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HOLY BIBLE

THE LIVING CHURCH

this week

October 24, 2010



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news

Maryland Church Considers Roman Catholicism

An Anglo-Catholic parish in the Diocese of Maryland is within weeks of becoming the first Episcopal congregation to accept the Vatican's invitation, through *Anglicanorum coetibus*, to become a Roman Catholic church.

Mount Calvary Church, Baltimore, has scheduled a vote Oct. 24 on whether to affirm unanimous vestry decisions to leave the Episcopal Church and become a Roman Catholic parish under the terms of *Anglicanorum coetibus*.

The Rev. Jason Catania, rector of Mount Calvary since 2006, said the congregation has consulted with the Roman Catholic Archdiocese of Baltimore about the parish's future and with the Diocese of Maryland about the possibility of amicable separation.

If the congregation affirms the vestry's two resolutions, the parish will send a proposal to the Diocese of Maryland's standing committee four days later, Fr. Catania told THE LIVING CHURCH.

"A group from the standing committee has met with the vestry, and Bishop [Eugene] Sutton will be here on Sunday [Oct. 10] to hear from the folks," he said.

He said Mount Calvary already had begun thinking about becoming a Roman Catholic parish when the All Saints Sisters of the Poor announced their decision in 2009 to become a Roman Catholic order.

"That was very important," he said. "They were our parish sisters, and we remain very close to them."

Catania grew up Lutheran, but his college education is thoroughly Roman Catholic and then Anglo-Catholic: a bachelor's degree in music from Notre Dame; a master's

degree from Washington University, St. Louis; and a master's of divinity degree from the Catholic University of America. He earned a master of sacred theology degree from Nashotah House Theological Seminary and was ordained to the priesthood by the Rt. Rev. Daniel Herzog, Bishop of Albany, in December 2000.

"For myself, yes, this is something I have struggled and wrestled with for all these years," Fr. Catania said about becoming Roman Catholic. He stressed, however, that he did not arrive at Mount Calvary with any intention of leading it out of the Episcopal Church: "That was not something I imagined was possible."

Catania said two of Calvary's previous rectors — the Rev. Rudy Ranieri (1966-94) and the Rev. Alfred Allen Paul Curtis (mid-19th century) — also became Roman Catholics. Fr. Ranieri did not seek to continue his ministry as a priest as a Roman Catholic. Fr. Curtis eventually became the Roman Catholic Bishop of Wilmington, Del.

Fr. Catania hopes any amicable separation from the diocese may include a negotiated price for purchasing Mount Calvary's property.

"We've not been rancorous," he said. "Certainly in the last ten years, we've had a good relationship with the diocese."

"The bishops and the parish are in serious discussions, and when a decision is made we'll have a statement," said Sharon Tillman, director of communications for the Diocese of Maryland. "All resources and assets are held in trust for the Episcopal Church and are not the property of the congregation."

Douglas LeBlanc

Northern Michigan Nominates Four

The Diocese of Northern Michigan has nominated three men and one woman in the search for its 11th bishop. The election will be Dec. 4.

The nominees are:

- The Rev. Dr. Susanna E. Metz, 60, a former Roman Catholic religious and executive director of the Center for Ministry in Small Churches at the University of the South.

- The Rev. Rayford J. Ray, 54, a 20-year veteran of ministry in Northern Michigan and a member of the diocese's Episcopal Ministry Support Team.

- The Rev. Nigel J. Taber-Hamilton, 57, a native of England and rector of St. Augustine's-in-the-Woods Church, Freeland, Wash.

- The Rev. Jos C. Tharakan, 46, a native of India and rector of All Saints Church in Russellville, Ark.

The diocese's ninth bishop, the Rt. Rev. James A. Kelsey, died in a car crash in June 2007. The diocese elected a sole nominee, the Rev. Dr. Kevin Thew Forrester, in February 2009, but he did not receive consents from a majority of bishops or standing committees.

Carmina the Cat Debuts at Cathedral

Looking suitably regal in her natural black fur coat with tortoise shell touches, Carmina made her official debut Oct. 3 at the 2010 blessing of the animals as Washington National Cathedral's new cathedral cat.

Carmina was greatly outnumbered by dogs — corgies, Irish wolfhounds, dachshunds, collies and many other breeds — at the outdoor service in honor of St. Francis of Assisi, held in the cathedral's Walker Court in front of the west façade. The dogs raised a collective cacophony of protest



Washington National Cathedral, Donovan Marks photo

The Rev. Gwendolyn Tobias introduces the new resident cat at Washington National Cathedral, and the cat's Cathedral Choral Society caretaker, Victoria Chamberlin.

when she was blessed first, leading the cathedral's dean, the Very Rev. Samuel T. Lloyd III, to quip, "There are a lot of jealous creatures out there, great and small."

The Rev. Gwendolyn W. Tobias was the service's officiant; Lois Wye, board member of the Washington Animal Rescue League, and Christine Gutleben of the Humane Society of the United States also participated. A moving prayer in the service said, in part, "We pray, O Christ, for all animals suffering at the hands of humans. May we embrace your charge to watch over and care for all that you have made."

Named for the cantata *Carmina Burana*, the 18-month-old green-eyed cathedral cat is acquainted with neglect and abuse at human hands. Carmina, the second named cathedral cat, was adopted from the Washington Humane Society by the Cathedral Choral Society.

She succeeds Catherine of Tarragon, the much-loved elderly cathedral cat who is now in retirement and divides her time between Washington's upscale Georgetown neighbor-

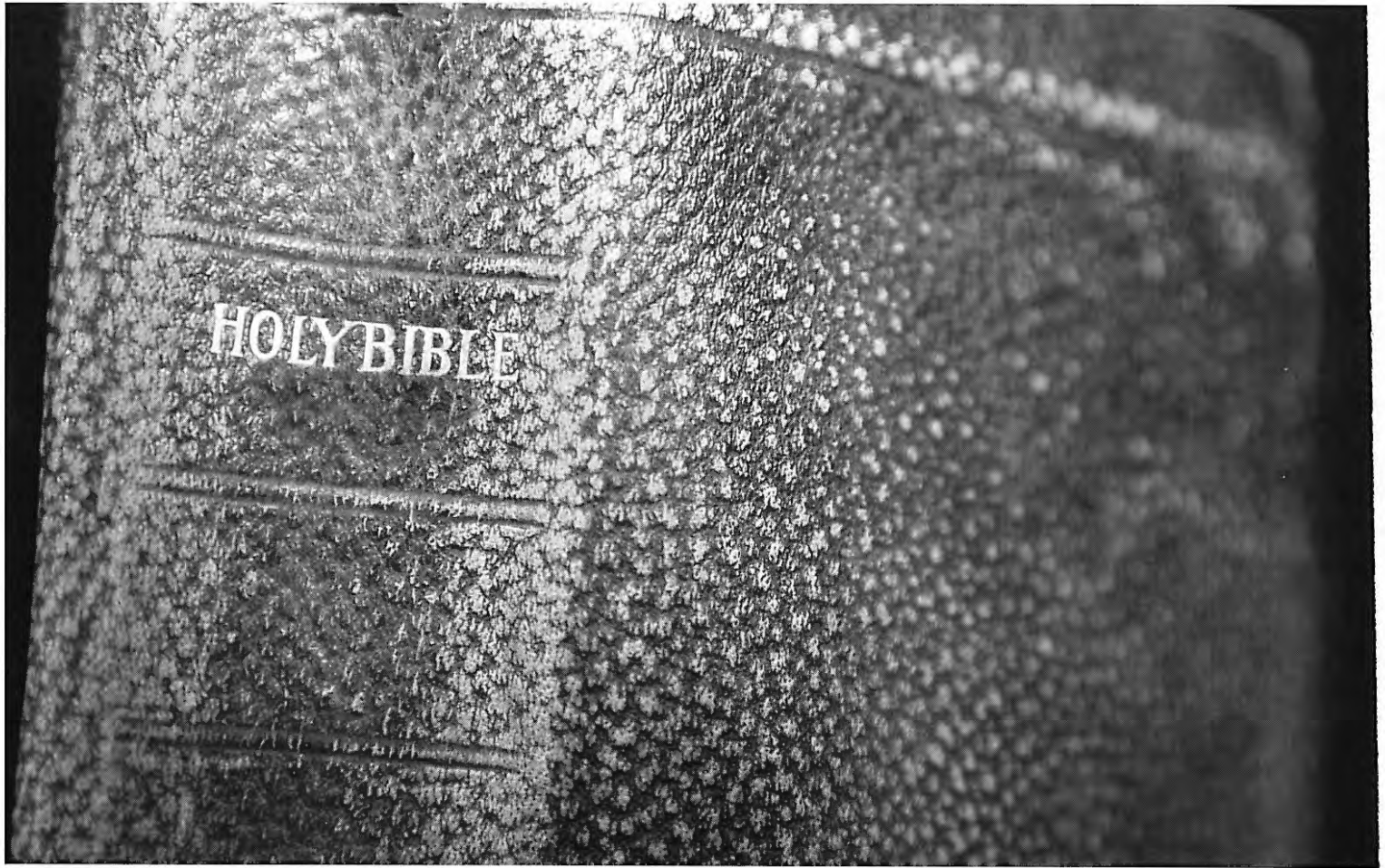
hood and North Carolina. Carmina and her week-old kittens were rescued from a deserted parking lot in Southeast Washington; all of her kittens have found adoptive homes.

Carmina will live in the choral society's offices in the Cathedral Library, a separate building on the cathedral grounds, said Craig Stapert, the cathedral's associate director for online strategies. Members of the choral society will feed her and see that she has veterinary care. But, he said, the library has a cat door, so Carmina can come and go at will.

"Catherine was famous for being found on manhole covers on the grounds in the winter," Stapert said. No doubt Carmina will also attend meetings in the library space, as her predecessor Catherine loved to do.

Carmina joins a distinguished line of cats who have found welcoming homes in Anglican cathedrals, where they earned their keep as mousers. The cathedral has several carved cats, including a cat and mouse carving in the North transept. Washington National Cathedral is a

(Continued on page 12)



Authority in Scripture and the Believer

By Victor Lee Austin

We cannot speak about authority in the Church without giving careful consideration to the authority of Scripture. What follows is a brief guide to some fundamental insights made by Richard Hooker (1553/4-1600) in his classic, *Of the Laws of Ecclesiastical Polity*.

Much of Hooker's discussion in the *Laws* pertains to the appropriateness of the Church authoritatively establishing customs and rites — what in general he calls “order” — the particulars of which are not prescribed by Scripture. We see the operative distinction in the following passage.

The Church hath authority to establish that for an order at one time, which at another time it may abolish, and in both may do well. But that which in doctrine the Church doth now deliver rightly as a truth, no man will say that it may hereafter recall, and as rightly avouch the contrary. Laws touching matter of order are changeable, by the power of the Church; articles concerning doctrine not so [V.viii.2].

The rub comes with Hooker's distinction of order and doctrine. We might well ask how it is to be determined whether a point of dispute belongs to order or to doctrine. In practice, the Church's authority will have to decide that higher-level ques-

tion as well (although by Hookerian principles dissent from decisions judged to involve doctrinal error would continue to be required). There is no escaping the Church's authority (as Hooker states in a discussion of the use of the cross in baptism) over

traditions, ordinances made in the prime of Christian religion, established with that authority which Christ hath left to his Church for matters indifferent, and in that consideration requisite to be observed, till like authority see just and reasonable cause to alter them [V.lxv.2].

Still the epistemic question remains. How can it be determined, authoritatively, that a doctrine is clearly stated in Scripture or immediately deducible therefrom? How, that is, can we know that the Church authority is truly handing on that which is contained in Scripture? While Hooker emphatically ascribes Scripture a preeminent place in all knowledge of truth concerning doctrine, he points out that, not only does Scripture not say everything, it may not be a simple matter to determine what Scripture does in fact say. And then there's a radical question. How can we know that Scripture is an authority at all?

[U]tterly to infringe the force and strength of man's testimony were to shake the very fortress of God's truth. For whatsoever we believe concerning salvation by Christ, although the Scripture be therein the ground of our belief; yet the authority of man is, if we mark it, the key which openeth the door of entrance into the knowledge of the Scripture. The Scripture could not teach us the things that are of God, unless we did credit men who have taught us that the words of Scripture do signify those things. Some way therefore, notwithstanding man's infirmity, yet his authority may enforce assent [II.vii.3].

Hooker calls upon his opponents to recognize that "God hath endued [some people] with principal gifts to aspire unto knowledge by; whose exercises, labours, and divine studies he hath so blessed that the world for their great and rare skill that way hath them in singular admiration." He asks

by what daring of intellect would we reject their judgment. "For mine own part," Hooker says, "I dare not so lightly esteem of the Church, and of the principal pillars therein" (II.vii.4).

This judicious trust given to the authority of the Church runs through Hooker. It is a trust in traditions in addition to whatever other warrants these traditions may have in their favor. I call it "epistemic humility," and it is the basis of a need to trust authority — that is, specifically, *persons* who bear authority.

My argument in the first part of this essay was that the Church helps us see clearly that the point of authority is to raise up an individual who speaks truth authoritatively. So we must face the inescapable difficulty that the Scriptures need to be

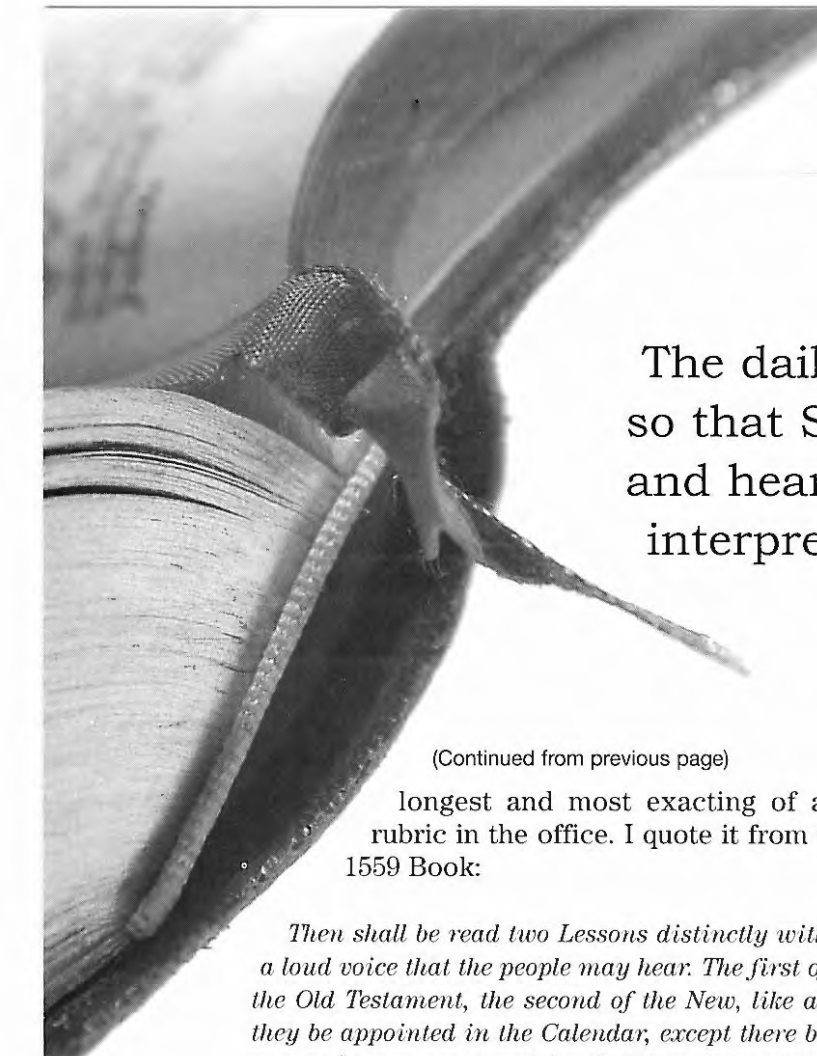
This judicious trust given to the authority of the Church runs through Hooker.

read; and, being read, give shape to the one who hears them. How does this formation occur? That is to say, what is the character of the life of the individual who rises to sing the aria? Can we see how her life is a flourishing human life?

Authority in the Lessons

Traditional Anglican public worship has taken the form of Morning and Evening Prayer. In these services, the basic structure includes preparatory material consisting of a confession of sin, then the reading of Psalms, two Lessons from Scripture, the Apostles' Creed, and prayers. At the center are the Lessons, one from the Old Testament and one from the New. The rubric concerning the Lessons is the

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The daily office is structured so that Scripture may be read, and heard, without mediating interpretation.

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longest and most exacting of any rubric in the office. I quote it from the 1559 Book:

Then shall be read two Lessons distinctly with a loud voice that the people may hear. The first of the Old Testament, the second of the New, like as they be appointed in the Calendar, except there be proper Lessons assigned for that day. The minister that readeth the Lesson standing and turning him so as he may best be heard of all such as be present. And before every Lesson, the minister shall say thus. The first, second, third, or fourth chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the Calendar. And in the end of every chapter he shall say, Here endeth such a chapter of such a book.

The Calendar to which this rubric refers was an orderly arrangement of the books of the Bible to be read, chapter by chapter, through the year. In the 1559 Book, for example, January saw the entire book of Genesis read, one chapter at Morning Prayer, another at Evening Prayer (skipping only chapter 10), plus the first nine chapters of Exodus. In addition, at Morning Prayer the 28 chapters of Matthew were read, while Evening Prayer undertook the 16 chapters of Romans followed by the first 12 chapters of 1 Corinthians. These sequential readings, chapter by chapter, of the books of the Bible were interrupted only by the occasional major feast and, in the case of the first Lesson (but rarely the second), by Sundays.

These provisions show how the authority of the Church is at work in traditional Anglican worship. The Church as a society exercises its authority by

prescribing a structure for worship — the daily offices of Morning and Evening Prayer, each having at its center two readings of Scripture, covering both the Old and New Testaments and, over the course of a year, covering most of the canon of the Bible. The Church's authority is also shown in the persons who carry out these instructions, organizing the worship for a local parish and officiating, singing, and reading the assigned texts. The authority of Scripture, taken as foundational, is seen in the deference given to it by the Church's structures, placing it at the center of the liturgy.

Yet, for those unfamiliar with Anglican worship, the daily office may seem odd on account of one point missing from it. There is no mention of a sermon. Morning and evening, day in and day out, the Scriptures are read at length. They are to be read clearly, so that the people present may hear them distinctly. But there is no provision for commentary upon them. *The daily office is structured so that Scripture may be read, and heard, without mediating interpretation.* There are behind-the-scenes interpretations, as it were: the decision to read *this* rather than *that*; and, most fundamental of all, the decision to acknowledge Scripture's central authoritative place. But the "reading" of Scripture, that is, the authoritative response to the proclamation of the saving deeds, is not a function absorbed by the authoritative structures of the Church. Rather, the authoritative response of the authorized individual who will proclaim her faith in Christ is enabled simply through the formative practice of serial, daily reading of Scripture in and for the congregation of the faithful.

This does not mean that the individual is left without interpretive guidance, since individuals always arise out of communities. Besides the daily

office, The Book of Common Prayer provides for a service of Holy Communion, traditionally offered at least on Sundays, within which there is to be a “sermon, homily, or exhortation.” Sermons have also been known to follow the daily office at certain times. And there are other guides: the catechism, the rich tradition of composed prayers, the creeds used in liturgy, the Articles of Religion, and of course the conformation of character and belief that comes from living and working with fellow Christians. Yet all this, in the end, has the ultimate purpose of *authorizing* the individual.

What, in the end, does it mean to have authority? Using a spatial metaphor, we could say that the Scriptures have been internalized. The individual with authority is able to rise from the community, which remains present within her, and speak and do what needs to be done — whatever we expect to see among Christian people — in the particulars of the situation at hand.

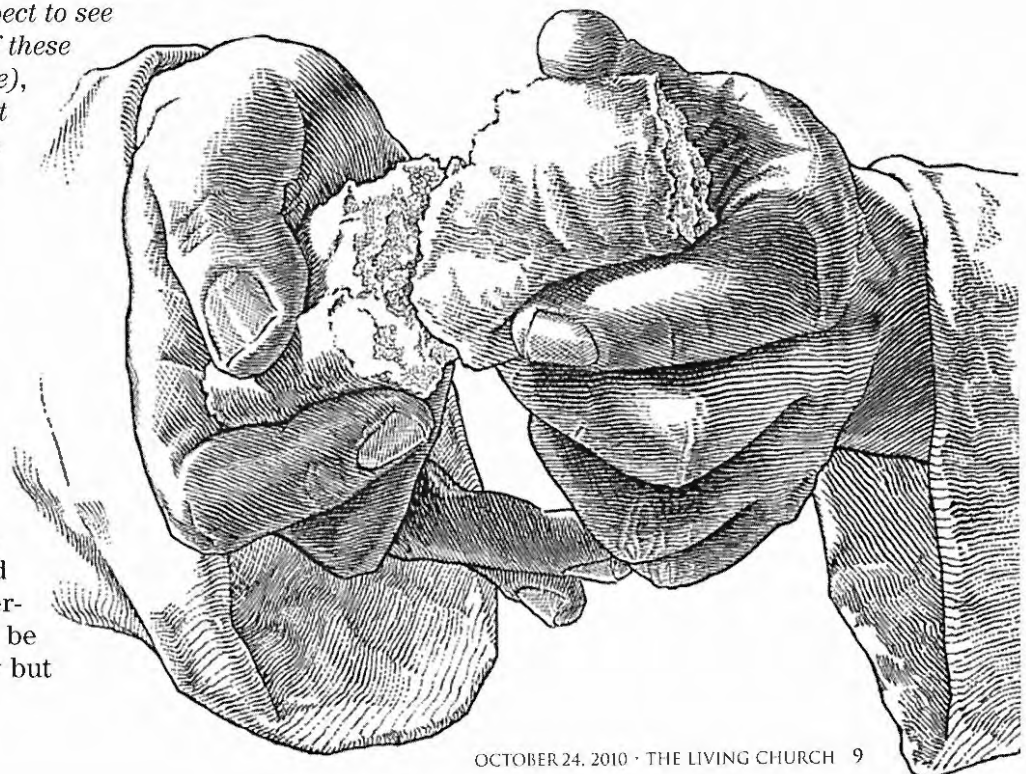
She may be praising God, giving a personal account of what God has done for her; or be performing evangelism: the proclamation in word or deed of what God has done in creating and redeeming the world, offering promise for the ultimate meaningfulness of human life. She may serve as a corporate executive, creating opportunities for the increase of wealth and goods in society; or in some other mini-society: medical, educational, cultural, familial, and so forth. *We will not expect to see her as an “authority” within any of these societies (although she may be one), and in particular we will not expect to see her as an “authority” in the Church.* For what we have learned from the Church is that the necessary structures of authority, and the necessary persons who exercise authority, ultimately serve the authorization of the individual believer who bears the society within her.

Scripture read in public, in sequence, with twice-daily frequency, without accompanying interpretation, presents us with a plain fact: that the truly authorized person (and since authority is personal, the true authority) can only be the one who is listening. She is now but

a member of the chorus who, following the recitation of Scripture, will stand to join in the *Benedictus* or *Magnificat* or other prescribed canticle. But the hope of the universe is that she is being prepared to sing her aria. And when she does, we will rejoice in her authority.

The Rev. Dr. Victor Lee Austin is theologian in residence at St. Thomas Church, New York City. This essay is adapted from Up with Authority: Why We Need Authority to Flourish as Human Beings, just published by T&T Clark, and reprinted with permission.

The Book of Common Prayer provides for a service of Holy Communion, traditionally offered at least on Sundays, within which there is to be a “sermon, homily, or exhortation.”



Robustly Liturgical Living

By Edward S. Little II

Starbucks has a new slogan: TAKE COMFORT IN RITUALS. I first noticed it recently in Phoenix, where I was attending a meeting of the House of Bishops. The slogan was stenciled onto the front door of a Starbucks near our meeting hotel. One of my colleagues said, “That’ll preach!” Then, back in South Bend, I spotted the same slogan, the same stencil. This was no local Phoenix phenomenon, but part of a national advertising campaign.

TAKE COMFORT IN RITUALS. There is indeed something liturgical about a visit to Starbucks. Interior architecture and layout are consistent from store to store, as is the menu. If I walk into Starbucks and say, “Grande cappuccino, extra shot, dry, two percent,” I know exactly what I will get. There’s no variation from Phoenix to South Bend to New York to Canterbury (where, during the 2008 Lambeth Conference, I did indeed order such a cappuccino, and with completely predictable results).

It’s not only the layout and the menu that are identical; it’s also the ambience. Starbucks has a “feel,” an atmosphere — the smell of the place (if you haunt Starbucks, you know exactly what I mean), patrons hunched over their laptops, others reading the newspaper (conveniently for sale), still others huddled in conversations. Starbucks is as liturgical as any parish in the Episcopal Church.

This is not intended to be an advertisement for Starbucks, which is, yes, a rather controversial chain of coffee houses. I once saw a bumper sticker that read, “Friends Don’t Let Friends Drink Starbucks.” Not everyone appreciates either the ambience or the product. What I *am* trying to do is to point out that Starbucks fulfills for the secular world what the Church is supposed to offer to Christians. It provides its own version of community (your fellow patrons), order (predictability in menu and architecture), and empowerment (caffeine, hot or cold).

TAKE COMFORT IN RITUALS. AS St. Augustine put it,



“You have made us for yourself, and our heart is restless until it rests in you.” We are hard-wired for God. And so it’s not surprising that the earliest Christians lived lives that were robustly liturgical.

“They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (Acts 2:42; paraphrased in the Baptismal Covenant, BCP, p. 304). The Christian life has a shape, a recognizable form. We “hear [the Scriptures], read, mark, learn, and inwardly digest them” (BCP, p. 236). We spend time with one another, not only because we’re compatible (I hope we are!), but because Jesus has supernaturally bound us to each other and to himself in holy baptism. We gather at the Lord’s Table to be fed, empowered, and sent into the world. We pray, bringing to God our deepest concerns and thus recognizing how dependent we are upon him.

On an ordinary Sunday in an ordinary parish, we meet the one who made us for himself. As we gather, sing, listen, pray, eat the Bread of Life, and depart in peace, we are slowly — over years and decades, rather than days and months — transformed. And when we invite our friends to join us, we’re offering them an experience of community, order, and empowerment of which Starbucks (and its countless cultural equivalents) is only an imperfect anticipation.

That’s why “growing the Church” is so much more than creating a larger and more viable institution. We seek to grow the Church because in the Christian community our deepest longings are fulfilled. We seek to grow the Church because here, among brothers and sisters, we meet Jesus. We seek to grow the Church because the Church, by Jesus’ intention, extends the Kingdom of God.

Perhaps, too — extending the Kingdom — Jesus sends us into the Starbucks of our lives as his ambassadors. Starbucks, after all, isn’t the enemy. It’s the place where our culture finds ... something. How is Jesus challenging you and me to go even there and “make disciples of all nations” (Matt. 28:19)?

The Rt. Rev. Edward S. Little II is the seventh Bishop of Northern Indiana.



Mourning 20/20

I have just finished reading Dean Kevin Martin's article on the 20/20 initiative [TLC, Oct. 3]. I was on the "ground floor" of 20/20, having been on the Evangelism Legislative Committee in Denver in 2000 and on the Standing Commission for Domestic Mission and Evangelism from 2001 to 2007. I was also part of the 20/20 Task Force.

Dean Martin did not say who undercut 20/20 on the Executive Council, but since I was personally present when he made comments about it, I don't mind saying it was Louie Crew.

I don't recall if Dean Martin was in Denver, but I can say there was tremendous excitement about 20/20 there. General Convention adopted 20/20 as its number two priority of the 2000 to 2003 triennium. As stated in the article, Dr. Crew undercut the will of General Convention, the Presiding Bishop and the President of the House of Deputies.

The leaders of 20/20 included Bp. Keith Ackerman, Bp. Gethin Hughes, Fr. John Guernsey and many very committed clergy and lay people. The energy and hard work of the Commission and the Task Force, and the product we produced, are beyond anything I have ever been involved with in my Church life.

The 20/20 initiative was an incredible vision, which I believe was stamped out by the political will of one member of Executive Council. As a result, as noted by Dean Martin, instead of doubling the Church we will be lucky to only lose half of our membership. That is quite a legacy.

*David Hill Keller
Greenville, S.C.*

Full-strength Liturgy

The photograph of a Solemn Mass at St. Thomas, Hollywood, on the cover of the September 12 issue is wonderful, both as a beautifully composed photograph and for capturing the essence of traditional Anglo-Catholic worship.

The Sunday Eucharists which I have recently encountered when traveling in Michigan and Vermont, not to mention occasional visits to the Mystery Worshiper columns on the Ship of Fools website, have left me feeling that Prayer Book or Missal services are an endangered species. It was therefore heartening to read about a parish which prefers its liturgy neat, not watered down.

*William Buckingham
Boston, Mass.*

understand Islam and Shariah, and we need to be more sensitive to those of different backgrounds and faiths.

I would submit that the problem is neither ignorance nor insensitivity to other cultures, but the fact that militant Islam is determined to compel the rest of the world to adopt its beliefs and practices, no matter how many of us it has to destroy in the process. Further, I am quite sure that "dialogue" and "understanding" will not lead to Christian churches being allowed in Muslim countries any more than it will change the clear desire of the militant Islamists to bring the entire world into subjection to their faith. The evidence is very clear. We ignore these facts at our own peril.

*(The Rev.) Lewis R. Gwyn III
Vero Beach, Fla.*

Angry Country?

I read "We Are an Angry Country" by Ralph Webb several times [TLC, Oct. 3], but I was left with the same feeling each time. The sense I drew from this article was that Bishop Chane and many others feel that we have nothing to fear from the spreading global Muslim community. He says we are "angry" because we do not

Thoughtful and Substantive

This is by far the best issue of TLC I have read in a long time [Aug. 15]. Thoughtful, substantive essays and articles and news. Even when I disagree with TLC and its contributors, which is regularly, I wouldn't want to miss an issue!

*(The Rev.) Gary Goldacker
Littleton, Colo.*

(Continued from page 5)

fairly accurate replica of a 14th-century English Gothic cathedral, and it is probably no leap to say the concept of cathedral cats has existed for a long time, said Phyllis Ince, who has taught Anglican church history at All Saints Church in Chevy Chase, Md., for many years. In fact, Leigh Harrison, an assistant in the cathedral's communications and marketing department, found that from 1305 to 1467 Exeter Cathedral paid its cat one penny a week, an item in the cathedral's budget.

British journalist and photographer Richard Surman has documented these privileged felines in such books as *Cathedral Cats* and *Cloister Cats*. The furry denizens of soaring spaces have roamed on little padded feet through some of the most beautiful buildings ever erected to glorify God.

The cats were and are intimate acquaintances of bell towers, book nooks, organs, choir stalls, vaulted

ceilings, stone staircases, baptismal fonts and stained glass. They not only delight tourists who catch a glimpse of their lithe shapes, but they also can be fiercely protective of their territory, dispatching mice and even trying to banish larger intruders. Biggles, for example, a feline inhabitant of Westminster Abbey, took his watch-cat duties so seriously that he mauled a constable's trousers.

Journalist Kevin Drum blogged for *The Washington Monthly* in June 2008 about Wells Cathedral, home to Louis the cathedral cat. Louis was wont to curl up happily on the bishop's seat in the choir, and when he craved sun he stretched out in the churchyard.

Who knows? Carmina might decide to take a few strolls among the statuary and plantings in the Bishop's Garden of her new home, delighting visitors who go there for peaceful contemplation and prayer.

Peggy Eastman

South Africa Adopts Covenant

The Anglican Church of Southern Africa's Provincial Synod approved the Anglican Covenant Oct. 1, a decision that must be ratified when the synod meets again in 2013.

The Most Rev. Thabo Cecil Makgoba, Archbishop of Cape Town, proposed the resolution. Synod approved the resolution by a large majority, but some speakers who supported it also expressed reservations.

The Rev. Drake Tshenkeng of the Diocese of Kimberley and Kuruman, Zimbabwe, asked whether the church was giving centralizing power to the Anglican Communion's Standing Committee. The Very Rev. Andrew Hunter, dean of Grahamstown, said the Covenant raised three questions: How far does diversity stretch? Who defines diversity? Who sets the boundaries?

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

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



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Deaths

R.P.M. Bowden, a lifelong Episcopalian who served as a deputy to ten General Conventions and served two terms on the Executive Council, died Oct. 5 in Atlanta after an extended illness. He was 80 years old.

Richard Perry Milas Bowden was born in San Antonio, Texas. After graduating from Tuskegee Institute in 1950, he moved to Atlanta to teach high school and remained an educator and administrator for more than 40 years, teaching instrumental music and later focusing on community education. He was inducted in 2002 into the National Community Education Association Hall of Fame. Beginning in 1973, Bowden was a deputy to General Convention eight times and two more times as an alternate. As a deputy, he took a leadership role on a variety of committees, including five times as sergeant-at-arms chair for the House of Deputies Legislative Committee. He served two terms on both the Joint Commission on World Mission and on the Board of the Archives and its Site Selection Commission, as well as on the House of Deputies Dispatch of Business Committee. From 1994-1997, he served as a member of the Joint Standing Committee on Nominations. He served on Executive Council from 1994 to 2000 and from 2003 to 2009. He was active in the Union of Black Episcopalians and the Episcopal Urban Caucus. Bowden was connected to at least three Episcopal congregations in the Diocese of Atlanta: St. Luke's, Atlanta, where in 1908 his father, then six, attended a wedding and made up his mind to become a priest; St. Paul's, Atlanta, the church where his mother grew up; and Absalom Jones Episcopal Center, which serves four historically black colleges and universities. He also served on a number of governmental bodies within the diocese. Survivors include a son, Richard Bowden.

The Rev. Canon **John Philip Talmage**, a retired priest of the Diocese of Milwaukee, died Sept. 10. Fr. Talmage, 82, was a resident of St. John's on the Lake, Milwaukee.

A native of Brooklyn, NY, he graduated from the University of Virginia (music) and Nashotah House, was ordained priest and deacon in 1953, and served as vicar of Christ the King, East Meadow, NY, for a year. From 1954 to 1958, he was curate at Gethsemane, Minneapolis, MN, and became director of the Downtown Foundation, an agency for urban ministry. He moved to Wisconsin in 1958 and became vicar of Holy Innocents',

Nashotah; in 1962, he also became priest-in-charge of Grace, Hartland. These two later became St. Anskar's, Hartland. He taught music and liturgics at Nashotah House and in 1965 received a master's degree from the University of Wisconsin in library science. He worked in that field at Marquette University for 25 years while serving as a non-parochial priest. After retirement in 1991, he assisted at All Saints' Cathedral, Milwaukee, and was made an honorary canon in 2008.

He sang in the Milwaukee Symphony Chorus. Survivors include his wife, Suzanne; two sons, Gregory and David; eight grandchildren and one great-grandchild.

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Founded in 1979, El Hogar Projects, a school and home located in Tegucigalpa, Honduras is a mission of the Episcopal Diocese of Honduras. Its mission is to provide a loving home and education in a Christian environment for abandoned, orphaned and hopelessly poor children. Interested candidates should electronically submit resume and letter of interest to:

Liz Kinchen at info@elhogar.org

For more information about El Hogar, please visit our website at www.elhogar.org.

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A Humble and Contrite Heart

“He beat his breast, saying, ‘God, be merciful to me a sinner!’” (Luke 18:13)

BCP: Jer. 14:(1-6)7-10, 19-22; Psalm 84 or 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

RCL: Joel 2:23-32; Psalm 65 or Eccclus. 35:12-17 or Jer. 14:7-10, 19-22; Psalm 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

The Tamid or atonement offering was made twice each day in the temple. The lamb's blood blotted out the sins of the people, man was reconciled to God, the way to heaven stood open. Psalms of praise and thanksgiving rang out in God's house. Pious Jews of Jesus' time offered their daily prayers to God at dawn and 3 p.m., just as the sacrifice was accomplished (a practice that stands as the direct ancestor of the Christian daily office). Those in Jerusalem itself went up to the temple to pray during the Tamid, to offer their own requests at the height of the ceremony, to plead at the time and place where God was most ready to hear.

“Two men went up to the temple to pray,” Jesus begins. But with such dif-

ferent hearts they approached the holy moment. The Pharisee stood apart, careful not to defile himself by touching the wrong kind of people. He is punctilious in his religious observance, a man who fasts twice a week when the law required but one day in the year, a tither of all he possessed, not just the agricultural produce commanded by Moses. Only one thing was missing — so intent on extolling his own accomplishments, he forgot to pray to God.

The tax collector stood far off, afraid to get close to others whom he knew would scorn him. They knew his kind all too well. He would not even lift his eyes, but beat his breast, like a mourning woman, pouring out a cry of sorrow for his many sins, a hope for reconciliation. “God be

merciful,” he asks. Today we might translate it as “God, make an atonement for me,” adding, “Let the mystery unfolding before me, the great drama of redemption, apply to my sorry life as well. While the way to heaven is open, may God hear me, restore me. Let the blood fall on my head and set me free.”

“Going to church doesn't make someone a Christian,” goes the old saw, “any more than standing in a garage makes them a car.” The same, it seems, held true for the temple, at its holiest hour. The faithful man's heart longs for its refuge, our psalm reminds us; in the temple God brings delight to the soul. But pride leaves no room for true worship. Only one, Jesus says, went home justified, made right with God.

Look It Up

Read Eccclus. 50:1-24. How does this description of the Tamid deepen our appreciation for the parable?

Think About It

How can your confession at this Sunday's Eucharist truly speak from the heart?

Next Sunday **The Twenty-Third Sunday After Pentecost (Proper 25C), October 31, 2010**

BCP: Jer. 14:(1-6)7-10, 19-22; Psalm 84 or 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

RCL: Joel 2:23-32; Psalm 65 or Eccclus. 35:12-17 or Jer. 14:7-10, 19-22; Psalm 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

THE LIVING CHURCH

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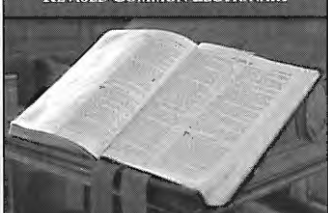


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