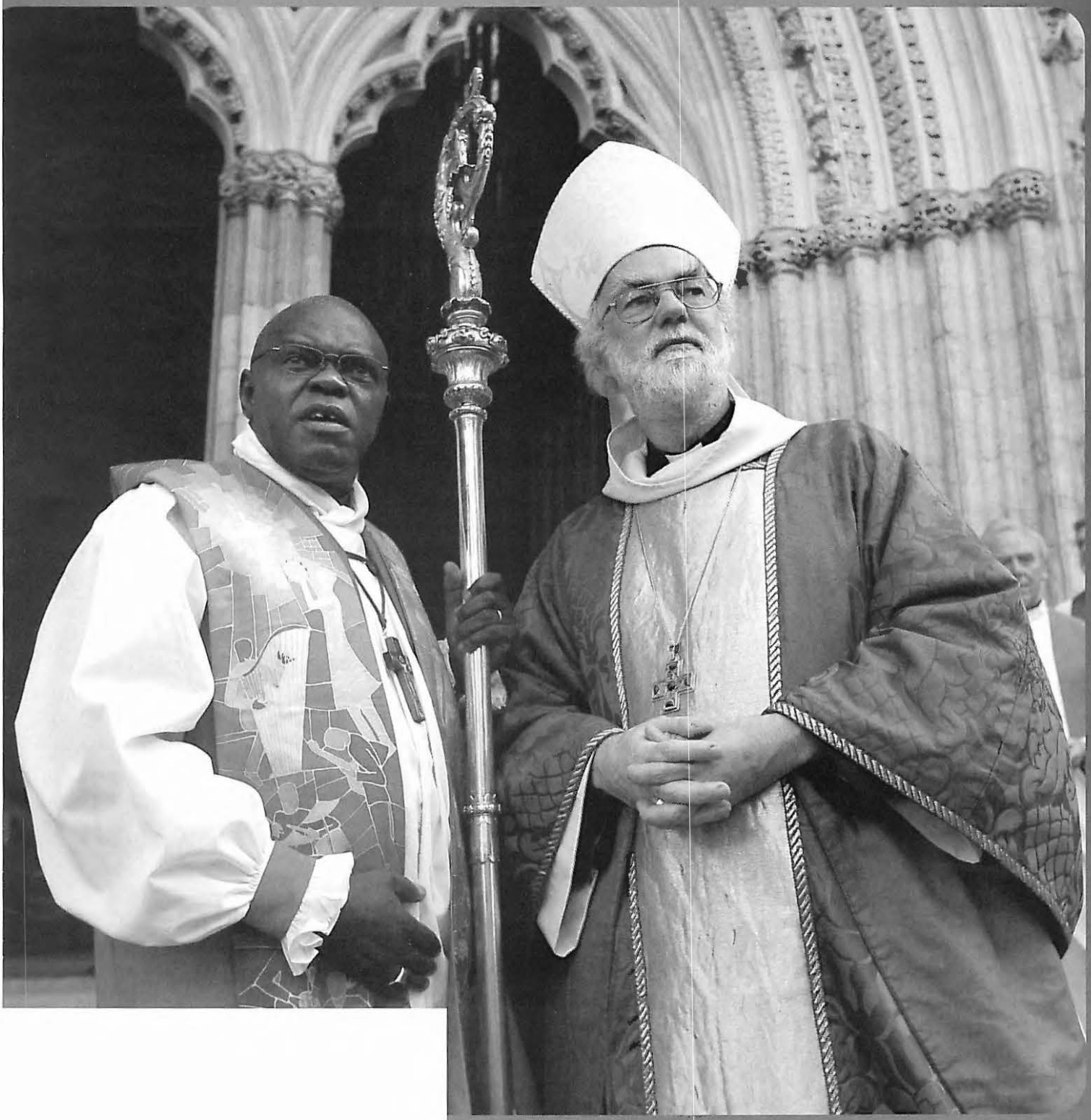
August 1, 2010

livingchurch.org

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL



Archbishops Face New Challenge



Imagine if all 930 bishops of the Anglican Communion .

... read the same high-quality magazine, week in and week out, and thought of that magazine as their own. We at THE LIVING CHURCH have decided to make this our goal, through the GIVE A BISHOP TLC project. By making a tax-deductible contribution to THE LIVING CHURCH for a bishop of the Anglican Communion, you can help us send this vital source of teaching and encouragement to leaders in every corner of our worldwide family.

GIVE A BISHOP TLC

1 bishop = $110

5 bishops = $550

10 bishops = $1,000

25 bishops = $2,500

NOTE: Cost includes international postage

We will inform you and your bishop(s) of your connection, so that you may hold one another in prayer.

I'd like to give TLC to a bishop.

- ☐ **1 BISHOP = $110**
- ☐ **5 BISHOPS = $550**
- ☐ **10 BISHOPS = $1,000**
- ☐ **25 BISHOPS = $2,500**

Please indicate any preference for a particular bishop, province, or region (e.g., Africa, Asia, England), or indicate no preference.

_____

Name_____

Address_____

City _____

State _____ Zip_____

Phone(___)_____

Email _____

Make checks payable to: **The Living Church Foundation, P.O. Box 514036, Milwaukee, WI 53203-3436**

☐ **Check** ☐ **MC/VISA**

Card #_____

Exp. Date_____ 3-digit code on back_____

Credit Card Billing Address (if different from above):

Address_____

City _____

State _____ Zip_____

Signature_____

Or order with MC/VISA Toll-free by calling **1-800-211-2771,** and say, **"I'd like to give TLC to a bishop."**

FOR OFFICE USE ONLY

BIS210

The Archbishop of York, the Most Rev. John Sentamu (left), and the Archbishop of Canterbury, the Most Rev. Rowan Williams, together July 11 during the Church of England's General Synod at York.
Lorne Campbell/Guzelian photo

on the cover

THE LIVING CHURCH

this week | August 1, 2010

news

4 Archbishops Face New Challenge: Women Bishops

essay

Fourth in a series on the Eucharist

7 Baptized into Eucharist, Part 2
BY MATTHEW GUNTER

guest column

10 Soundings in Anglican Ecclesiology, Part 4
BY DANIEL H. MARTINS

books

13 The Jesus Prayer: The Ancient Desert Prayer that Tunes the Heart to God

other departments

14 Sunday's Readings

15 People & Places

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to support and promote the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Lorne Campbell/Guzelian photo

The Rev Dr. Miranda Threlfall-Holmes addresses the Church of England General Synod July 12.

Archbishops Face New Challenge: Women Bishops

The Church of England holds archbishops, Rowan Williams and John Sentamu in particular, in high respect. Even so, the church's governing bodies have sometimes felt a need to show they have a mind of their own. In 1972 the Church Assembly voted down an Anglican–Methodist unity scheme against the urgings of Archbishop Williams's revered predecessor, Michael Ramsey. He said later this was the "saddest day of his life."

Meeting July 9-13 in York for its summer session, General Synod narrowly defeated an attempt by the Archbishops of Canterbury and York to broker a compromise that would offer "coordinate jurisdiction" to conservative evangelicals and traditional Catholics who cannot accept women bishops. Even though the archbishops attracted an overall majority of 25 votes for their proposal, the vote by houses failed by five to carry the House of Clergy and their amendment was thus lost.

The prospect of voting down their senior leaders weighed heavily on synod members, even though the Archbishop of Canterbury assured them this was "not a loyalty test." Sources confirm that Archbishop Williams told the bishops they were free to vote according to their own judgment.

Whereas once synod members complained that "collegiality" left them unclear where the mind of individual bishops lay, 25 bishops supported the archbishops and 15 voted against.

The result was a day's proceedings July 11 where the main preoc-

cupation seemed to be the interests of the conservative evangelical and traditional Catholic minorities and bitter disappointment for those who hoped the archbishops' plan would hand them a lifeline.

For many years the House of Clergy has been a bastion of opposition. After the church had voted in the early 1970s that there were "no theological objections" to women being priests or bishops, further changes were blocked by a narrow majority in that house. Now the balance in the house of clergy has switched in the opposite direction.

Introducing the archbishops' amendment, Archbishop Williams said, "We want to preserve a church in which dissidents from the majority view can continue to live with integrity."

Many of the strongest voices opposing the archbishops were clergywomen. Celia Thomson, a canon from Gloucester Cathedral, said the archbishops' proposal was "the source of such sadness." The Rev. Christine Allsop of Peterborough said she was "dismayed" and the proposal "doesn't feel like good news for women clergy."

Christina Rees, a leading campaigner for women bishops, said the plan would create a "two-track system" with a strand restricted to men.

Earlier Robert Baldry, the member of Parliament whose task is to ensure that church legislation wins Parliamentary approval (synod measures form part of the law of the land), also spoke against the archbishops' amendment.

There are 136 women members of Parliament. "It would be hard to explain why the church has to make provision for those who disagree," he said. If there were even a "suspicion" that women were second-class bishops "it would become very hard indeed."

The archbishops risked a lot by putting themselves on the line in this way. They need not have led from the front. The brief could have included testing out the proposals with influential senior women.

Outside the chamber, the vote was greeted with "delight" by WATCH, the leading women's campaigning group. Jean Mayland, a veteran ecumenist and chair of WATCH, said, "I do not think it should be regarded as an act of disloyalty. It's part of being Anglican." She said there needed to be more listening to the voices of women.

For many conservative evangelicals and traditional Catholics, rejection of the archbishops' plan could signal the end of the line. The Rev. Jonathan Freeman of Chester said he was "gutted." The Rev. Jonathan Baker of Oxford unsuccessfully called for an adjournment for prayer and reflection. "We are in a very new place."

When synod later turned to debating the non-amended plan, there was an audible buzz as the Archbishop of Canterbury rose to speak. Within moments he had distilled a lot of anxiety.

"I want to encourage the synod to go on and finish the business of this legislation," Archbishop Williams said. "It would be all too easy to

(Continued on next page)

Legislation not 'the End of the Road,' Archbishop Williams Says

(Continued from previous page)

drop it in the too hard basket. That doesn't help us."

He added the church now needed the measure to go to the dioceses to give it thought and prayer to enable the process to go to completion.

He pledged the bishops will draft a code of practice which "will be available for the next synod." Commenting on the vote not to back the archbishops in their attempt to find a way through the vexed question of how to make provision for people who oppose women as bishops, he said he was "well aware" that putting an amendment forward without a draft code of practice "was asking a lot."

People, he said, should not see the legislation as "the end of the road" but the start of a process in which discernment and mutual service could take place.

"We remain committed by a majority to see women bishops and to see a church that's healthy and flourishing," he said. He hoped this could be extended to the minority who could not accept women bishops, though "we haven't cracked that yet."

The intervention by Archbishop Williams prompted the chair of the debate, professor Michael Clark to add, "This morning let's aspire to be synod at its best."

Over the next few months the Archbishops of Canterbury and York have an opportunity to provide leadership, and this will be monitored well beyond the borders of England.

There are three initiatives they could take during the next few months.

First, those who carried the day in York will be looking to the archbishops for a clear and unequivocal statement that they affirm the validity of women bishops. This likewise would be a message that will be picked up internationally, particularly in provinces of the Anglican Communion which still waver over the ordination of women.

A *Times* leader commented that the synod's decision is "right and historic" and synod showed integrity in rejecting the archbishops' amendment that would have created a special class of bishop in an endeavor to make space for parishes who can't accept women. Synod's rejection of the archbishops' intervention has implications for the archbishops' standing, but this need not be a permanent problem.

Second, the archbishops can ensure that the code of practice accompanying legislation to make women bishops signals there is a place for people who disagree. Synod insiders were saying that the package of approved legislation has a lot of loose ends. Scrutiny by diocesan synods will help. Likewise, hard work on a code of practice by the House of Bishops under the leadership of the archbishops will be decisive.

The benefit of having this matter dealt with by a code rather than a legal measure means that it can be adjusted and improved from time to time. More important still, it means operation of the code need not be dominated by the letter of the law.

Third, as the synod debate made manifest, there is a huge theological gap between opponents and proponents of women in the episcopate. Ecclesiology was not to the fore during the debate in York. As Bishop N.T. Wright of Durham has urged, there needs to be much more exploration of mono-episcopate, headship and sacramental assurance.

The archbishops are in a difficult place. It is their responsibility to be a focus of unity. Anglicanism has always depended on an element of compromise in the interest of the health of the wider Communion. Compromise is weakened when there is even a hint that it is at the expense of principles and good theology.

Complexities abound. On the face of it, the ecclesiology of those on different sides in the debate seems to be irreconcilable. Moreover, there is the question of eventual reunion with the Church of Rome — and again the circles appear impossible to square.

The complementary gifts of the archbishops, the subtlety of mind that is Rowan Williams and gift for direct speaking that is John Sentamu, have an opportunity to come to the fore in the months ahead. It will be important, too, as Communion-wide debate over the Covenant continues.

John Martin, in York

Bishop Rowe: 'Christians Tell the Truth'

When the Rt. Rev. Donald J. Davis died in 2007, part of his legacy was being the first bishop of the Episcopal Church to ordain a woman to the priesthood after General Convention authorized such ordinations.

Davis was Bishop of Erie (now Northwestern Pennsylvania) from 1974 to 1991. Davis, one of 67 bishops who sponsored the resolution authorizing women's ordination in 1976, ordained the Rev. Jacqueline Means on New Year's Day, 1977.

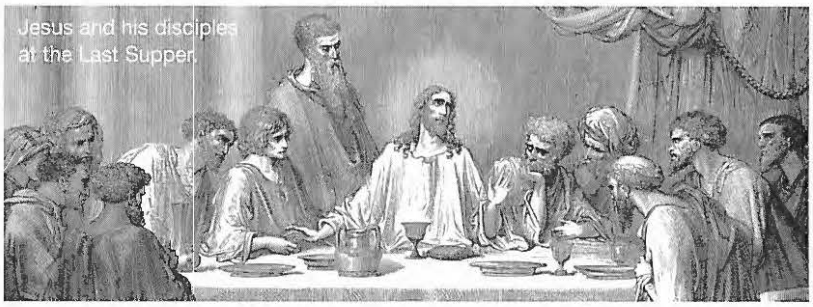
Now the Rt. Rev. Sean W. Rowe, Bishop of Northwestern Pennsylvania, must deal with a dark side of his predecessor's legacy: reports from nine women that Davis sexually abused them — some when they were as young as 9. Some women said they were abused at the diocese's summer camp. Others said they were abused repeatedly over time.

Rowe became aware of the charges against Davis when he

(Continued on page 12)

Baptized into Eucharist

By Matthew Gunter


Jesus and his disciples at the Last Supper

Transformation

In the sacraments the body of Christ "happens." In baptism a new member of the body is "made" by incorporation. In the Eucharist the body happens in several ways. It is the feast by which we remember the life, death, and resurrection of the one whose historical body was broken for us. It is the feast in which the bread and wine become for us the body and blood of Christ. And it is the feast by which the body of Christ, the Church, is re-membered and its members fed. "[I]n these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another" (American BCP, p. 316). Thus, in the well-known Augustinian exhortation: "Behold what you are. Become what you see: the Body of Christ, beloved of God" (Homily 57, On the Holy Eucharist). And Augustine adds that when we consume the body of Christ in the bread and wine, we do not so much transform that food into our bodies as *we* are transformed *by it* into his body.

Participation in the Eucharist is therefore not simply about experiencing God's consolation. It is that, but it is much more. It is about transformation. It is part of our conversion process on the way to what the Eastern Christian tradition calls *theosis*: our being made capable of being "partakers of the divine nature" (2 Pet. 2:4), capable of bearing the absolute love, goodness, beauty, and joy of God. We *expect* to be transfigured, or as Dante would have it, *transhumanized* into glory.

We cannot, and dare not, however, expect that transformation to be easy or painless. Indeed, Scripture suggests otherwise. Through Jeremiah, God, "the LORD of hosts," promises to "refine" and "test" us; "for what else can I do, because of my people?" (Jer. 9:7; cf. Zech. 13:9 and Mal. 3:3). As wonderful as beautiful, shining silver is, the ore does not welcome, we might say, the heat of the crucible. To be sure, in the words of Jesus: "I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing" (John 15:5). But, before that, in verse 2, he promises: "Every branch of mine that bears no fruit, God takes away, and every branch that does bear fruit God prunes, that it may bear more fruit." In this light, we do people a disservice if we invite them to the eucharistic table without the warning, and promise, that potentially painful pruning will precede transformation.

Whose Table?

It is sometimes suggested that since the eucharistic table is God's table, it is not for us to decide who can participate. But given the logic of the liturgy, one might just as reasonably suggest that because it is God's table we should not be glib in our own participation or in inviting others to join us. Indeed, one might wonder if an open invitation is not more presumptuous in its certainty of knowledge and goodness, reflecting a form of cheap grace. It evokes an altogether domesticated and sentimental "God."

I think here of Annie Dillard's famous dissuasive to supposing God is tame, in *Teaching a Stone to Talk*:

> On the whole, I do not find Christians, outside of the catacombs, sufficiently sensible of conditions. Does anyone have the foggiest idea what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it? The churches are children playing on the floor with their chemistry sets, mixing up a batch of TNT to kill a Sunday morning. It is madness to wear ladies' straw hats and velvet hats to church; we should all be wearing crash helmets. Ushers should issue life preservers and signal flares; they should lash us to our pews. For the sleeping God may wake someday and take offense, or the waking God may draw us out to where we can never return.

If, as we often claim, we "believe what we pray" (*lex orandi, lex credendi*: the rule of prayer is the rule of belief), we would do well to attend to the logic of the liturgy which suggests a certain caution in coming to

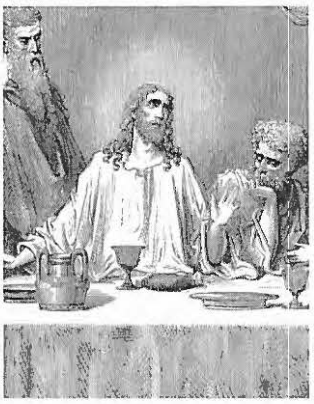
(Continued on next page)

(Continued from previous page)

the Lord's Table. As Moses drew near to the strange sight of the burning bush, he was commanded to remove his sandals for he was on holy ground. Just so, symbolically, as we move through the eucharistic liturgy, we stop periodically to remind ourselves that we are approaching holy ground and that doing so is an awesome thing. The one into whose presence we are coming is awe-inspiring and, while not wholly unknown, remains a mystery beyond our comprehension. We are aware of our failure to live lives of love and truth and trust, and thus of the distance between us and God.

Though it is not often read these days, an exhortation before the rites of Holy Eucharist in the Book of Common Prayer reads, in part:

> if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup.
>
> For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord (BCP, p. 316).



The liturgy is like an elaborate spiral dance in which we symbolically circle around and around the altar, drawing closer to the eucharistic mystery. At intervals in the dance we stop to acknowledge our ignorance and sinfulness, and ask for God's mercy as we proceed deeper into the holy mystery. In the Collect for Purity, we ask God to cleanse the thoughts of our hearts that we may perfectly love him and worthily magnify his holy Name ... and we dance a little closer. We sing the Gloria, the Kyrie, or the Trisagion, each of which asks again for mercy: closer still. Then, after hearing God's word read and proclaimed, we confess our sins against God and our neighbor, receive the promise of forgiveness, and exchange the peace, before dancing yet closer to the altar of the Prince of Peace. And on it goes — acknowledging God's presence as holy (the Sanctus) and asking for forgiveness (the Lord's Prayer). In every case, we acknowledge that we do not really know what we are up to, that the one with whom we are dealing is holy, and that we are ignorant, sinful and broken people in need of forgiveness. And yet, by God's amazing grace we are invited and encouraged to draw near with confidence "to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb. 4:16) — a confidence that avoids presumption because it is born in baptism.

Hospitality

Even so, the practice of inviting all to the eucharistic table without regard to baptism is often expressed in terms of "radical hospitality." What shall we make of this?

Hospitality is certainly a gospel virtue. And the God revealed in the history of Israel and the ministry of Jesus is himself hospitable. We are encouraged to "welcome one another, therefore, as Christ has welcomed [us], for the glory of God" (Rom. 15:7). While that particular exhortation is about members of the body of Christ welcoming one another, the Letter to the Hebrews encourages a broader hospitality: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels" (Heb. 13:2).

Hospitality is certainly an essential mark of any church. It is not clear, however, that opening eucharistic fellowship to the unbaptized is a good means of practicing such hospitality, nor that it is in fact hospitable or radical to do so.

Thinking of the Eucharist in terms of hospitality calls for some reflection on who is the host and who is the guest when we gather at the altar. Of course, the ultimate host is God, revealed in the self-giving love of the Trinity, manifested on the cross in the sacrifice of Christ. To eat at the table of this Host is to participate in the life of one who wills to reconfigure us in his own image.

Second, there is a penultimate eucharistic host, namely, the body of Christ itself, re-membered in the practice of communion. To host anyone we must have a sense of identity and place. A welcoming place is rich with stories, rituals, and history. It is never simply a physical space, but a place alive with commitments and relationships. Accordingly, as Christine Pohl observes:

> Boundaries help define what a household, family, church or community holds precious. However, the modern world is deeply ambivalent about

> boundaries and community. Although we yearn for home and a place to belong, often we find ourselves more comfortable with empty space where we can "sing our own song" and pursue our own plans. Hospitality is fundamentally connected to place — a space bounded by commitments, values, and meanings. Part of the difficulty in recovering hospitality is connected with our uncertainty about community and particular identity (*Making Room*, pp. 135–136).

If we are not clear about our own identity and the identity-forming nature of the Eucharist, we have nothing to offer but what Henri Nouwen called "a bland neutrality that serves nobody" (*Reaching Out*, p. 99). It mistakes mere pleasantness for deep hospitality. And since it avoids the scandal and offense of particular, bounded identity, it is not very costly or radical.

If the penultimate host of the Eucharist is therefore the Church, who is the guest? Paradoxically, it is again God. In the Eucharist, the baptized are both guest and host, and the divine Host is also the Guest. We invite the Holy Spirit to descend upon the gifts that they may be "the Body of Christ and his Blood of the new Covenant." Because the Guest is nothing less than the Holy Mystery at the heart of all, we pray that we might be sanctified by the same Holy Spirit "that we may faithfully receive" this Guest in the "gifts of God for the people of God." It is significant that in the gospels Jesus is most often the guest at the table of others. And as Zacchaeus and Simon the Pharisee discovered, hosting Jesus brings us face to face with the expectations of Jesus. Likewise, as ones who have been incorporated into the community of hosts through baptism, we have some inkling of who our guest is, and the expectations that he places upon the community that seeks to accommodate him.

Conclusion

Elizabeth Newman identifies "a pervasive feature of late modernity: a gnawing homelessness, a lack of a sense of place. If we are truly to envision and embody a faithful hospitality, we must see how deeply our current understanding and experience of 'home' and 'place' have up to now prevented us from living a profound hospitality" (*Untamed Hospitality*, p. 34).

This is particularly true in contemporary America where our hyper mobility means few of us live in the communities in which we were raised, surrounded by and connected to family and neighbors with whom we have long history and a sense of place characterized by particular customs and traditions. Absent that sense of place, we are reduced to detached individuals roaming context-less space as tourists and consumers. The public space of the shopping mall is the clearest manifestation of this condition, but it is pervasive.

If we are not careful, our worship will reflect and reinforce that formation and that training. And then we

> will be unable to offer Christian hospitality, a practice that relies on a sense of place, a shared tradition, one in which we are not strangers in the universe (or to each other) but part of God's good creation, created so that God might love us and so that we might in return love God, each other, the stranger, and even the enemy (Newman, p. 44).

In such an environment, what does our practice of Eucharist signify? Inviting anyone to participate wherever they are on their spiritual journey reinforces the ideology of the individual as consumer. It signifies that a church is like other public spaces where individual consumers go to satisfy a felt need. The church is then like a sort of religious restaurant with spiritual food on the menu catering to individual customers who come and go through its public space. Is this costly, or "radical"?

Far better to communicate to newcomers that here is a place where people belong to one another and to God, who gives them an identity as members of a diverse body with many members, "made" in baptism and Eucharist. Accordingly, the Church promises, after Jesus' own pledge, that he *will* be present as Redeemer and Judge in the waters of baptism and in the bread and wine of the Eucharist.

To reserve the Eucharist for those who are baptized does not limit God. As Luther insisted, Jesus — risen and ascended — is present everywhere and can surprise us in our cabbage soup, if he so desires. Indeed, I agree with Sara Miles, in her book *Take This Bread*, that God has so surprised even the occasional unbaptized eucharistic communicant. We need not try to protect the purity of the Eucharist.

The discipline of reserving the Eucharist for those already baptized is, however, about maintaining the very boundaries of identity that make a place in which to be formed as a community that can properly practice hospitality. And it is about being honest about who we are called to be as members of Christ's body, and respectful of the real otherness of those who are not yet committed to the loyalties of such a communion.

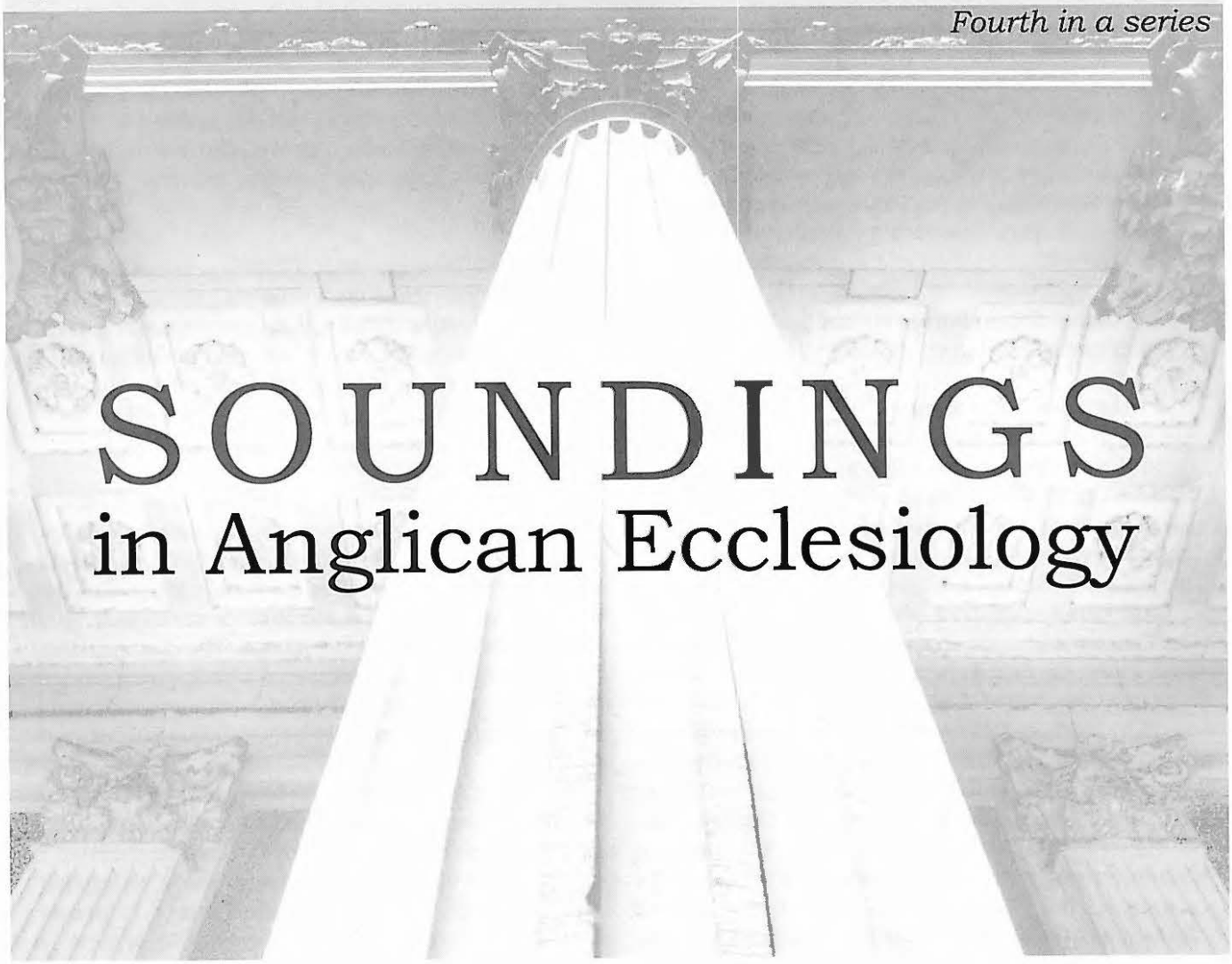
The body of Christ is a eucharistic community with all that that entails; and we are baptized into Eucharist.

The Rev. Matthew Gunter
(www.intotheexpectation.blogspot.com)
is rector of St. Barnabas' Church, Glen Ellyn, Ill.

guest column

Seeing the Present through the Eyes of the Past

Fourth in a series



SOUNDINGS in Anglican Ecclesiology

By Daniel H. Martins

In the first three parts of this series, we have looked at some of the highlights of William Palmer's ecclesiology, particularly as it relates to three of the four classical "marks" of the Church: one, catholic, and apostolic. For Palmer, all four of the marks support one another, but he seems particularly interested in how catholicity and apostolicity help reveal the Church's unity. He wrote 150 years or so before the 1979 American prayer book adapted a eucharistic prayer from the fourth century Liturgy of St Basil (Prayer D, p. 372ff) that includes the petition with respect to the Church, "Reveal its unity." Yet, one cannot help but suppose that he would approve, not only on account of "unity," but also of "reveal," since he is at pains, in concert with the Catholic revival of Anglicanism going on in his time, to insist over and again on the essential *visibility* of the Church. It is a divine organism with a real institutional face, not merely a spiritual entity made up of "true believers," the number of which is known only to God.

In an era when Palmer's own "branch" of the Catholic Church — Anglicanism — is trying to move through great turbulence, these are salutary insights. Yet, we cannot simply pick them up and apply them uncritically to the contemporary situation. Something more than a casual dusting off is required.

William Palmer was an Englishman to the core, which means, among other things, that he was constrained by an inherently insular perspective. Granting his premise for the time being that there can be but one legitimate Christian church in any given locale, the case he makes for the Church of England being "the one true church" *in England* is coherent, if not compelling. Perhaps, if the New World had never been discovered and the colonial era never ensued, it would be unassailable. But his *apologia* does not "export" very well. In light of the global expansion of Anglicanism in areas that turned out to be much more ethnically, culturally, and religiously pluralistic than the British Isles, Palmer's vision is not one that can be plausibly sustained.

He also lived and wrote at a time when the ecumenical movement was not even a gleam in anyone's eye. Quite the contrary, it was an era of deep suspicion and sharp rhetoric between the various "brand

names" of Christians. There was constant pressure to bolster one's own position in a sea of hostile counterclaims. Our own time is certainly not free of bitter polemic (ironically, more *within* particular ecclesial communities and traditions than between them). But, in spite of our continuing divisions, a great deal of ecumenical progress has been made of a sort that Palmer could not have begun to imagine. Relations can still be tenuous, however, and triumphalist self-justification only subverts the process of reconciliation.

Nonetheless, with those caveats firmly in mind, it does seem that Palmer's ecclesiological framework can perhaps still help us navigate the treacherous waters of the ecclesial sea these days. If his insistence on "one area/one church" seems brittle and unresponsive to contemporary realities, might it be that we have become too casual about our divisions, blind to the scandal that they represent? I live within the geographic territory of the Diocese of Northern Indiana (Episcopal Church). I believe that my bishop makes present an organic connection to the apostles of the sort explicated by Palmer. But I also live within the geographic territory of the Roman Catholic Diocese of Fort Wayne–South Bend, and I have no doubt that its bishop is likewise "apostolic." The same would apply to the Eastern Orthodox — and, yes, even the ACNA (or other "extramural" Anglican) — bishops that oversee congregations in this area.

Although I am clearly under one of those bishops and not any of the others, Palmer would have me say also that mine is the true catholic bishop of this area, and the others are schismatic. I choose not to make such a statement, but I make that choice with an awareness that there is a certain incoherence to my position, that there is an egregious anomaly in a situation where there are two or more catholic and apostolic bishops with jurisdiction in the same territory, and that this anomaly rises to the level of shameful scandal that hampers the Church's witness to the gospel in this part of Indiana. There's nothing "normal" about it, and we delude ourselves if we think there is.

Palmer is refreshingly realistic about the inevitable presence of "weeds among the wheat" — doctrinally, liturgically, and morally. He sets the bar quite high when it comes to indulging any impetus toward separation on account of false teaching or aberrant practice. Heresy must be *explicit*, *intentional*, and *formal* before it can justify breaking communion. A church that retains the historic creeds in its formularies, whose official authorized liturgies set forth the catholic and apostolic faith, that celebrates the sacraments with the intention of doing what the Church has always done, would, in his estimation, retain its essential ecclesial character; in other words, it would still be a church, and even it were rife with false teaching, off the rails liturgically and morally, its members would be obligated to remain within its communion, and to set up "rival worship" (Palmer's language), even if done with the purest and noblest of intentions, would be sinfully schismatic. These are indeed "hard sayings" for those who are dismayed by current trends in various Anglican provinces.

For Palmer, all four of the marks of the Church support one another, but he seems particularly interested in how catholicity and apostolicity help reveal the Church's unity.

William Palmer lived in a somewhat distant time and in a quite particular place. Yet, he speaks from within the same ecclesiological ambit that Anglicans — particularly Catholic-minded Anglicans — still identify themselves with. For this reason, he cannot be lightly dismissed, but deserves to be engaged both appreciatively and critically. From his own limited perspective, he shines a light on our own time and place, calling us to live and relate to one another in ways that are rigorously consistent with our claim to be part of the one, holy, catholic, and apostolic church in which we regularly profess our faith.

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

Bishop Rowe: 'Christians Tell the Truth'

(Continued from page 6)

received a phone call in March from one of the women.

"This is the first time she's come forward to tell her story," he told THE LIVING CHURCH.

Bishop Rowe informed the Episcopal Church's Office of Pastoral Development about the call. He then learned of similar charges against Davis by three other women — first from records in the Presiding Bishop's office and later in records kept by the diocese.

Rowe said his immediate predecessor, the Rt. Rev. Robert D. Rowley, had reported charges about Davis to the Presiding Bishop's office.

"In early 1994, Presiding Bishop Edmond Browning asked Bishop Davis to resign from the House of Bishops, in which bishops retain their membership even if retired; to refrain from any priestly or episcopal duties; to undergo pastoral counseling; and to see a psychiatrist," Rowe wrote in a pastoral letter to his diocese, released July 11. "In assenting, he was effectively removed as a bishop of the church. However, his abuse was not made public."

Bishop Rowe used the same letter to ask forgiveness, and to invite any other possible victims to allow the diocese to help with their healing.

"On behalf of the church, I offer an abject apology to Bishop Davis' victims, their families, and everyone whose trust in the church has been violated, and I ask for your forgiveness," he wrote. "I cannot undo the grievous wrongs that Bishop Davis has done, nor take away the pain of his victims, but I can do my best to ensure that, from now on, this diocese will tell the truth and seek healing and reconciliation for those who have been harmed."

Another five women have spoken with Bishop Rowe since he released the letter.

Rowe said the decision to make the matter public was an easy one.

"Christians tell the truth," he told THE LIVING CHURCH. "We talk to people about repentance and amendment of life. You can't repent if you're not willing to name what you've done.

"We are not being threatened with litigation at this time," he added. "Light is important — to shine light into dark places. It may be difficult, initially, but it is what we are called to do as Christians. We are the Church. We're not just a corporation."

Douglas LeBlanc

The Jesus Prayer

The Ancient Desert Prayer
that Tunes the Heart to God

By **Frederica Mathewes-Green**. Paraclete. Pp. 181. $16.99. ISBN 978-1-55725-659-1.

As an adult convert to Eastern Orthodoxy, Frederica Mathewes-Green is in a good position to present the specifically Orthodox tradition in language accessible to those trained in more Western ways. In this book she deals primarily with the tradition of the Jesus Prayer, but also discusses some of the wider theological issues and spiritual disciplines involved.

Her first chapter recounts her personal discovery of the Jesus Prayer, the repetition of the sentence, "Lord Jesus Christ, Son of God, have mercy on me, a sinner," or some close variant of this. In time this is intended to take over one's interior life, to become essentially one's only prayer, and to lead to a close personal encounter with the Lord.

She does stress that it can only be used safely when supported by the whole discipline of the Christian life, and under spiritual direction, and almost but not quite says that this needs to be the Christian discipline in its explicitly Orthodox form. This chapter could well stand alone as an article or pamphlet introducing this way of prayer.

Mathewes-Green writes clearly and engagingly, translating the sometimes obscure language of the older writers into a tongue understanded of the people. In this form, the goal of prayer sounds much like "abiding in Christ," "habitual recollection," or "simple contemplation," and the approach seems parallel to such various forms of prayer as meditative Bible reading, centering prayer, or the Western form of the rosary. But she seems concerned to stress the difference rather than the similarity, and the Orthodox way as over against "mere Christianity." It would be interesting to have her views on the relation between the Jesus Prayer and Holy Communion.

The remaining chapters supply theological and historical background, and then discuss a series of questions about the actual practice of this prayer. One especially useful discussion explains the concept of the *nous*, a Greek word usually translated *mind* or *heart*. It is neither *mind* in the sense of reasoning and cogitation, nor *heart* in the sense of emotion or feeling, but a third thing, perhaps *intuition* or *conscience*, and is authoritative when it speaks.

She several times calls it "the little radio" that turns on. This too of course requires discernment. But it is better than giving final authority to "feeling": I *feel* this is right, meaning "I want it," as we so often hear or even say. When the *nous* speaks, it seems to come from outside, and may well overrule even a strong "feeling." This idea is not unique to Christianity: Socrates spoke of something very similar.

This fairly short book will probably be most useful to those who are already attracted to the Orthodox tradition, and to those who may have heard of the Jesus Prayer and want to know more. Many of Mathewes-Green's insights, especially into some of the pitfalls and temptations of prayer, will also be helpful in other approaches and traditions. But the contrast is clear between the austere desert roots of Orthodoxy and the more Benedictine spirit of the West. It is refreshing to have a fairly "popular" book that treats Christian prayer as a costly challenge rather than as a pacifier. There's no cheap grace here.

Sr. Mary Jean, CSM
Greenwich, N.Y.

Raised with Christ, and Then...

"Put to death ... what is earthly in you" (Col. 3:5a).

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

In many passages from the prophets and the historical books throughout the Old Testament, the people of God are described as "stiff-necked," i.e., refusing to bow before God, and God is revealed as supremely angry over their routine rebellion. The punishment is sometimes severe, even catastrophic. We see this most dreadfully in the utter destruction of the northern kingdom of Israel by foreign invaders, followed a hundred years later by the devastation of the southern kingdom of Judah — a devastation that included the looting and burning of the Temple in Jerusalem, and its royal family and nobles being taken as captives to Babylon.

Today's lesson from Hosea is arrestingly moving in that oft-repeated pattern of God's call to repentance, the people's refusal to obey, and the ensuing punishment. The prophecy in Hosea shows that God loves his people tenderly and is deeply troubled and pained by their rebellion and the consequences that that rebellion requires. The same theme is found in the words of the prophet Ezekiel (18:31-32), where God said, "Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, declares the Lord God; so turn, and live."

But surely there is no more moving and heartbreaking expression of this same teaching than that found in Hosea (11:1-4): "When Israel was a child, I loved him ... it was I who taught Ephraim to walk; I took them up by their arms, but they did not know that I healed them. I led them with cords of kindness, ... I bent down to them and fed them." And yet, "The more they were called, the more they went away; they kept ... burning offerings to idols."

Centuries passed and things changed dramatically, for Jesus the eternal Savior was crucified and raised, and the Holy Spirit was conferred upon believers. Then in this new context Paul's teaching to the church in Colossae addresses the identical phenomenon: the call to persevere in repentance and lead a life without sin, along with the statement that "On account of these [sins] the wrath of God is coming" (Col. 3:6). But for Christians there is a difference, since they have "been raised with Christ" and "have died" and now live "a life hidden with Christ in God" (Col. 3:1,3). Yet even in this radically new context there is the demand for holiness with the assurance of consequences for persistent refusal to follow it.

Look It Up

Compare today's reading from Colossians with Rom. 6:1-11.

Think About It

What behaviors and habits are in your life that are clearly contrary to the will of God? What keeps you from "putting them to death"? What will it take for you to do so? Consider both the tender love of God for you and his abhorrence of sin and the consequences of willful rebellion.

Next Sunday **The Eleventh Sunday After Pentecost (Proper 14C), August 8, 2010**

BCP: Gen. 15:1-6; Psalm 33 or 33:12-15, 18-22; Heb. 11:1-3(4-7)8-16; Luke 12:32-40
RCL: Isaiah 1:1, 10-20; Psalm 50:1-8, 23-24; or Gen. 15:1-6; Psalm 33:12-22; Heb. 11:1-3, 8-16; Luke 12:32-40

THE LIVING CHURCH

Volume 241 Number 5

Editorial and Business offices:
816 E. Juneau Avenue, Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036, Milwaukee, WI 53203-3436
Phone: 414-276-5420 Fax: 414-276-7483
E-mail: tlc@livingchurch.org www.livingchurch.org

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

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

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church.

People & Places

Appointments

The Rev. **T. Scott Allen** is rector of St. Andrew's, 1900 Pennsylvania Ave., Allentown, PA 18109.

The Rev. **W.L. (Chip) Prehn** is headmaster of Trinity School, 3500 W Wadley Ave., Midland, TX 79707.

Retirements

The Rev. **Susan N. Blue**, as rector of St. Margaret's, Washington, DC.

The Rev. **Frederick C. Philputt**, as vicar of Incarnation, Dallas; add: 5811 Penrose Ave., Dallas, TX 75206.

Deaths

The Rev. **Archibald Hanna**, a deacon in the Diocese of Connecticut, died June 24 at the age of 93.

Born in Worcester, MA, he received degrees from Clark, Yale and Columbia universities. He was ordained deacon in 1961. He was deacon at Trinity Church in Branford, CT, 1961-82. He wrote the books *A Mirror for the Nation*, *A Brief History of the Thimble Islands*, and *John Buchan*. He is survived by two sons, Stewart and James; daughter, Jean; brother, Robert; sister, Priscilla; and five grandchildren.

The Rev. Dr. **Oscar Hussel**, a priest of the Diocese of Alabama, died March 15 at the age of 84.

Born in Cincinnati, OH, he received degrees from the University of Cincinnati, McCormick Theological Seminary and Union Theological Seminary. He served in the Presbyterian Church (U.S.A.), for 40 years and was dean of faculty at Columbia Theological Seminary, 1978-1989. In 1992 he was ordained deacon and priest in the Episcopal Church. He served as interim at St. Joseph's, Mentone, AL, 1993, 1995, and 2000-2001; and at St. Philip's, Fort Payne, AL, 1994.

The Rev. Canon **Gordon McBride**, retired canon of ministry for the Diocese of Wyoming, died July 10 in Casper. He was 58.

Born in Heber, UT, he earned degrees from Westminster College, the University of Oregon and the University of Cincinnati. He was ordained deacon in 1983 and priest in 1984. He served as associate at St. Paul's, Salt Lake City, UT, 1983-84; associate at St. Mark's Cathedral, Salt Lake City, 1984-85; and rector at Grace St. Paul's, Tucson, AZ, 1985-2001. He wrote several books, including *Once Again: The Case of Richard Hunne* and *The Vicar of Bisbee*.

Summer Services DIRECTORY

SAN DIEGO, CA
ALL SAINTS' Sixth & Pennsylvania Ave.
Website: **www.allsaintschurch.org** **(619) 298-7729**
Fr. Tony Noble, SSC
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30; Thurs 6; Fri 9:30; Sat 9

CLINTON, CT
HOLY ADVENT 81 E. Main St., 06413 **(860) 669-2232**
Website: **www.allwelcome.org**
E-mail: **holyadvent@sbcglobal.net**
The Rev. Bruce M. Shipman, v
Sun Eu 8 & 10

PALM HARBOR, FL
ST. ALFRED'S 1601 Curlew Rd. **(727) 785-1601**
The Very Rev. Canon Richard C. Doscher, Sr., r
Sat H Eu 5 (Rite 1); Sun H Eu 8 (Rite 1) & 10 (Rite 2)

SARASOTA, FL
CHURCH OF THE REDEEMER **(941) 955-4263**
The Rev. Fredrick A. Robinson, r
Sat 5:30 (contemporary); Sun 7:30 (low), 9 Rite II (high), 11 Rite I (high), 1 (Spanish); Daily Mass 10; Wed 7:30; Thurs 5:30

HONOLULU, HI
ST. MARK'S www.stmarkshonolulu.org (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Low Mass 7, High Mass 9; MWF 8; Tues 6:15; Thurs 10

LIHUE, KAUAI, HI
ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi
www.stmichaels-kauai.org **(808) 245-3796**
The Rev. William B. Miller, r
Sat Eu 5:30, Sun Eu 7:30 & Eu 9:45

CHICAGO, IL
ASCENSION 1133 North LaSalle Blvd. at Elm
www.ascensionchicago.org **(312) 664-1271**
Sisters of St. Anne **(312) 642-3638**
The Rev. Gary P. Fertig, r; **the Rev. Kurt Olson, the Rev. Geoffrey Ward**
Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B 4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7, 6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50

EDGARTOWN, MA
ST ANDREW'S Martha's Vineyard **(508) 627-5330**
www.standrewsmv.org Summer and Winter Sts.
The Rev. Vincent G. ("Chip") Seadale, r

ROCKPORT, MA
ST. MARY'S 24 Broadway **(978) 546-3421**
E-mail: **stmarys@gis.net**
The Rev. Karin E. Wade, r
Sun Eu 8 & 10

KANSAS CITY, MO
THE CHURCH OF THE REDEEMER **(816) 741-1136**
7110 NW Hwy 9 at 72nd **www.redeemerkc.org**
The Rev. Jess Reeves
Sun HC 8 & 10:30, education for all ages from 9:30

PASSAIC, NJ
ST. JOHN'S Lafayette and Passaic Avenues
Website: **www.stjohnschurchpassaicnj.org (973) 779-0966**
The Rev. William C. Thiele, r **trthiele@gmail.com**
Sun Low Mass 8, Sung Mass 10:30, HD anno.

CARLSBAD, NM
GRACE CHURCH 508 W. Fox St. **(575) 885-6200**
The Rev. Rod Hurst, r **www.gracecarlsbad.org**
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

NEW YORK, NY
TRINITY WALL STREET
The Rev. Dr. James H. Cooper, r
The Rev. Canon Anne Mallonee, v
(212) 602-0880
Website: **www.trinitywallstreet.org**

TRINITY CHURCH Broadway at Wall Street
Sun H Eu 9 & 11:15*. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15
*Watch live or on-demand on the web.

ST. PAUL'S CHAPEL Broadway and Fulton Street
Sun H Eu 8 & 10. Daily Prayers for Peace 12:30

GRACE CHURCH 802 Broadway at 10th St. near Union Square
Website: **www.gracechurchnyc.org** **(212) 254-2000**
The Rev. J. Donald Waring, r
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other Sundays; Wed Eu 6

SARATOGA SPRINGS, NY
BETHESDA **www.bethesdachurch.org**
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC
ST. TIMOTHY'S 4523 Six Forks Rd. **(919) 787-7590**
Website: **www.sttimothyschurch.org**
The Rev. Jay C. James, r; **the Rev. Richard C. Martin,** asst
Sun MP 8:30, HC 9 (said),11 (sung)

NEWTOWN, PA
ST. LUKE'S 100 E. Washington Ave., 18940
www.stlukesnewtown.org **(215) 968-2781**
E-mail: **stlukeschurchpa@verizon.net**
The Rev. Ernest A. Curtin, Jr., r
Sun H Eu 8, 10 (Choral)

CHARLESTON, SC
CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. **(843) 722-2024**
Website: **www.holycomm.org**
The Rev. Dow Sanderson, r; **the Rev. Dan Clarke,** c; **the Rev. Patrick Allen,** assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

CATHEDRAL CHURCH OF ST. LUKE AND ST. PAUL
(843) 722-7345 126 Coming St., 29403
E-mail: **office@your-cathedral.org**
Sun HC 8 (1928 BCP), 9:15 Communion, Prayer and Praise, 11:15 Choral Liturgy

PAWLEYS ISLAND, SC
HOLY CROSS FAITH MEMORIAL **(843) 237 3459**
www.hcfm.us **holycross@sc.rr.com**
The Rev. Tommy Tipton, r
Sun 10:30

KENT, WA
ST. JAMES 24447 94th Ave. S. **(253) 852-4450**
Website: **www.stjameskent.org**
The Rev. Dr. Marda Steedman Sanborn, r
Sun Rite I H Eu 8, Rite II H Eu 9:30, 5 Contemporary Service; Wed Rite I 10 (Chapel)

MILWAUKEE, WI
ALL SAINTS' CATHEDRAL **(414) 271-7719**
818 E. Juneau Ave. **www.ascathedral.org**
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

ANGLICAN

NORTH AUGUSTA, SC
THE CHURCH OF THE HOLY TRINITY
160 Merovan Dr.; 29860
www.holytrinityna.org **(803) 341-0075**
Sun Eu 10

LUTHERAN

MOJAVE, CA
HOPE & RESURRECTION CHURCHES
K and Inyo Streets **(909) 989-3317**
The Rev. William R. Hampton, STS
Sun Eu 9

CHURCH DIRECTORY KEY Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.