would apply, of course, to the relationship between Greek or Russian Christians and the Orthodox churches in those lands.

The schema that Palmer sets forth is what has since become known as the Branch Theory. There is one Church, manifesting itself in three branches — Roman, Orthodox, and Anglican — each one possessing the fullness of both catholicity and apostolicity. Yet, they are not in communion with one another, so what about the criterion of unity? For Palmer, temporary impairment of communion is not a fatal offense against unity. True schism requires either an *intent* to separate from “the main body of the Church” or a formal judgment by the whole Church that a local community is in schism. Since neither of these criteria applies to any of the three “branches,” there is no schism.

In the final installment of this series, we will offer some points of connection and dissonance between Palmer’s ecclesiological vision and the contemporary Anglican scene.

*The Rev. Daniel H. Martins (cariocaconfessions.blogspot.com) is rector of St. Anne’s Church, Warsaw, Indiana.*

There is one Church, manifesting itself in three branches — Roman, Orthodox, and Anglican — each one possessing the fullness of both catholicity and apostolicity.

and that if bishops or others are vehemently suspected and accused of heresy, idolatry, or other crimes, and will not or cannot clear themselves of such imputations, it is also right to withdraw from their communion, until the cause has been decided by a lawful synod” (p. 68).

Yet, directly after offering what appears to be a rather generous loophole for tolerating schism, Palmer immediately tightens it: “It is plain, however, that this principle, though deeply-rooted in the nature of Christianity, is, like most other salutary principles, capable of being erroneously applied; and if it be not acted on with great caution and charity, it may lead to schisms and to incalculable evils. ... Acts of separation are schismatical where the heresies or idolatries of those from whom the separation was made are not notorious or certain; ... or when it is made by the act of union with those who are notoriously guilty of crimes still greater than those which have induced separation from others” (p. 69). Of course, precisely what rises to the level of heresy, and whether such a heresy is “notorious” or “certain,” can be a bone of contention among those who are discerning whether to break communion. Nonetheless, Palmer is clear that breach of visible unity is to be brooked only in the rarest and most extreme of circumstances.

By William Palmer’s lights, then, the ancient native

By Mark F.M. Clavier

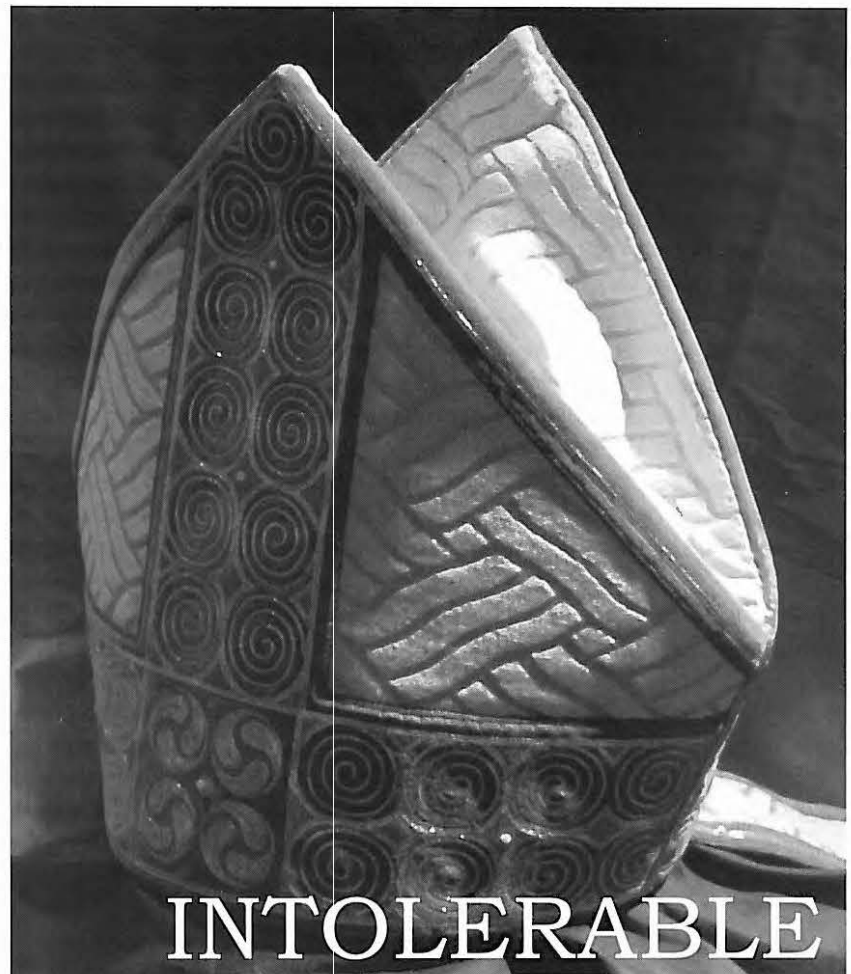
The General Synod of the Church of England is about to convene again and among its business is a draft measure for making provision for women bishops. To say that this is a contentious issue would be both unsurprising and an understatement, considering Anglicanism's panache for getting itself embroiled in fiery controversy whenever possible. Non-English readers may, however, be more surprised to know that in the Church of England the issue of permitting women to be consecrated has been and remains far more divisive than the ongoing struggles over human sexuality in the Anglican Communion, about which there is little awareness here in England.

Similarly, anyone familiar with the manner in which Anglicans debate will not need to be provided with much background about the forces arrayed. As is typical, the issue is dominated by the rhetoric of advocacy groups committed uncompromisingly to their cause and set implacably against those groups that oppose their cause.

On the one hand, there are those who wish to proceed with the measure with as little as possible yielded to any who find such a development unacceptable. Chief among these organizations is WATCH (Women and the Church) with the support of (among others) Affirming Catholicism, Inclusive Church and the Modern Church People's Union. Opposed to these groups are Forward in Faith, Reform, Church Society and the Catholic Group in Synod, which advocate for legal measures mandating the provision of male bishops for traditionalist parishes.

Until recently, representatives of these various interest groups have been engaged in two efforts. The first has been a public debate, carried out through statements, the blogosphere, columns in British newspapers, and interviews and debates on the radio, over how the Church of England ought to proceed toward allowing women bishops.

The second effort was joint work on a committee to draft a measure acceptable to both sides. While optimists had hoped that this second course might be successful, in the end the committee failed to reach any substantive compromise other than the recommendation for a legally nonbinding code of practice that places a "duty" on diocesan bishops to provide acceptable



# INTOLERABLE Tolerance

episcopal oversight for traditionalist parishes.

As a result, until June 21 all indications were that General Synod would be presented with a measure for proceeding toward allowing for the consecration of women and developing the code of practice to create a nonlegal safeguard for traditionalists. Much to everyone's surprise, however, on that date the Archbishops of Canterbury and York published a proposed amendment that would restore legal guarantees to the measure.

The archbishops wrote: "The various approaches so far explored have all taken for granted that there is a simple choice between either deriving this authority [for separate episcopal oversight for traditionalists] from the diocesan by way of delegation or removing some part of the diocesan's jurisdiction so as to confer it on a bishop who then exercises authority ('ordinary jurisdiction') in his own right."

In contrast to this the archbishops "seek to give

(Continued on next page)

(Continued from previous page)

effect to the idea of a 'co-ordinate' jurisdiction." In practice, this would mean that both the diocesan and the traditionalist bishops would be "co-ordinaries" of the traditionalist parishes, the former deriving jurisdiction from law and the latter deriving jurisdiction "by virtue of the Measure to the extent provided for in the diocesan scheme." That this amendment will undoubtedly strike some as utterly confusing and others as a compromise more practical on paper than in reality suggests it is thoroughly Anglican.

The auguries for the acceptance of this amendment, however, are not good. While traditionalist groups have responded with cautious interest, WATCH has criticized the amendment as effectively creating two diocesan bishops in each diocese, one to mind traditionalists and the other to mind everyone else. Even more ominously for the archbishops, Fulcrum, an advocacy group for moderate evangelicals that is normally a very strong supporter of Archbishop Williams, has also come out against the amendment by arguing that it would amount to the creation of a "second class of bishops based on gender." To both voices can be added the almost unanimous derision of religion correspondents writing in the various British newspapers.

How General Synod will respond to the amendment

is anyone's guess. One assumes that the archbishops did not propose the amendments without some indication of support, and it is curious that the response has been somewhat muted.

By and large the Church of England, like the rest of the Communion, is not in a mood for compromise; perhaps more fairly, many believe the code of practice itself is a tremendous concession, no matter how unacceptable it may be to those it is intended to protect.

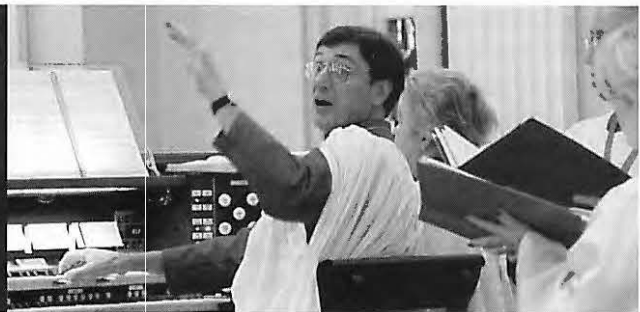
Part of the problem confronted by the archbishops is that neither side has much encouragement to make sacrifices. Strong supporters of the measure believe that traditionalists wish to introduce a "theology of taint" because their rhetoric suggests not only that women bishops are unequal to male bishops but that also male bishops themselves become "tainted" by participating in the consecration of women.

On the other hand, traditionalists have become such a minority and have been so vociferously attacked both in the church and in the media that they have developed the kind of beleaguered mindset that is ill-disposed toward making concessions. And so, as is typical of Anglican debates in this day and age, ultimately the issue will be decided by legislative strength.

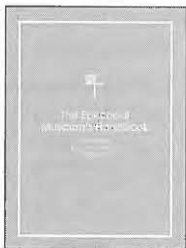
It is almost certain that the Church of England will vote to proceed toward the consecration of women, as

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this is unquestionably the desire of a strong majority within the Church of England. Many suggest that unless there is some unforeseen delay, the first women may be appointed by 2014, which may indicate the measured (if not ponderous) way that the Church of England goes about its business.

Without legal safeguards many traditional Anglo-Catholics claim that they will in conscience have no recourse but to convert to Rome, a decision recently made easier by *Anglicanorum coetibus*, which creates an "ordinary" within Roman Catholicism for Anglican converts. Whether this will amount to the great exodus some traditionalists have predicted remains to be seen, but even the loss of a few Forward in Faith congregations will have a potentially serious effect on the income of some dioceses in an already ailing church.

So far, however, Anglicans have again demonstrated an inability to proceed toward difficult decisions in a way that is constructive and charitable. With similarly divisive issues on the horizon, such as the approval of the Anglican Covenant and questions surrounding human sexuality, it seems likely that the church will remain polarized, inwardly focused, and combative.

The great irony of our age may be that the avowedly more tolerant Church of England of today is in practice less compromising than the supposedly less tolerant Church of England of yesterday. As in the Episcopal Church the divide between "liberals" and "conservatives" may therefore prove to be far more unbridgeable than the historical divide between evangelicals and Catholics.

*The Rev. Mark F.M. Clavier is a priest in the Church of England, a visiting lecturer in Anglicanism at Cranmer Hall, Durham, and a Ph.D. student at Durham University.*

## Bishop of Harare Barred from Shrine

(Continued from page 4)

Harare and a splinter faction led by its former bishop, the Rt. Rev. Nolbert Kunonga. The Zimbabwe high court ordered the two groups to share the church property, and a minister of home affairs appeared on television the day before assuring pilgrims that they would be allowed into the shrine.

On the day of the commemoration, however, the Rt. Rev. Chad Gandiya, Bishop of Harare, was forced to hold the service in an open field after being barred from entering the shrine. He condemned the Zimbabwean government for not honoring its promises and rulings about the land.

The bishop, along with parishioners of St. Clare's Church, Mangwende, was driven out of that church in November 2009.

Bernard Mizeki, a catechist born in Portuguese East Africa (now Mozambique), was martyred in June 1896, amid nationalist fears that missionaries were agents of European colonialism.

### Correction:

THE LIVING CHURCH incorrectly identified the parish that the Rev. Geoffrey A. Little has served as priest-in-charge ["Missoner Leaves Connecticut Diocese," TLC, July 18]. He served at St. James's, New Haven, Conn.



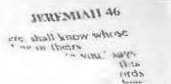
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# Ask

“Everyone who asks receives” (Luke 11:10a).

BCP: Gen. 18:20-33; Psalm 138; Col. 2:6-15; Luke 11:1-13

RCL: Hosea 1:2-10; Psalm 85; or Gen. 18:20-32; Psalm 138; Col. 2:6-15, (16-19); Luke 11:1-13

Jesus' words in today's lesson from Luke, "I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you" (Luke 11:9), are among the better known of his sayings. (It is occasionally pointed out that the first letters of the three verbs, Ask, Seek, and Knock, themselves spell out ASK in a serendipitous acrostic.)

The triple urging along with the emphatic introductory, "I tell you," show how urgent it was for Jesus to teach his disciples the importance of this aspect of prayer. His emphasis on petitionary prayer follows his gift of the Lord's Prayer; and therefore may be seen as a commentary on it.

It is significant that this is one of the rare occasions in which Jesus gave key teaching only in response to a request — he didn't teach about prayer until the dis-

ciples said, "Lord, teach us to pray." Further, they made the request only after they had observed Jesus praying. The implication of this sequence of events is that one is best taught about prayer only when one is genuinely desirous of learning. The disciples had spent a lot of time with Jesus before they asked to be taught how to pray. It is reasonable to assume that, likely being observant Jews, they had been taught about prayer before their discipleship began. Their request, then, is evidence that they wanted something more than they had already been taught, more than they were already in the habit of practicing.

Jesus' response involves four points: 1) persevere in prayer (with the implication that one does not automatically get everything one asks for in prayer in the way one hopes and at the first time one

prays); 2) those who *do* persevere will eventually receive what they truly desire; 3) God answers prayers as and when is best, for he loves those who pray even better than the best parents love their children; and 4) the gift of the Holy Spirit is ultimately the most important thing to pray for — or, at least, is the most loving gift that God gives.

The implication of these points is that among those who pray, very often they do not really know what they should pray for, and therefore will usually ask for things that are not helpful, necessary, or even proper. A loving God answers the heartfelt desire of the petitioner in the best way, even when the petitioner does not fully know the desire. Yet those who persevere in prayer gradually mature in the knowledge of their true desire, and therefore pray more truly.

## Look It Up

The Lord's Prayer is provided in Scripture in two places: Luke 11:2-4 (part of today's reading) and Matthew 6:9-13. Compare and contrast the two texts.

## Think About It

Consider the old question children often ponder: If you could have one, and only one, wish granted, what would it be? What is it that you really want?

## Next Sunday The Tenth Sunday After Pentecost (Proper 13C), August 1, 2010

BCP: Eccles. 1:12-14; 2:(1-7, 11)18-23; Psalm 49 or 49:1-11; Col. 3:(5-11)12-17; Luke 12:13-21

RCL: Hosea 11:1-11; Psalm 107:1-9, 43; or Eccles. 1:2, 12-14; 2:18-23; Psalm 49:1-11; Col. 3:1-11; Luke 12:13-21

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Volume 241 Number 4

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## Strutting as Screwtape

(Continued from page 5)

for 10 sold-out weeks. Last fall it embarked on a national tour, filling houses in San Francisco, Phoenix, Houston, Austin, Louisville, Chattanooga, and Ft. Lauderdale.

This is a testament to the script and, of course, the original story of a senior devil, Screwtape, who, through correspondence from hell to earth, instructs his nephew, Wormwood, an inept young devil in training, in the ways to win souls for "Our Father Below." When first published in 1942, it brought immediate fame to the little-known Oxford don, landing him on the cover of *Time*.

The show's success also is a mighty testament to McLean's characterization of Screwtape.

Strutting around Screwtape's eerie skull-lined office in hell (devilishly atmospheric scenic design by Cameron Anderson and lighting by Jesse Klug) or pontificating in a rich bass-baritone voice from his big leather armchair, McLean really gives the devil his due. Wearing a red and gold brocade smoking jacket (costume design by Michael Bevins), his thick salt-and-pepper hair combed back, this Screwtape is a devil in love with himself. As he dictates his letters to his appropriately reptilian servant, Toadpipe (splendidly performed by Elise Girardin, understudy to Karen Eleanor Wight), Screwtape clearly cherishes his every word and gesture.

"He really is pure pride," McLean says. "He loves the way he looks, the way he dresses. He's the smartest guy in the room. He's good at his job. He has the ability to compromise souls."

While McLean says he's having a ball portraying Screwtape — and it



Joan Marcus photo

McClean: "The piece has increased my prayer life."

shows — Lewis had a different reaction. "Though I had never written anything more easily, I never wrote with less enjoyment," he wrote. "Though it was easy to twist one's mind into the diabolical attitude, it was not fun, or not for long. The work into which I had to project myself while I spoke through Screwtape was all dust, grit, thirst, and itch. Every trace of beauty, freshness, and geniality had to be excluded."

For McLean, creating and performing the work has had a beneficial effect.

"The piece has increased my prayer life," he says. "It really makes me look at our tendency to pride and arrogance."

Lewis's work will continue to hold appeal, McLean says, because of how "plainly and winsomely" he portrays Christianity.

"We want to experience our faith as winsomely as possible and we fail," he says. "Lewis shows us how. He's a writer for the half-convinced. He makes it so appealing."

*Retta Blaney is the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors, which includes interviews with Kristin Chenoweth, Edward Herrmann, Liam Neeson, Phylicia Rashad and Vanessa Williams. Her blog is uponthesacredstage.blogspot.com*

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