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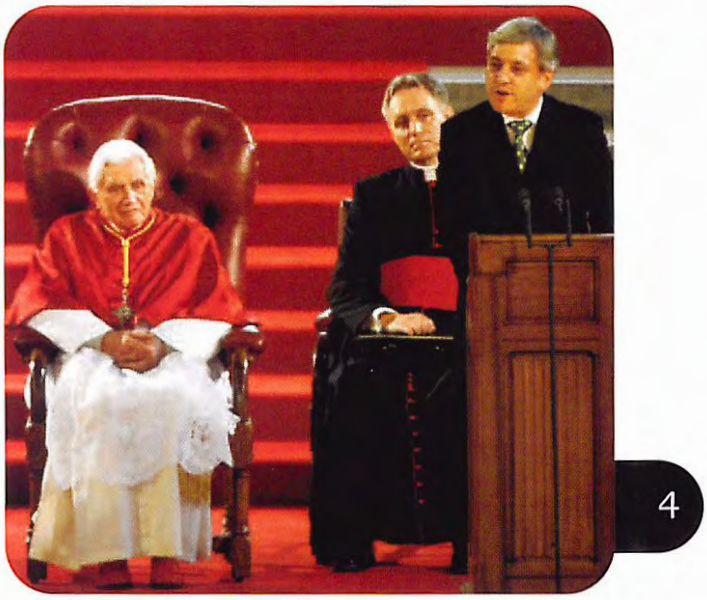

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Pope Benedict, followed by Archbishop Williams, at Westminster Hall.

One Step Closer to a Universal Primacy

When Robert Runcie visited Pope John Paul II in Rome in October 1989 one of his concerns was to elucidate the theme of universal primacy. Just over a decade before in 1977 the third Agreed Statement of the Anglican-Roman Catholic International Commission proposed that a unified Christian Church needed a universal primacy, and the Bishop of Rome was the obvious choice for the role.

The Anglican co-chairman of ARCIC was the Archbishop of Dublin, Henry McAdoo. A couple of years later his fellow Irish Archbishop, John Armstrong, called the Agreed Statement "a time bomb." But Archbishop Runcie saw potential in the ARCIC statement. Runcie had a vision of a different, reordered papacy exercising a primacy of love and service. Just how much John Paul II comprehended is hard to say.

Pope Benedict XVI's Sept. 16-19 visit to the United Kingdom, however, offered a series of tasters on what a universal primacy might look like. To begin, even if the British press tried to be cynical, it still gave the visitor acres of coverage. Only a papal visitor on a once-in-a-lifetime journey could achieve that. Inevitably media pundits were talking about how there were things Benedict XVI could do that Rowan Williams could not.

There are other signs that this new kind of papacy is emerging.

Benedict offered apologies. He apologized for the undiplomatic language of Walter Cardinal Kasper, who had told *Focus* magazine in Germany: "England is a secularized,

Deryc Sands photo, Parliamentary copyright

Commons Speaker John Bercow welcomes the pope and comments on the historical significance of the first visit of a pontiff to Westminster Hall.

pluralistic country nowadays. When you land at Heathrow you sometimes feel as though you were in a third world country." It didn't mean that he avoided the intent Kasper expressed. He simply found effective ways of putting across the message not to put trust in materialism and secularist ideology.

Benedict offered himself as a voice for the poorest. He said the financial crisis had caused "hardship to countless individuals and families" and expressed concern about growing unemployment, all in a context of British society locked in debate about how best to implement needed budget cuts and government deficit reduction.

While commentators said he did not express enough remorse about child abuse by priests, he neither dodged nor prevaricated. He left the church and the public in no doubt about his convictions. It "seriously undermined the moral credibility" of the Church, he said, and suggested one way the Church could "make reparations" was by sharing further afield the lessons it has learned.

One of the arts of Vatican watch-

(Continued on page 7)

(Continued from page 5)

ing involves interpreting what was not said. In poll after poll Roman Catholics in the U.K. have shown they dissent from aspects of official Church teaching. The Vatican did not try to heighten the temperature on debates about abortion, civil partnerships, or condom usage.

This enabled Benedict to engage with the huge question of the Christian's role in civil society. What sort of future do British people want? What kind of society do they want for their children? His contention was that pluralism needed to be generous and informed by mutual respect, and this was heard well beyond the Roman Catholic community. It was clear Benedict shared common ground with Prime Minister David Cameron's vision for the Big Society.

It means that politicians may well read more carefully what churches offer in their social teaching. Christian political activists will be less worried about being labeled "nutters" and they will enjoy greater leverage if the British electoral system is reformed enough to allow fairer play for minority interests.

There will be more confidence in questioning the rhetoric of aggressive secularists. Stephen Hawking may have achieved headlines, but there are influential scientists, encouraged by Benedict, who worry about atheism and science being conjoined. Hawking's dogmatic certainty, they say, is not in harmony with scientific method.

Another achievement, due in part to Benedict's willingness to meet leaders of other faith communities, as well as Christian leaders, is that as never before Roman Catholics will have increased confidence to believe they have a rightful place in the nation where they were once a persecuted, marginalized minority.

How much it will energize conservative Anglicans to seek the Roman fold is still an open question. What is certain, however, is that should they go to Rome they will not be choosing the social backwater that John Henry Newman entered when he gave up his comfortable Oxford living to become a Roman Catholic.

That is not to say that Benedict's papacy represents the finished article of the new universal primacy which Robert Runcie sought. But the U.K. visit was a personal triumph, in no small measure thanks to Benedict himself. He does not possess the charisma of his predecessor, but as one Catholic commentator has said, he managed to

(Continued on next page)

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dispel an image of being God's Rottweiler, instead coming across as a gentle German Shepherd.

John Martin, in London

Bishops Seek Border Reform, Resignation

The House of Bishops concluded its annual meeting Sept. 21 with a lengthy statement on undocumented immigrants and pressing for the immediate resignation of one of its own.

The bishops, meeting in Phoenix, Ariz., Sept. 16-21, issued a pastoral letter and theological resource on immigration that amounted to more than 9,000 words. About half of the bishops also witnessed the struggles of undocumented immigrants along the U.S.-Mexico border Sept. 13-15.

The pastoral letter, while favoring a more open border, also acknowledged the government's role in protecting its citizens.

"We do not discount the concerns of our fellow citizens regarding the danger uncontrolled immigration poses to our safety and economic well-being," the bishops added. "We insist, however, that these concerns be approached within the broader context of a national commitment and covenant to inclusion and fellowship across all lines for the sake of the common good."

The bishops also urged the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, to resign.

"As the House of Bishops, we have come to the conclusion that Bishop Bennison's capacity to exercise the ministry of pastoral oversight is irretrievably damaged," the bishops wrote. "Therefore, we exhort Charles, our brother in Christ, in the strongest possible terms, to tender his immediate and unconditional resignation as the Bishop of the Diocese of Pennsylvania. For the sake of the wholeness and unity of the body of Christ, in the Diocese of Pennsylvania and in the church, we implore our brother to take this action without further delay."

The bishops' meeting in Phoenix was closed to reporters, although a few designated media-briefing bishops were available by phone at the end of each meeting day, and a small panel of bishops answered reporters' questions on the final evening of the annual meeting. The final afternoon's business session also was open to reporters who happened to be in Phoenix.

"We always meet without the presence of press," Presiding Bishop Katharine Jefferts Schori said in the panel discussion.

In recent decades the House of Bishops has held its annual meetings in open session, while also calling executive sessions at its discretion. As recently as the bishops' September 2007 meeting in New Orleans, the Episcopal Church Center provided media credentials for reporters to observe the bishops in session.

Douglas LeBlanc

Rwanda Elects Archbishop

The Province of the Anglican Church of Rwanda's bishops have elected the Rt. Rev. Onesphore Rwaje, Bishop of Byumba, as its next archbishop. Bishop Rwaje will move from Byumba to the nation's capital, Kigali, and oversee a newly established Diocese of Gasabo.

In December he will succeed the Most Rev. Emmanuel Kolini, who became archbishop in 1997. The province helped form the Anglican Mission in the Americas in 2000, and Kolini has remained AMiA's patron since then.

Bishop Rwaje's current diocese has partnerships with the Episcopal Church's Diocese of Kentucky and

with the Church of Scotland's Diocese of Glasgow and Galloway.

The Rt. Rev. Charles H. Murphy III, chairman of the AMiA, was present for the election because AMiA's bishops serve in Rwanda's House of Bishops. Murphy wrote that he would meet with the archbishop-elect the next day to "discuss plans for this next season in the life of the Province and the Anglican Mission and will be sending a video message with a more detailed report when I return to the US."

The archbishop described his future work as concentrating on both community development and gospel proclamation.

"I will put emphasis on what I have been doing, which is spreading the gospel, promoting community development initiatives, and fighting poverty in general," he told *The New Times*, Rwanda's first daily newspaper.

Springfield Elects Daniel Martins

The Diocese of Springfield (Ill.) has elected the Rev. Daniel H. Martins, 58, as its 11th bishop. Fr. Martins won a majority in the clergy order on the first ballot, gained votes in both orders on the second ballot, and won the election on the third ballot.

Martins has been rector of St. Anne's Church, Warsaw, Ind., since 2007.

The Rev. Matthew A. Gunter, 52, rector of St. Barnabas Church, Glen Ellyn, Ill., and the Rev. Canon E. Mark Stevenson, 45, canon to the ordinary in the Diocese of Louisiana, also were nominees in the election. A nominating synod chose the three men from a field of 14, including one woman, on Aug. 6.

In an 11-page document prepared for the nominating synod, Martins answered nine questions on theology, mission, rule of life, liturgical style, and how he envisioned being a bishop.

Fr. Martins has written frequently for THE LIVING CHURCH, including a series of guest columns ("Soundings in Anglican Ecclesiology"), and for TLC's weblog, Covenant. Another article of his appears in this issue.

Springfield

Ballot	1		2		3	
C = Clergy; L = Laity	C	L	C	L	C	L
Needed to Elect					25	38
Gunter	15	33	14	33	11	30
Martins	26	24	34	36	**38**	**42**
Stevenson	8	17	1	5	0	2

review essay

A Sustained Argument for Clarity

Narcissus (c. 1597-99), by Michelangelo Caravaggio

By John C. Bauerschmidt

This is a preacher's book, the work of an active and informed mind used to the modalities of sustained argument and motivated by an evangelical commitment to his subject. The book is punctuated by anecdote and example that hang on a framework of ideas, in classic homiletic form. C. FitzSimons Allison, Bishop of South Carolina from 1982 to 1990, has read widely over a lifetime and engaged in pastoral ministry for almost as long, and in this book continues an engagement with modern culture along a broad front. At times the engagement seems a bit like a two-front war, the writer *contra mundum*, but no one can fault Bishop Allison with failing to fight his particular corner.

In many ways, this book functions as a genealogy of intellectual history and a critique of modern culture, in much the same way as books like Alasdair McIntyre's *After Virtue* or David Wells's *No Place for Truth* do. But in his critique the point on which Allison takes his stand is the Reformation doctrine of justification, the formal cause of which is the righteousness of Christ imputed or "worded" (*logidzomai*) to us. It is this transcendent act that stands in contrast to both ancient and modern attempts to root our justification somewhere else.

The "arrogance" of the title takes two forms, modern-day versions of the yeast of the Sadducees and Pharisees. The Sadducean denial of resurrection and a transcendent judgment is equated with modern secularism, thriving after Newton in an atmosphere of materialism and (under the influence of the Enlightenment) the rejection of divine revelation as a source of knowledge. The advent of the Industrial Age brought the ability to manipulate nature on a large scale, a capacity compounded by the Digital Age. The tendency in human nature is toward radical autonomy, inimical to Christian faith; a tendency as well to discount the reality of evil and to place confidence in humanity rather than in God. This leads to idolatry, the enthronement of self, and the disintegration of both aesthetics and ethics as transcendent and objective values are displaced by the self-authenticating autonomous self.

The "arrogance" of the title takes two forms, modern-day versions of the yeast of the Sadducees and Pharisees.

On the other hand is modern Phariseeism, which evinces a confidence of a different sort. The book itself begins with William Temple's description in *Christianity and the Social Order* of the individual at the center of his own world. Mod-

ern Pharisees attempt to maintain their own center through self-esteem rather than good works (the different and yet similar recipe of the biblical Pharisees). What both have in common is the desire to establish their own righteousness, a variation in turn on the modern Sadducean theme of confidence in humanity. Allison also offers what amounts to a lengthy excursus on the Pharisaic themes present in various Christian traditions: Anglican, Roman Catholic, and Protestant. One concludes by implication that the legalistic missteps of these traditions, deviating from a proper emphasis on the righteousness of Christ imputed to us, are in part responsible for the triumph of both the modern Phariseeism of self-esteem (directly) and the secularism of modern Sadduceeism (by way of reaction).

The antidote to both is trust in Jesus Christ and his action for us. Human goodness cannot take the place of what God has done in Jesus Christ. Here the Wesleys' conversion experience provides the paradigm. "Only by relinquishing their trust in their own goodness and replacing it with trust in Christ's loving sacrifice for them did they have peace with God" (p. 78). Yet the Wesleys, even in the legalism of their pre-conversion period, were not unmindful of God's justice and transcendence, which moderns by contrast have largely forgotten. In a characteristic metaphor, Allison compares God's justice to the Pacific Ocean, in which both an Olympic swimmer and Allison himself are adrift. The difference between their swimming abilities is real but of no account given the immensity of the ocean. "We both drown. God's justice is bigger than the Pacific Ocean" (79). Allison returns to William Temple to describe our state of bondage, our inability to affect our own release from self-centeredness. "Nothing can suffice but a redemptive act" (*Nature, Man and God*). It is in his emphasis on God's justice, and on human bondage to sin, that Allison strikes what may be his most distinctive notes.

Two additional points in Allison's book should be noted, both having to do with his tracing of the Pharisaic yeast present in the various Christian traditions. The first concerns Allison's analysis of developments in the Anglican tradition in the second half of the 17th century, one contained more fully in his earlier book, *The Rise of Moralism* (1966). Jeremy Taylor in particular is identified as a key figure who forges a new path away from the classical formulations of earlier writers and preachers like Hooker, Andrewes, and Donne, and toward a new Pelagianism. Allison faults Taylor's theological writings (though not his prayers) for their denial that God loves sinners, for asserting that a holy life is the "firm ground" of our hope for forgiveness, and for teaching that the new covenant is more lenient than the old, accepting "our hearty endeavour." Human initiative and the human will is the key: as human beings return to God, so he returns to them. The influence of this change, according to Allison, is such that it not only dominates modern Anglicanism but has even obscured the memory of modern writers on Taylor that any such change ever took place! This change, though unacknowledged, is a distortion of the gospel, leading not just to Pelagianism but eventually to a disregard for the very person of Christ himself. In another vivid metaphor, Allison invites us to see Taylor placing "the banana peel of Pelagianism on the cliff of Unitarianism" (94).

What this book leaves out is the more detailed analysis of the earlier one, which makes clear that the earlier Anglican writers had chinks in their theological armor that prepared the way for the errors of Taylor and others, creating an impression by this omission that Taylor unaccountably lost his way as a theologian in the chaos of the English Civil War. This weakness acknowledged by Allison in the earlier book invites us to contemplate a different scenario, in which the banana peel finds its way to the precipice in the 16th century, a by-product of the formulations of the Reformation debate itself. The history of the Reformed tradition in both Europe and North America provides ample evidence of a particular trajectory that carries at least some of its adherents over the Unitarian cliff without any need of a banana peel placed by Taylor. Allison traces the

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history of this course himself; and whatever the merits of the case against Taylor, this is less the story of an altered or interrupted flight than one whose course and destination were set some time before.

The second point has to do with Allison's analysis of the Roman Catholic tradition. Here we are at the heart of the dispute about the single formal cause of justification, defined at the Council of Trent as the "infusion of inherent righteousness" (96): that is, "inherent" rather than "imputed," our own rather than Christ's. There can be no sin in the regenerate, who are in a state of grace, and thus no acknowledgement that the Christian is *simul justus et peccator*. As Allison has said elsewhere, "I want you to show me someone who's been made righteous. I've never found one, I've never buried one" ("The Secularization of Justification," *Modern Reformation*, April 2006; bit.ly/GNV7y). Allison's analysis would be enriched by some consideration of modern attempts to resolve the theological impasse of "imputed" and "inherent," such as the *Joint Declaration on the Doctrine of Justification* issued by the Lutheran world Federation and the Roman Catholic Church (1999). One wonders where it might figure in Allison's analysis.

In this section, Allison identifies John Henry Newman as a critical witness to the inadequacies of Trent. After becoming a Roman Catholic, Newman republished his *Lectures on Justification* (1st edn. 1838, 3rd edn. 1874), and according to Allison Newman added an introduction and an index in the later edition that attempted to include the presence of Christ within the believer as a modifier to Trent's single formal cause of justification; a road that was in the end not taken by Newman, who eventually simply embraced the formulation of Trent. Allison seems to be saying that in preface and index Newman was attempting to save something of the rest of the book's Anglican argument (I agree), but this misses that the book was largely an argument against the popular Protestantism of Newman's own day, and an attempt to counterbalance Luther with Augustine, justification by faith with justification through love, in a new theological synthesis. The preface was added in 1874, but my edition indicates that the index was part of the work of 1838, though the now Roman Catholic Newman added footnotes throughout the work, as he did with most of his other republished Anglican works.

There is a difference between constructing a sustained argument and just picking a fight.

This is an engaging and intelligent book. There is a difference between constructing a sustained argument and just picking a fight. Bishop Allison is about the business of sustained argument, though he has some "fighting words" to share as well.

The Rt. Rev. John C. Bauerschmidt is the 11th Bishop of Tennessee.

Jesus Died for This?

A Satirist's Search
for the Risen Christ

By Becky Garrison. Zondervan. Pp. 240. $14.99, softcover. ISBN 978-0310292890.

Brief to the point of being forgettable, *Jesus Died for This? A Satirist's Search for the Risen Christ* fails to deliver the sort of impact implied by its bold title. The failure largely is the result of Garrison's shorthand approach to argumentation and storytelling — a juxtaposition of assertions and observations with little connecting details or supporting points and reliance upon the agreement of a sympathetic audience.

The reader encounters an example of this tendency on the book's opening page. A lament for the disappearance of a "category-smashing" first-century Christianity is immediately followed by a paragraph chiding contemporary believers for their preoccupation with the "media glare" of our consumer-driven culture. Is the latter the cause of the former, or a symptom? Is it more complex than that? As she has little to say about the relation of the two, the reader may share her sadness at this state of affairs, but learn little.

Given Garrison's work as a satirist (and indeed from her liberal sprinkling of the phrase "as a religious satirist" as an opening phrase in sentences throughout the book), a reader would rightly expect to

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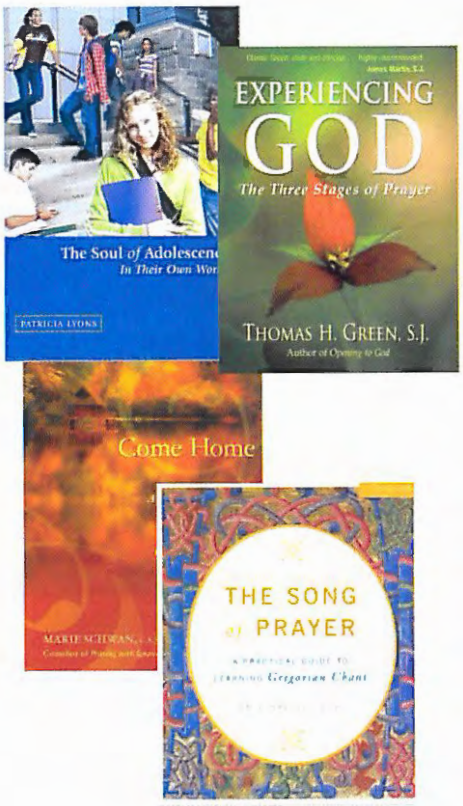
short & sharp



THE SOUL OF ADOLESCENCE: In Their Own Words. By **Patricia Lyons.** Morehouse. Pp. 176. $18, paper. ISBN 978-0-8192-2375-3.

A sister's tragic death following her turbulent teenage years compels this writer to seek to understand what is foremost on the minds and hearts of adolescents. This book collects their thoughts and experiences. Lyons, the director of service learning at St. Stephen's and St. Agnes School in Alexandria, Va., instructs: "It is more important that young people understand that we are *listening* than it is that we understand what they are saying."

THE SONG OF PRAYER: A Practical Guide to Learning Gregorian Chant. By **the Community of Jesus.** Paraclete. Pp. 120. $21.99. Includes accompanying CD. ISBN 978-1-55725-576-1.

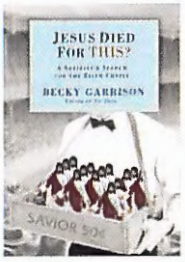
Plainsong, or chant, as a form of church music has made a resurgence. This guide discusses square notation, reading and singing chant notation, church modes, Latin pronunciation, as well as the history of sung prayer. The appendices are full of examples for application.

EXPERIENCING GOD: The Three Stages of Prayer. By **Thomas H. Green, SJ.** Ave Maria Press. Pp. 128. $10.95, paper. ISBN 978-1594712456.

A guide to a life in prayer from spiritual director Thomas H. Green (1932-2009). He teaches that through prayer, God opens one's mind and heart to a personal encounter with him that leads to a loving and joyful relationship — "one of giving God joy rather than getting something for myself."

COME HOME: A Prayer Journey to the Center Within. By **Marie Schwan, C.S.J.** Ave Maria Press. Pp. 128. $12.95, paper. ISBN 978-1594712296.

The author fled New Orleans



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encounter robust satire to put some heft behind the "this" of the book's title.

What the reader receives is more brevity — satire by title. Groups or persons are mentioned by name followed by a trademark symbol or a brief alliterative epithet (e.g., "lipstick loonies" for Sarah Palin supporters). They are not so much satirized as brought on stage for a cameo as a silent movie villain with barely just enough time for the reader to emit the obligatory hiss. To Garrison's credit, she is evenhanded in her selection of subjects, from prosperity preachers to emergent hipsters.

Her travelogue chronicles trips to the Holy Land, Jordan, and the British Isles, interspersed with various printing industry and church conventions. The tendency for brevity is exacerbated in these sections by the numbing similarity of the accounts, particularly in the stateside conventions.

Reading like an essay on "What I Did on My Summer Vacation," these accounts largely follow this pattern: 1. Worshiped at an Episcopal Church. 2. Met priest or person running a ministry who is really nice. 3. Service had elements of contemporary Celtic spirituality or non-traditional innovation (e.g., congregants raising their hands to "bless" the elements during the Consecration). 4. Met outcast at community supper that followed. 5. We really need to do a better job of being church like they do here.

Some of the stories would have benefitted from greater detail, giving the reader a connection with the parish and people Garrison is holding up as a model and an inspiration. Others could have been omitted according to the wisdom of Steve Martin's character in *Planes, Trains, and Automobiles*: "Everything is not an anecdote."

What merit the book does have is in Garrison's obvious vulnerability and her passion to be more like Jesus. Her prose expands in the sections dealing with her family history, which serve as a search of the heart parallel to the travelogue. She displays a candid awareness of the irony that she is writing a book that complains about people who write books about church. Her initiation into the practice of pilgrimage and honesty about her struggles to learn it as a discipline are commendable.

Unfortunately, the likeability of the author only underscores the failings of the book. Like a chance meeting with a stranger, you can't remember the woman's story, but you hope it works out well for her in the end.

Jon Adamson
Niles, Mich.

hours before Hurricane Katrina struck the city, along with her companion Sisters of St. Joseph. Contrary to her expectations, there was no longer a home to return to a few days later. This book, a reflection on the experience of being displaced, focuses on God's yearning to dwell with us.

THE SPIRITUALITY OF JESUS: Nine Disciplines Christ Modeled for Us. By **Leslie T. Hardin**. Kregel. Pp. 207. $12.99, paper. ISBN 978-0-8254-2905-7.

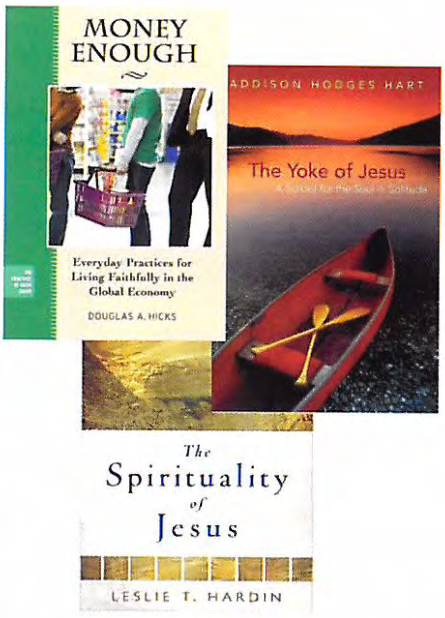
The nine disciplines are presented in chapter titles: prayer and solitude, casting down temptation, Scripture reading and memorization, corporate worship, submission, simplicity, care for the oppressed, fellowship meals, and evangelism and proclamation. Hardin supports spiritual development in common daily activities more than in feeding on highly emotional experiences.

THE YOKE OF JESUS: A School for the Soul in Solitude. By **Addison Hodges Hart**. Eerdmans. Pp. 159. $14, paper. ISBN 978-0-8028-6510-6.

A book for those wishing not to be "lost in the darkness" of this world ("the desire of the flesh, the desire of the eyes, the pride in riches": 1 John 2:16), and willing to become engaged in the discipline of solitary prayer.

MONEY ENOUGH: Everyday Practices for Living Faithfully in the Global Economy. By **Douglas A. Hicks**. Jossey-Bass. Pp. xvi and 208. $17.95. ISBN 978-0-7879-9775-5.

These sobering economic times have prompted the author to take a fresh look at a familiar question: "How much is enough?" Presbyterian minister Douglas Hicks has written extensively on ethics and morality as they relate to our economic choices as individuals and as a society. His aim is to move his readers away from being primarily concerned about themselves alone toward a "broader perspective."



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BROADENING

Our Repertoire

How the Church and popular music might serve one another.

By Daniel H. Martins

In recent decades, there has been no shortage of statistical data on the churchgoing habits of Americans. The studies cover an array of categories — social connections, theology, biblical interpretation, moral and ethical questions, and political concerns. Without fail, however, the single most dominant issue that affects our feelings and our behavior with respect to the Church is worship. One could put a finer point on it still: The music used in worship is clearly the most substantial element in how churches "market" what they do on Sunday morning.

I write these reflections on my 59th birthday, which I mention only to provide some context for the observation that, within the span of my adult life, which roughly corresponds to my time in the Episcopal Church, there has been what I suspect will turn out to be a fundamental and enduring shift in the relationship between contemporary American culture and all churches, but particularly those grounded in the broad tradition of Christian liturgical worship. Forty years ago, one could presume, among people the age I was then, some basic familiarity, at least, with the broad strokes of the Judeo-Christian narrative, some sense of connection to the cultural artifacts of Western civilization, which in its history is inextricably tied to Christianity. Among young adults today, even those who are formally educated, a great many would be hard-pressed to explain the difference between Easter and Groundhog Day. Also, in the days of my youth — though even then not as much as in the days of my parents' youth — it was not considered odd for groups of people to sing together, often to the live accompaniment of a piano (pianists not being all that difficult to come by). Nowadays, our public repertoire is limited to little more than "Happy Birthday" and "Take Me Out to the Ballgame," and there's probably nobody around who can play the piano.

In my young adulthood, I moved from a Christian tradition that was rather freestyle and intentionally informal in its approach to worship into the liturgical and sacramental richness of Anglicanism, and the Catholic end of the Anglican spectrum at that. The move was not without its challenges, but several points of commonality smoothed out the journey. The language of Scripture, basic theological concepts, and — most significantly, I think — quite a collection of hymns familiar to both streams, gave me some valuable reference points as I adapted to my new ecclesial environment. For a young person walking into the nave of St. Swithun's Church on the Umpteenth Sunday after Pentecost in 2010, however, those mental and spiritual footholds are largely missing, even if that person has some experience in one of the ubiquitous megachurch communities, and even more so otherwise. There is a rapidly widening gap between what a well-formed liturgical Christian would consider good liturgy, adorned with good music, and what a typical denizen of our contemporary culture is prepared to experience and absorb. To more and more people, what we do on Sunday mornings, and what we ask those who join us to do, is not only unfamiliar; it's utterly foreign.

We are faced with what might be called a "mission gap," a fundamental disconnect between the culture of the Church and the larger culture in which the Church is situated. And nowhere is the width of this gap revealed more clearly than in the realm of music. We may be less of a singing society than we were a few generations ago, but, thanks to technology, music is arguably a more pervasive part of our experience than it has ever been. It seems that we can hardly do anything anymore — drive a car, visit with friends, exercise, ride a train — without the accompaniment of recorded music. We can even "teach" sophisticated software (freely downloadable) to discern our particular tastes in music and deliver to our ear buds only what we like. And we defend our tastes jealously and vigorously! Music touches a very deep psychic nerve. It elicits strong feelings, and when those feelings are pleasurable, they can be very intense, indeed, at times, euphoric.

Music has been integrated into Christian worship from the very beginning — Matthew's gospel reports that the last thing Jesus and his disciples did before heading out from the Upper Room to the Garden of Gethsemane was sing "a hymn" — and it has always generated tension. St. Augustine experienced this tension within his soul, as recorded in his *Confessions*:

> Thus I float between the peril of pleasure and an approved profitable custom: inclined to more (though herein I pronounce no irrevocable opinion) to allow of the old usage of singing in the Church; that so by the delight taken in at the ear, the weaker minds be roused up into some feeling of devotion. And yet again, so oft as it befalls me to be more moved with the voice than with the ditty, I confess myself to have grievously offended; at which time I wish rather not to have heard the music.

One dimension of this tension concerns the delicate dance between liturgy as such and music as such. Liturgy is dependent on music, but music is a veritable "force of

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nature," and will always seek to take the lead position in the dance if it is allowed to. So, before we can begin to sort out the issues relative to the "mission gap," we need to tame the beast that is Music itself — i.e., the medium that will never stop trying to become the message. We need to face the dilemma articulated by Bishop Augustine so long ago. And in order to do so, it might be helpful to embrace a foundational principle, which I suggest could be something like: Let the Liturgy be the Liturgy. Music (like tradition) is a wonderful servant but a horrible master.

The eucharistic liturgy of the Church, both East and West, has a discernible shape, rhythm, and flow. This is the infrastructure through which the liturgy accomplishes its work — the work of praising God, the work of instructing and forming God's people, and the work of revealing the nexus between heaven and earth toward which the people of God are continually summoned. Anything we bring to the liturgy by way of adornment, enhancement, contextualization, vestments, ceremonial, music, whatever: anything we bring to the liturgy must serve the liturgy's own ends and not introduce some other agenda. The duty of liturgical music, in particular, is to serve these ends by revealing, clarifying, and highlighting the liturgy's inherent shape, rhythm, and flow.

This is a worthy principle, but it's a tough sell, to say the least, to anyone with a "church marketing" bent as they stare across the mission gap looking for bridge material. Of course, parish clergy, by definition, have a vested interest in "church marketing." They are also grounded in the tradition that has shaped the liturgy, and feel accountable to it in some way. The result is that we have a generation of pastoral leaders who feel themselves pulled in two very different directions, and are at least subliminally uncomfortable about that fact. The texts and rubrics of The Book of Common Prayer represent the inertia of tradition, a tradition that has formed them

and the people whom they lead. Part of this tradition is that we worship with live music, sung by some combination of trained and untrained singers, accompanied by live musicians playing musical instruments that are both ordinary and real, whether these be pianos, organs, guitars, or french horns. Among the uncatechized objects of our missional energy, however, there is an expectation that music is supposed to have the "sound and feel" of their favorite FM or satellite station or MP3 file, with all the accoutrements of a professional recording studio. Far from holding an aversion to using recorded music in a live setting like corporate worship, there is almost a predisposition toward doing so. It has become the norm in the musical world they inhabit; how many popular performers lip sync their own songs at live performances?

This is where the "dance" between music and liturgy has the potential to turn into a wrestling match. When music prevails, it turns liturgy into a sort of flatbed truck on which it loads its own agenda. That agenda need not be malevolent; it can be harmless, or even worthy. In those worshiping communities that use music that resembles that which is widely popular in secular society — megachurches fit this category — the standard practice is to string several songs together in an extended medley, with seamless transitions between them. The components of these medleys are carefully arranged to have a certain "emotional shape," which generally leads to a peak of celebratory fervor — something loud and fast — and then gradually winds down to a quieter, slower, more reverent and contemplative mood, just before the sermon. I suppose one could accuse worship leaders who follow such a pattern of being manipulative, but a more charitable construction would be that they are merely being pastorally sensitive, trying to optimize the coherence of the entire experience for the worshipers. This is the freight they wish to load on the vehicle of Sunday morning worship. Given the context in which they are operating, it makes perfect sense, and the "truck" they are working with is very well suited to its use.

Problems arise, however, when the "truck" is the classic shape of the eucharistic liturgy, with its own demands, its own rhythm and flow. It is not as accommodating as its free-church counterpart. Without bending the rubrics virtually beyond recognition —without compromising the inherent nature of the liturgy itself — there is no way to replicate the "shaped" medley of the worship team-led service. And, apart from such a medley, many songs in that genre do not stand alone comfortably. They seem out of place in the context of a liturgy that keeps gently but relentlessly asserting its own requirements. (Even liturgy planners who rely on classic hymns have to be sensitive to when a particular item is used; some songs that work very well at the Entrance are completely inappropriate during Communion, for example, and vice versa.)

This may easily seem like an intractable dilemma for those who are stewards of worship in liturgical churches. Some have found a market niche among those whose musical tastes in the secular arena vary greatly from those of pop culture. There are many points of connection between "classical" secular music and "classical" sacred music. Several thriving congregations follow this path. It evidently works for them at a local level, but it begs the larger question: How do liturgical churches, *as a whole*,

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respond to the mission gap? Others have chosen to compromise, in varying degrees, their liturgical moorings, and just go with the flow of what seems like the "successful" marketing strategy. This often results in worship that is incoherent because it doesn't know what it is. Such congregations can rarely replicate the musical quality of what goes on in megachurches, and in trying to do so risk alienating those who are attached to the more classic forms.

Deliverance from the horns of the "worship war" dilemma might potentially be found, I believe, in making a distinction between "worship" and "liturgy." Strictly speaking, of course, there is no such distinction; both words are hopelessly intertwined with one another in the historical and lexical record. But inventing one, at least for practical purposes, may turn out to be useful. If we acknowledge worship as an activity that has its own integrity, then we can in good conscience liberate it from the restrictive demands of liturgy. Many megachurches are doing something quite well that most liturgical churches are doing quite poorly: Introducing people — people who may not know Groundhog Day from Easter — to Jesus Christ, showing concretely how the gospel is relevant to their lives. Their services are "seeker-driven." The technique of the shaped medley is a component in a formula that works as a method of evangelism. Of course, eucharistic liturgy as such is also worship, but it's not generic worship, it's worship of a very specific sort. Churches centered on the Eucharist may be less adept at primary evangelism than their free-church friends, but they offer something that many who meet Jesus in a megachurch eventually become hungry for: the depth and grounding of the historic tradition of liturgy, sacraments, and prayer.

Among some free-church evangelicals who are part of worship traditions that are distinctly nonliturgical, there is a slowly growing interest in Christianity's ancient practices of liturgy and

prayer. They are beginning to adopt and adapt these elements into their worship life. Of course, churches that are historically liturgical and sacramental are also adopting worship practices from their nonliturgical friends, often, as we have seen, with disturbing results. But what if we retained "liturgy" in all of its integrity — no compromises, no hybrids — as the primary act of worship on the Lord's Day, but broadened our repertoire to include "worship" that is fully "seeker-driven," not as a substitute for the liturgy of the Eucharist, but as an additional project of ministry and outreach? Many congregations would not have the resources to make this happen, but many would. And in addition to serving as a portal through which the uninitiated enter the life of the community, it is an opportunity for extra-liturgical worship that many who are regularly fed at the Eucharist would find uplifting as well.

As we enter more deeply into the post-Christian era in Western society, we will do well to attend more closely to the practices of our forebears in the pre-Christian era (prior to the mid-fourth century). For them, the Eucharist was only for those who had been fully initiated and catechized, not for the casual inquirer off the street. If we perform the liturgy of the Eucharist with integrity, off-the-street visitors will certainly find it strange and intimidating. We ought to be alarmed if they do not! But we should have something else for them. Their hearts, like ours, are restless until they find their rest in God. They, like we, have an instinctive urge to worship. If greeting them with music that sounds like what they're already used to, and taking their feelings on a ride by means of a shaped medley, can begin to form them in the worship of the true and living God, and we have the means to give them such a gift, should we not be doing so? Instead of cherry-picking maturing disciples who are looking for something with more roots than the community that evangelized them is offering, might we learn how to lift our own weight? Then we could actually disciple those whom we evangelize, and teach them the "songs of Zion" gradually as they enter the life of the eucharistic assembly.

It is indeed strange for Anglicans to think of the Sunday Eucharist as anything other than their principal "show window" to the world, the normal portal through which a newcomer enters the life of the community. But these are strange times. Maybe the way beyond the "worship wars" is not for one side or the other to win, or even for both to win in a "blended" way, but for both to be present in a complimentary way, each according to its purpose and function.

The Rev. Daniel H. Martins is rector of St. Anne's Church, Warsaw, Ind., and is the bishop-elect of Springfield.

Papal Pedagogy at Westminster Abbey

Much has already been written about Pope Benedict's visit to Great Britain to beatify John Henry Cardinal Newman, some of it insightful as well as encouraging, including several pieces by our own man in London, John Martin, one of which appears in the present issue of THE LIVING CHURCH (the others are posted on our website). And more will need to be said in coming days: about the pope's presentation of Newman (*which* Newman did we get, after all, and why? To what end?); about several of the pope's history-making appearances (at Lambeth Palace and Westminster Abbey, at Westminster Hall to both houses of Parliament), and his remarks there on the vocation of Catholicism and its challenges, the ecumenical future and the future of Europe, and the nature of liberal democracy and the place of religious reason; and finally about how he was received, and what this may presage for the future of Christianity in Britain and beyond.

Of course, Anglicans had a special stake in the visit, given the persistent establishment of the Church of England and Newman's having been an Anglican; and on both counts Anglicans had a role to play, from Queen Elizabeth's initial welcome of the pope, to the better part of a day he spent with Archbishop Williams, to the Anglican observers at the beatification in Birmingham (Bishop of Winchester Michael Scott-Joynt and Bishop of Guildford Christopher Hill).

For my part, if we want to grasp the heart of all that took place, we will do well to reflect carefully on the figure of Benedict and Rowan bent over their respective texts amid the moving service of Evening Prayer in Westminster Abbey on September 17. And, for present purposes, I'd like to focus on Benedict's word — redolent of the truth of a gospel unspoiled by cynicism.

Start with the salutation: "Dear friends in Christ" — addressing fellow members of Christ's body, who belong to various "Christian confessions" and yet share a "common heritage of faith," as the pope explained. That being the case, "we are forcibly reminded that what we share, in Christ, is greater than what continues to divide us." Never mind that many do not believe this to be the case, and/or do not believe that the Roman Catholic Church would maintain such a thing. The pope here marked the discourse to follow as intra-Christian — in the deepest and most mysterious sense: *in Christ* — hence theological, in an upbuilding (*forcible*!) mode.

Second, and summarizing: Christians in all times and places — and all the more, one supposes, divided Christians — must heed the call of the cross, which is none other than the call of our Lord. Saint Edward the Confessor's "witness" is in this way the same as Christ's, as it is conformed to it, per Paul in Philippians ("the grandeur of a humility and obedience grounded in Christ's own example") and indeed Jesus' own explicit teaching at Mark 10:42ff. Along this path may be found the fruit of the theological virtues, insisted Benedict: "the grandeur of a *fidelity* which does not hesitate to embrace the mystery of the cross out of undying *love* for the divine Master and unfailing *hope* in his promises."

Christians in all times and places must heed the call of the cross, which is none other than the call of our Lord.

Third, an irreducible part of the common vocation of all "committed Christians of every denomination" is, as the ecumenical movement has maintained, "Christian unity as the prerequisite for a credible and convincing witness to the Gospel in our time." The pope did not dwell on this notion that mission and evangelism *depend* for their success on unity (hence that our failures in this area follow from our divisions), and he did not need to, the point having long since been accepted by the Roman Catholic magisterium. Instead, he emphasized the challenge "to proclaim with renewed conviction the reality of our reconciliation and liberation in Christ" — assuming, again, a *real* communion of Christians *in* Christ.

This being the case, the pope, fourthly, exhorted those gathered at Westminster Abbey to lay hold more surely of "the apostolic faith ...

entrusted to each new member of the Body of Christ during the rite of baptism," which "unites us to the Lord, makes us sharers in his Holy Spirit, and thus, even now, sharers in the life of the Blessed Trinity, the model of the Church's *koinonia* here below." Here we come to the nub of the pope's "word of encouragement which I wish to leave with you this evening," as he said, and it's important to mark the pedagogy. Yes, by virtue of baptism we are *in* Christ, *in* the communion that is God's own life, *in* the Church: none of this should be doubted (questions, e.g., about where the true Church may be, however important, are at this level beside the point and distractions). To have said this is, however, to have marked the beginning, not the end, of the Christian journey. For we must, as the pope said, "persevere" in hope and faith, confident in God's "providence and the power of his grace." And this "demands of us an obedience which leads us together to a deeper understanding of the Lord's will." There is, in other words, no getting away from a robust interrogation of the gospel, and an accountability to it and to one another, in the light of our common faith and life in the Lord. "You were bought with a price," says Paul; "*therefore* glorify God" (1 Cor. 6:20; cf. 7:23).

It perhaps only remains to be said that Benedict offered the foregoing, as he said, "in fidelity to my ministry as the Bishop of Rome and the successor of Saint Peter, charged with a particular care for the unity of Christ's flock." And lest any Anglicans, or others, find that particular locution to be an eye roller, let's recall Rowan's word in his own, subsequent remarks at Westminster: "we must learn to reflect together on how the historic ministry of the Roman Church and its chief pastor may speak to the Church catholic — East and West, global north and global south — of the authority of Christ and his apostles to build up the Body in love."

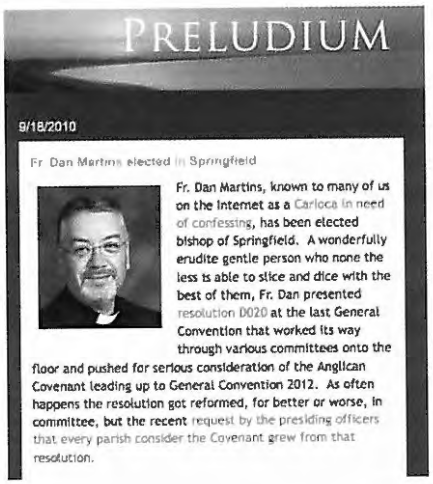
So there we have it. "Let anyone with ears to hear listen!" (Mk. 4:9; cf. Rev. 2:17).

Christopher Wells

Excellent Choice for Bishop

The voice, and pen, of the Rev. Dan Martins, bishop-elect of Springfield, are well known, widely respected, and — remarkably enough — cherished, across typical party lines in American Anglicanism. Fr. Martins has written frequently for both THE LIVING CHURCH and its weblog, Covenant, and the editors offer no feigned detachment about his election.

He is a "Communion conservative," to be sure: on record from the beginning as supporting The Windsor Report — its theology, requests, and consequent "process," including the Anglican Covenant. He served this cause on Special Committee 26 at General Convention in Columbus, Ohio, and then came back for more in 2009, where he sponsored the single Covenant-related resolution that passed in Anaheim, resolution D020. And yet he is the kind of person who inspires the Rev. Mark Harris, a member of Executive Council and prominent critic of Windsor's vision of reform, to write: "I hope he receives the necessary consents quickly. He will support those efforts he believes will serve the church in the future and I believe he will be a good pastor to the people of Springfield and the church" (http://bit.ly/MartinsOct2010).


PRELUDIUM

9/18/2010

Fr. Dan Martins elected in Springfield

Fr. Dan Martins, known to many of us on the Internet as a Carioca in need of confessing, has been elected bishop of Springfield. A wonderfully erudite gentle person who none the less is able to slice and dice with the best of them, Fr. Dan presented resolution D020 at the last General Convention that worked its way through various committees onto the floor and pushed for serious consideration of the Anglican Covenant leading up to General Convention 2012. As often happens the resolution got reformed, for better or worse, in committee, but the recent request by the presiding officers that every parish consider the Covenant grew from that resolution.

"I believe he will be a good pastor to the people of Springfield and the church."

— The Rev. Mark Harris, a member of Executive Council and prominent critic of Windsor's vision of reform, on the election of Fr. Martins.

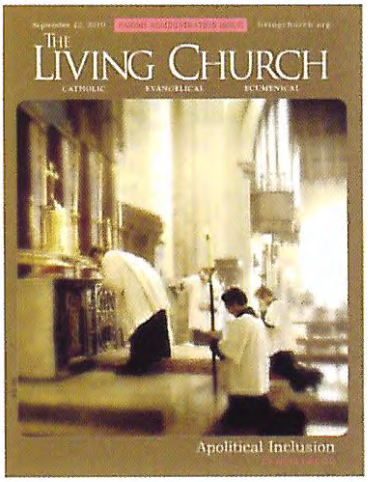
There is something here worth commending to the bishops and standing committees of the Episcopal Church: the election of "a wonderfully erudite gentle person," in another of Harris's phrases, who at the same time stands opposed to the Episcopal Church's present drift away from mutual responsibility and interdependence — the concrete vocation of communion — in the body of Christ. Is this a voice that we wish to hear more of, such that we would grant it apostolic authority "to guard the faith, unity, and discipline of the Church" throughout the world (BCP, p. 517)?

Here, in the estimation of THE LIVING CHURCH, are the principal attributes of the person just elected bishop in Springfield, that we would propose as normative for any episcopal nominee, candidate, or bishop-elect:

- a person of prayer, both personal and corporate, in the conviction that holiness is the heartbeat of Christian life — our formation in and by Christ himself, and our discipling of others to the same end, for the sake of the world and the salvation of our souls. Catholic sacramentalism is basic here, as is an evangelical foundation of personal commitment to Christ;
- an ability to articulate Christian faith consistently, courageously, joyfully, pastorally, and wisely;
- a tested leader, with a gift for administrative oversight, a natural creativity when it comes to problem solving, a track record of congregational development, and commitment to evangelism;
- a heart for reconciliation in a church, and the Church, that badly needs healing, amid a culture that tends to veer recklessly between the unhappy poles of self-righteous factionalism and sheer relativism. Included here, as always, would be due allegiance to "the doctrine, discipline, and worship of the Episcopal Church" sans "depart[ure] from the Church of England in any essential point" (BCP, pp. 513, 11).

Congratulations to Episcopalians in the Diocese of Springfield on their fine choice of Fr. Martins. May his tribe increase.

The Editors



No Snobbery

Thank you for the cover story [TLC, Sept. 12] about the wonderful ministry at St. Thomas the Apostle Church, Hollywood, begun by Fr. Carroll Barbour.

However, I must take exception to [parishioner] Michael Ensign's description of the congregation at All Saints, Beverly Hills, as "snobby 'privileged at prayer.'" I visited All Saints a number of times during the tenures of its last four rectors. The congregation was always warm, friendly, and inviting.

A real interest in spiritual growth was evident both in courses offered for adults and in parish events. "Snobby" simply doesn't apply to that lively faith community.

(The Rev.) Fred Fenton
Concord, Calif.

I was thrilled to see the wonderful article on St. Thomas. The pictures were amazing and for the most part the article reflected what I recall in the interviews with me.

I would like to clarify, however, one or two points. When I was quoted as saying that St. Thomas was the only Anglo-Catholic parish of any size in the diocese I meant that it was the largest such parish. There certainly are other Anglo-Catholic parishes: St Nicholas of Myra, Encino, St. Mary, Palms, and St. Paul's, Pomona. These and others would consider themselves Anglo-Catholic.

My reference to Fr. Carroll Barbour was done with great love and affection. He was a charismatic person, and bigger than life. He certainly drew me into the place and helped me find a spiritual home.

My reference to Beverly Hills was a general comment and not pointed at any particular church. Wealthy people do tend to want be amongst themselves.

I think the author got it right that St. Thomas has a high proportion of well-educated people. That does not translate necessarily to large numbers of rich people (would that we had a few more). I also wish we had 15 to 16 members of the Academy of Motion Picture Arts and Sciences; we in fact have five or six. We do have upwards of twenty actors. This allows us to have an amazing lector corps.

St. Thomas is truly a unique and remarkable place. I am so pleased that through THE LIVING CHURCH many more people have been able to discover us.

Michael Ensign
Burbank, Calif.

None Better

The September 12 issue was the very best that THE LIVING CHURCH has ever produced. I wish I could have had a copy of it when I was in the School of Theology at the University of the South preparing for ordination (1947-49). While I may not have been able to take it all in at the time, surely it would have given me a much broader understanding of what God was calling me to. That is, in addition to what my father, the Rev. Homer Ellis Bush, had taught me.

(The Rev. Canon) Fred J. Bush
Bradenton, Fla.

No Turning Back

"May the Lord do so to me and more also if even death parts me from you" (Ruth 1:17)

BCP: Ruth 1:(1-7)8-19a; Psalm 113; 2 Tim. 2:(3-7)8-15; Luke 17:11-19
RCL: Jer. 29:1, 4-7; Psalm 66:1-11 or 2 Kings 5:1-3, 7-15c; Psalm 111; 2 Tim. 2:8-15; Luke 17:11-19

She was closing off all her options. Though she was a childless widow, Ruth was still young. She could have found a husband among her own people. What future was there in following her mother-in-law back to Israel, a foreign land with more than its share of hungry immigrants trying to scrape together a life?

Naomi tried to send her back. She had known enough bitterness already. Why follow this uncertain path where only more tragedy likely awaited? But Ruth would not give up on this friend she had come to love so dearly. This relentless, foolhardy loyalty — for her there was no other option.

Paul too could have turned back. The Roman government never really liked heresy trials. He wore fetters, but he knew that with a pinch of incense and a muttered formula he could go free again. But the Lord who saved him, the gospel he preached, held him fast. Suffering was part of authentic faith. As the soldier obeys his orders, as an athlete follows the rules, as a farmer labors on until the sun sets — so must the apostle fulfill his mission. He always clings to Christ. Old man Paul's words are like nothing so much as the defiant cry Polycarp hurled back at a Roman tormenter just a few generations later: "Eighty six years have I served him, and he has done me no wrong; how then can I blaspheme my King who saved me?"

The tenth leper, too, has nowhere else to go. "Go and show yourselves to the priests," Jesus had bade the men — have your healing certified so that you can pick life back up where you left it before your disease took over. Samaritans, though, weren't welcome in the temple. The grateful man brought his thank offering to one place where he knew God was changing the world — right at the feet of Jesus. His faith saved him — the faith that clung to Christ.

Apostasy is not a new temptation. There were twelve apostles, but only one stood watch at the cross. In a world of broken promises and hedged bets, we could hardly understand this kind of unwavering loyalty, this totally committed love — except that God has shown it to us first. "If we are faithless," Paul promises, "he remains faithful."

Look It Up

Compare Rom. 6:1-14 with 2 Tim. 2:11-13. Why is the call to unwavering loyalty not just for the Church's leaders?

Think About It

Do you think the tenth leper followed Jesus to Jerusalem?

Next Sunday

The Twenty-First Sunday After Pentecost (Proper 24C), October 17, 2010

BCP: Gen. 32:3-8, 22-30; Psalm 121; 2 Tim. 3:14–4:5; Luke 18:1-8a
RCL: Jer. 31:27-34; Psalm 119:97-104 or Gen. 32:22-31; Psalm 121; 2 Tim. 3:14–4:5; Luke 18:1-8

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Deaths

The Rev. **Dale Keith Brudvig**, who became a priest of the Diocese of East Carolina after retiring as a colonel in the United States Army, died July 28 at the age of 75.

The native of Huron, SD, attended the University of California at Los Angeles on a basketball scholarship. He was commissioned in the U.S. Army through the ROTC program and served two tours of duty in Vietnam, the last as the G4 of the 101st Airborne Division (Screaming Eagles). He also served in Europe and attended the U.S Army War College. After retiring from the Army with 31 years of service, he attended Virginia Theological Seminary and was ordained deacon and priest in 1990. He was vicar of St. John the Baptist, Ivy, VA, 1990-96; rector of Holy Trinity, Hertford, NC, 1994-98; and priest-in-charge of St. Christopher's, Elizabethtown, NC, 1999-2000. He was president of Kiwanis and Rotary clubs and was also involved in Boy Scouts and other civic efforts. He is survived by his wife, Nancy; and six children, Carla, Dale, John, Karin, Matt, and Jill; 13 grandchildren, and two great-grandchildren. He was preceded in death by his wife of 50 years, Greta Jean.

Winnie Crapson, a prominent lay leader in ecumenical and liturgical ministries, died Aug. 11 at age 85.

Born in 1925 in Irving, KS, she completed high school at 16 and began working for the Atchison, Topeka and Santa Fe Railroad the next year. She worked for the railroad, mostly as senior legal assistant, until 1987. She earned an associate's degree in legal assistance from Washburn University in 1981. As a member of Associated Parishes in the 1970s, she was involved in revisions leading to the 1979 edition of the Book of Common Prayer. She was a president of the Association of Diocesan and Liturgy Music Commissions and secretary of The Liturgical Conference, an ecumenical association of liturgists. She represented the Diocese of Kansas on several ecumenical associations. A member of St. David's, Topeka, she received the Bishop's Vision Award in 1997 for her service to the Episcopal Church. She was married to James Crapson, who died in 1982. She is survived by a nephew, the Rev. James Crapson of College Springs, Iowa.

The Rev. **Roddey Reid, Jr.**, first executive director of the Church Deploy-

(Continued on next page)

CLASSIFIEDS

BOOKS

ANGLICAN BIBLIOPOLE: theological booksellers. Saratoga Springs, NY. **(518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net**

THE FORGIVENESS BOOK by Bob Libby is back in print. Excellent education resource. **iUniverse.com**

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People & Places

(Continued from previous page)

ment Office and a former chaplain to the Episcopal Church Center and Executive Council, died Sept. 14. He was 91.

Born in 1918 in Rock Hill, SC, he completed degrees at Duke University, 1939, and the University of the South's School of Theology, 1944. He was ordained deacon in 1944 and priest in 1945. He was minister in charge, 1944-45, and rector, 1945-48, Grace Church, Anderson, SC; associate, St. John's Cathedral, Knoxville, TN, 1948-51; rector, St. Thomas's Church, Abingdon, VA, 1951-53; rector, Emmanuel Church, Bristol, VA, 1951-57; and rector, Immanuel Church, Highlands, Wilmington, DE, 1957-71. He led the Church Deployment Office from 1971 to 1983, and was a research fellow and executive assistant to the dean of Berkeley Divinity School, Yale University, 1984-90. Fr. Reid retired to Naples, Fla., where he assisted at several parishes. His first wife, Caroline, preceded him in death in 1995. Survivors include his wife, Deborah; daughters Caroline Reid, Elizabeth Maruska, Lucile Reid, Scotia Reid, Deborah Miller, and Harriet Hinmon; sons Roddey Reid III, Roger Hoffman, and Charles Hoffman; 11 grandchildren; and one great-grandchild.

Dr. **Stephen McCray Smith**, who taught theology and ethics for 22 years at Trinity School for Ministry, died Sept. 19 at the Passavant Retirement Community, Zelienople, PA.

He was 70, and had retired from teaching in 2003. Smith and his wife, Joyce, also were the proprietors of the Whistlestop Bed and Breakfast in Leetsdale, near Trinity's campus, for 17 years. Born in Pasadena, CA, in 1939, he was a graduate of Stanford University and Fuller Theological Seminary. He completed a Ph.D. at Claremont Graduate University in 1980. His wife said Smith was known on campus for his outrageous ties and sense of humor — and for once showing up for class dressed as the actress and New Age mystic Shirley MacLaine. Bishop John Rodgers, Trinity's second dean, hired Smith in 1981. Rodgers said that once when he visited Smith at the retirement community, he found the retired professor talking with an aide about platonic ethics. "He was just a great teacher," Rodgers told the *Pittsburgh Post-Gazette*. "He gave his students a sense that they'd really have a chance to master something — not just survey it." He is survived by his wife; daughters Rebecca Ford of Greenwich, CT, and Elizabeth Avrigean of Pittsburgh; son Andrew McCray Smith of Pittsburgh; sister Antonia Smith Fletcher of Altadena, CA; and three grandchildren.

The Rev. **Douglas M. Spence**, 82, rector of Trinity Church, Highland Park, IL, for 25 years, died Aug. 1 of lung cancer in Ashland, OR, where he had lived since 1993.

He was a native of Pasadena, CA. After high school, he enlisted in the Navy near the end of World War II. He graduated from Occidental College in 1956, then enrolled at the Church Divinity School of the Pacific, where he received his master of divinity degree in 1959. He was ordained as a deacon in the Diocese of Los Angeles, then moved to Philadelphia, where he was ordained priest in 1960 and was an assistant at Grace, Mt. Airy. He became rector of St. Aidan's, Cheltenham, PA in 1963 and was called to Trinity, Highland Park, in 1969. In retirement in Oregon, he was a member of Trinity, Ashland, where he also served as needed. He is survived by his wife, Diana; his children, John, Paul and Anne; and two grandsons.

Other deaths as reported by the Church Pension Fund:

Walter W. Cawthorne	**85**	**St. Petersburg, FL**
Albert E. Corner	**92**	**Southfield, MI**
Albertus L. DeLoach III	**79**	**Denham Springs, LA**
Jacqueline S. Dickson	**70**	**Spokane Valley, WA**
Joseph G. Drawdy	**79**	**Oldsmar, FL**
William F. Gender III	**81**	**Morris, CT**
Thomas W. Gibbs III	**80**	**St. Thomas, VI**
Ralph D. Haynes	**76**	**Alvadore, OR**
Kenneth D. Higginbotham	**82**	**Sarasota, FL**
Guy W. Howard	**93**	**Norwalk, CA**
Willard G. Illefeldt	**93**	**Carmel, CA**
Donald W. Kirkwood	**72**	**Batavia, NY**
John J. Lobell	**86**	**Columbia, MD**
Gordon K. McBride	**68**	**Tucson, AZ**
Dorothy H. Myers	**85**	**Grand Island, NY**
Donald B. Pierce	**82**	**Kinsley, KS**
Oscar H. Pineda-Suarez	**82**	**Miami, FL**
Mardon Solomon, Sr.	**82**	**Fort Yukon, AK**
Elmer A. Vastyan	**82**	**Harrisburg, PA**
Brevard S. Williams, Jr.	**79**	**Florence, MA**
James E. Williamson	**83**	**Columbus, NC**
John D. Worrell, Jr.	**86**	**Shenandoah, TX**
Robert H. Wright III	**88**	**St. Simons Island, GA**

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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

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

CHICAGO, IL
ASCENSION **1133 North LaSalle Blvd. at Elm**
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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
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ST. JOHN'S **Lafayette and Passaic Avenues**
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The Rev. William C. Thiele, r **frthiele@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
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Website: **www.trinitywallstreet.org**

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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)

PAWLEYS ISLAND, SC
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www.hcfm.us **holycross@sc.rr.com**
The Rev. Tommy Tipton, r
Sun 8 & 10:30

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

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Sun Eu 9

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