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on the cover *The Nativity* by Andrea Previtali, 1515-20

## Living in the Light of Hope

Christmas is the season of fulfilled hope. Jesus Christ, the long-awaited Messiah, entered this world as a helpless baby, and all of creation reverberates to this day with the Good News of his life, death, and resurrection. In a time of turmoil in the world and in the Church, including the Anglican Communion, our hope rests, as ever, in the singular promise of incarnate Life, the “true light which enlightens everyone” (John 1:9).

THE LIVING CHURCH will enter a new era in 2011, richer in content and color, 26 times a year. We welcome change in our ministry of communication in order better to pass on that which we have been given — carrying forward the labor of others, our faithful forbears, with thanksgiving to God (see John 4:38). In this, our bounden duty, we remain a people of hope, living in the light of the Incarnation.

Our Christmas wish for all our readers is for a new year immersed in this light that gives life to the nations.

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



The Seamen's Church Institute gutted its existing building in New Jersey for a \$13 million renovation that meets the recreational and high-tech needs of seafarers in the 21st century.

SCI photos

## Seafarers' Center Reopens in Port Newark

The Seamen's Church Institute has reopened its International Seafarers' Center in Port Newark after a one-year, \$13 million renovation. The 18,000-square-foot center offers seafarers meals, phone banks, free WiFi access, a chapel, basketball courts, a sports field — and chaplains who provide pastoral care.

Seafaring ships have docked at Port Newark rather than Lower Manhattan since the 1960s, said the Rev. David M. Rider, president and executive director of SCI.

SCI built a facility in Port Newark in the 1960s, but it needed improved engineering systems and public spaces. SCI gutted its existing building and replaced it with a facility that meets the high-tech needs of seafarers in the 21st century. For instance, many seafarers, who

spend up to nine months away from home, use Skype to check in on their families.

The center will be the base for SCI's chaplains and will offer seafarers "sanctuary, a safe and holy place, not a bar or brothel," Rider said.

SCI's ministry of more than 175 years is not limited to dockside centers. "We make house calls," Rider said. "We go onto the ships to make connections, to talk and to hear human stories."

Pastoral care is one of three primary ministries that SCI provides, along with advocacy and maritime education. Rider said SCI engages in both "blue water" ministry (at international ports) and "brown water" ministry (along inland river systems).

SCI relies on volunteers at Port

Newark and at its West Coast hospitality center in Oakland. About 4,000 volunteer knitters help the SCI provide 17,000 Christmas gifts each year.

"I think I can say I have the only full-time knitting coordinator on staff in the Episcopal Church," Rider said with a laugh.

At centers in Kentucky and Texas, the SCI provides training in maritime skills. "We've been training mariners since the 1890s," Rider said, and the Episcopal Church owns the most sophisticated maritime training database in the nation.

SCI's hospitality centers serve seafarers from Brazil, China, India, Philippines, South Korea, Ukraine and other nations, Rider said.

The diversity of languages in the

(Continued on next page)

Visit [livingchurch.org](http://livingchurch.org) for daily reports of news about the Episcopal Church and the Anglican Communion.

## Northern Michigan Elects Veteran Priest

The Diocese of Northern Michigan has elected the Rev. Rayford J. Ray, 54, a priest and longtime leader in the diocese for 20 years, as its 11th bishop.



Ray

Northern Michigan requires a two-thirds majority among electing delegates and a simple majority among congregations. The election involved 88 delegates and 25 congregations. Ray won the election with 16 congregations and 59 delegates.

Ray, a native of Delaware, is a graduate of Cameron University and Nashotah House Seminary. He served in Oklahoma from 1986 to 1990, when he joined Northern Michigan's missionary team.

Two other nominees ran in the election at St. Stephen's Church, Escanaba, Dec. 4: the Rev. Dr. Susanna E. Metz, rector of St. John the Baptist Church, Battle Creek, Tenn., and assistant professor at the University of the South's School of Theology; and the Rev. Jos C. Tharakan, rector of All Saints' Church, Russellville, Ark.

(Continued from previous page)

seafarers' centers is as broad as on New York City's subway system. "Fortunately, for us, nearly everyone also speaks English," he said.

The SCI's ministry is ecumenical but traces its affiliation with the Episcopal Church to the domestic missionary societies of 19th-century American churches. Episcopal churches in New York saw seafarers as being in "moral and economic danger," Rider said, and chose to make a difference in the seafarers' lives.

SCI's ministry is far less oriented toward overnight lodging than it was for many decades. Placing freight

### Northern Michigan

Ballot	1		2	
	C	D	C	D
Needed to Elect			13	59
Metz	4	19	1	6
Ray	12	46	16	59
Tharakan	6	23	6	23

Another nominee, the Rev. Nigel Taber-Hamilton, rector of St. Augustine's-in-the-Woods Church, Free-land, Wash., withdrew his name after a walkabout in the diocese Nov. 5-7.

"The walkabouts are a time for mutual discernment, for those of us seeking a bishop as well as for those nominated," said Linda Piper, president of Northern Michigan's standing committee, in a statement to the diocese. "He indicated that he was withdrawing because he didn't think that he was a good fit for the job as the diocese had defined it. I had a long telephone conversation with Nigel. He expressed his continuing support for this diocese and for mutual ministry. He told me that he had come to know the other nominees as good people and said he knew we would be successful in our election."

within massive containers not only decreased instances of corruption and theft, but also vastly decreased the time that ships stayed at dock.

Unloading and reloading seafaring ships once took five days, but the same work can now occur in 18 hours, Rider said, "so you don't need beds like you used to."

The renovated center, reopened to seafarers Nov. 22, is now 90 percent complete, Rider said. SCI plans a formal dedication ceremony and open house sometime in 2011, possibly on May 22, which is National Maritime Day.

*Douglas LeBlanc*

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a symposium

# Teaching Jesus.

For the Unity of the Church

By Leander S. Harding and Christopher Wells

**T**he Episcopal Church remains divided, even after the separate formation of the Anglican Church of North America (ACNA). The founders of ACNA — many individuals, including majority memberships of parishes and dioceses — could not accept the recent changes in the standards for ordination or the revision of the Church's teaching about sexual morality, and therefore left the Episcopal Church. Other traditionalists, however, have felt called to remain as witnesses to the apostolic faith, even as we labor for a renewed and reconciled global Anglicanism as held out in the Anglican Covenant. "Therefore, knowing the fear of the Lord, we try to persuade others .... For the love of Christ urges us on" (2 Cor. 5:11,14).

In this context, "in Christ," what might a "ministry of reconciliation" (2 Cor. 5:17,18) *within* the Episcopal Church look like? Is it possible that we still have common work to do, across both real and apparent lines of division over matters of sexuality and order, that may bear truthful witness to the gospel of the Lord?

A number of leaders in the Episcopal Church express a desire to encourage the minority, reassuring us that our presence and voices are both welcome and necessary as the loyal opposition. But what would real encouragement look like? Granting that we cannot easily resolve our disagreements at present, is there nonetheless some gesture that might begin to restore a shared sense of identity and common purpose?

The character of the debate over sexuality has left a significant number of Episcopalians with the uneasy feeling that many in the leadership of our church do not believe that Jesus Christ is the unique Son of God, knowing and serving whom is a matter of supreme importance for all people everywhere. This may well be unfair, a reaction based on stereotypes built up in the heat of polemics. The impression of a disagreement about an issue as fundamental as the

identity of the Lord must, however, be addressed and corrected if trust is to be restored.

The Episcopal Church needs a movement among a critical mass of leaders, especially priests and bishops of the church, to place the teaching and preaching of basic Christian doctrines about the person and work of Christ at the center of their ministry. This could take the form of line-by-line exposition of the Apostles' and Nicene Creeds. Perhaps the House of Bishops could undertake together a study of "the scandal of particularity": that through the Incarnation, atoning death, and glorious resurrection of the Son of God, the Father has provided *the* point of unity and reconciliation — salvation — for the warring children of the world. As a result of this common study the bishops could direct a teaching to the church on Jesus Christ today, Lord of the Church and Lord of the world. When St. Paul undertook such a curriculum in the context of ancient Rome, he reported that it was a stumbling block to the Jews and foolishness to the Greeks but to the Church, both Jew and Greek, the power of God and the wisdom of God (see 1 Cor. 1:23,24).

Such a movement would per force refocus the life of our church on that which is truly central, and help to frame a way forward *in Christ* with respect to our continued disagreements. The center of the Church is not the midpoint between extremes but the Incarnation, death, and resurrection of our Lord and Savior, the Messiah of God. A renewed consensus about the person and work of the Lord might not immediately dispel our disagreements which are grave, wounding the body of the Church. It would, however, properly locate those disagreements, and mark the way to their resolution.

*The Rev. Dr. Leander S. Harding teaches pastoral theology at Trinity School for Ministry, Ambridge, Pennsylvania. Dr. Christopher Wells is executive director of The Living Church Foundation.*

## responses

### Emphasize Narrative, Liturgy, and Mission.

By Ian Douglas and Jo Bailey Wells

**W**e contend that the leaders of the Episcopal Church, whom we know, and with whom we have worked through the years, believe that Jesus Christ is the unique Son of God. To state otherwise is a contentious position often intended to distance sister and brother Christians from each other. We have both traveled widely around TEC dioceses and leadership circles. Together we affirm that — in the Episcopal Church as we know it — the uniqueness of Christ continues to be a defining element of our common life. We do not know colleagues who would not affirm — wholeheartedly — the creeds.

Further, amid debates, challenges, rumors, and hurts, the crucial place of baptism in the name of the Father, and the Son and the Holy Spirit as initiation into the Body of Christ, the Church, is also upheld. If we are baptized, then we are joined “en Christo”: the new reality of which we are a part is a reality constituted by the one Lord, Jesus Christ. Joined with Christ in baptism, we are commissioned (co-missioned) into God’s mission to restore all people to unity with God and each other in Christ.

We are, however, pleased by any proposal that reminds us of the centrality of Christ, not least because we recognize that we do sometimes need reminding. Thank you, Harding and Wells, for a constructive proposal that we find compelling; so much so that the idea of focusing on the person and work of Christ reads as common sense. A renewed theology of what it means to be “en Christo” would go a very long way.

Yet the Episcopal Church is not a church that readily thinks in terms of “doctrine.” Episcopalians may affirm the creed, but in practice might more likely treat the baptismal covenant as defining for faith. So we raise a question of strategy: is a manifesto which sets out to teach and affirm a *doctrine* (however central the doctrine) the best way forward for achieving its goal in our church? It is not that doctrine (espe-

cially the doctrine of the person and work of Christ) does not matter. We believe it matters enormously in underpinning our understanding of God and the Church. But on a broad level, we would seek to nuance the strategy by pursuing the focus on Christ in ways more enculturated to Episcopalians — in terms of narrative, of liturgy, of mission.

And here we would raise a second strategic concern. In these discussions we need to be careful not to become too Church-focused while overlooking the larger call to God’s mission of restoration and reconciliation in the wider world. As much as it is important to consider and affirm creedal doctrines as defining of the common life of the Church, such affirmations are the basis from which we seek together to serve God’s mission.

All too often we fall into the trap of thinking and acting as if it is our responsibility to hold the Church together. Unity, however, is a gift of God lived into as we are faithful to God’s redemptive mission for a hurting, broken, and alienated world. It is in our common service to God’s mission beyond the Church that we will better understand our unity “en Christo.” In these discussions let us keep the cart behind the horse. Our common life in Christ is for the sake of God’s mission; by God’s grace we understand the unity of the Church to follow.

*The Rt. Rev. Ian T. Douglas is Bishop of Connecticut. The Rev. Dr. Jo Bailey Wells is Associate Professor of the Practice of Christian Ministry and Bible and Director of Anglican Studies at Duke Divinity School.*

### Staying Centered.

By Joseph Britton and GERALYN WOLF

**E**velyn Underhill wrote a pointed letter to Archbishop Cosmo Lang on the eve of the 1930 Lambeth Conference which included this statement: “The interesting thing about religion is — God!” Her point was to warn the gathered bishops

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against the proclivity of religious people to become fascinated with the reassuring forms of religious life — its rituals, its controversies, its behavioral patterns — at the expense of an authentic personal encounter with the living God. Not unlike Jesus' repeated run-ins with the Pharisees, who had themselves succumbed to this very temptation, Underhill admonished the religious leaders of her day to concentrate on *the main thing*, rather than on anything else.

Leander Harding and Christopher Wells's insistence that "the center of the Church ... is the Incarnation, death and resurrection of our Lord and Savior" might be understood as a not dissimilar call for the Episcopal Church to look beyond the rituals and controversies of its own denominational life to a more concentrated attentiveness to the motivating presence of Jesus Christ.

Their piece calls to mind the critique that the American Jewish theologian, Abraham Heschel, gave of what he called "symbolic religion" (*Man's Quest for God*, 1954). Heschel argued that what counts as religious observance in modern society too often substitutes symbols of God for God. Yet, he says, "the service of God is an extremely concrete, and extremely real, literal and factual affair. ... We worship Him not by employing figures of speech but by shaping our actual lives according to His pattern."

With this critique in mind, we would raise three questions related to the Anglican Communion. First, the current divisions within the Communion may not be mended in our time. We therefore need to build creative systems that will maintain relationship today so that a new unity may emerge over time. How would a focus on the centrality of our life in Christ shape these systems?

Second, our democratic style of elected governance in the Episcopal Church does not necessarily result in a representative gathering of the church,

especially one that is able to move beyond the outward forms of symbolic religion to give voice to the heart of the Church and its belief in the lordship of Christ. Is there a way to foster a diversity of theological perspectives and moral practices that would more readily give voice to this foundational piety?

Third, what better provision can we make for the Church's theologians (both academic and parochial) to teach our local communities of faith what it means to step behind symbolic religion to an attentive, life-changing faith in the living God?

Our unity does not belong to us, but is a gift for which Christ prayed to his Father, and for which our prayers must never waver. We are called to love and honor one other as possessing part of the Divine Truth, the wholeness of which will be revealed in Christ's blessed kingdom.

*The Very Rev. Joseph Britton is President and Dean of Berkeley Divinity School at Yale. The Rt. Rev. GERALYN WOLF is Bishop of Rhode Island.*



## Telling the Story of Jesus.

By Andrew Doyle and Douglas Travis

**W**e are a people united by one Lord, one faith, and one baptism — not one perspective on the issue of human sexuality.

St. Paul pleads with the Church to "be in agreement." Let there be "no divisions among you. Be united in the same mind and same purpose" (1 Cor. 1:10). Yet, the first Christians were *deeply divided* over the morality of eating meat offered to idols, among other things. In fact, two of Paul's letters address this particular pastoral issue.

Rather than appealing to the law, Paul reminds



believers of the freedom they have in Christ. Christians, Paul insists, are free *to* follow their conscience and free *from* the burden of judging or changing others. "Who are you," Paul asks, "to pass judgment on servants of another? It is before their own lord that they stand or fall. Let *all* be fully convinced in their own minds. ... The faith you have, have as your *own* conviction before God" (Rom. 14: 4-5, 22).

How can a church so deeply divided over the morality of this issue still "be in agreement"? The first Christians embraced the Gospel truth that *Christ* is our unity. Paul, as have so many since that time, reminds us that what glues the Church together is "the message of the cross" (1 Cor. 1:18).

We prayerfully seek to walk the *via media* and to honor our Anglican heritage of making new decisions in new contexts *for the sake of common mission*. As Hooker put it, "When the best things are not possible, the best may be made of those that are." What interests us in propositions made by Harding and Wells are that we might not only beat our "swords into ploughshares" (Isa. 2:4) but that we might regain a sense of what we have lost and undertake study and conversation for the sake of renewing of our faith and our unity.

Together we offer a unique witness of Jesus Christ and God's plan for the salvation of the world. A group of diverse leaders in England wrote, and their synod affirmed: "There is no better theme, no more transformational message of hope, and no political desire greater than the Good News of Salvation and Jesus Christ" (*Sharing the Gospel of Salvation*, GS Misc 956, Report to General Synod Church of England, 2010, from Foreword, SGS).

Out of our story of Christ's salvific acts, we are reminded that we are not about conversion as an act of violence against one another, a point Anglican theologian John Milbank underscores. We are rather about working together to "out-narrate" the world around us. There are other rival and less attractive narratives about how things are and their meaning. But Episcopalians understand a unique proclamation of the greatest story there is to tell (SGS 72).

Christians have come to believe and proclaim that "in accordance with the promises that God had made to his people, the God of Israel, in the person of Jesus, 'took Man's nature in the womb of the blessed Virgin, of her substance' in order to proclaim God's kingdom and to bring it in by reconciling the whole universe through his life, death and resurrection" (SGS 11).

This sacred story of transformation, sin and redemption, death and resurrection, sickness and healing, is what we have received. Each one of the saints has passed the narrative onto us: Jesus cared for us, care for others. Love God, love others.

Over the centuries the proclamation of this Good News of Salvation has out-narrated the secular world's story of hopelessness; today our divisions have removed us from this dialogue. It is time to begin again the story of a uniting community of God which is Trinity and the incarnation of that communal and loving God: Jesus Christ. As the hymn reminds us: "I love to tell the story, 'twill be my theme in glory, to tell the old, old story of Jesus and his love."

"Let *all* be fully convinced in their own minds. The faith you have, have as your *own* conviction before God," and let us move forward united in Christ Jesus to tell his story.

*The Rt. Rev. Andrew Doyle is Bishop of Texas. The Very Rev. Douglas Travis is Dean and President of Seminary of the Southwest.*

## Go to the Sources.

By John C. Bauerschmidt and William S. Stafford

**T**he classic reform movements within Christianity have always involved a reengagement with the sources of the Church's life. The monastic movement of the fourth century reclaimed the radical call of Jesus Christ to discipleship found in the Gospels, while the monastic reformers of the Middle Ages recalled their followers to the simple pattern of life in Christ found in the rule of each community. The Reformers of the 16th century reoriented the theology and practice of the Church on the Holy Scriptures, while Roman Catholics in this same time recast their own theology and practice on the pattern of what was most authentic and authoritative in what the Church had received. Reform movements have consistently gone to the sources as they sought to renew the Church's life in Christ.

Anglicans have been the inheritors of these reform movements, and of the whole notion of reform and reformulation in the life of the Church. Anglicans

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have appealed to the authority and sufficiency of Holy Scripture in the Church's faith and its authority in the Church's life, while at the same time looking to the Church's first centuries and the formulations of the early Councils (including the Creeds) as doctrinal standards and guides to the interpretation of Scripture. The Nicene-Constantinopolitan and Chalcedonian definitions of Trinitarian and Christological orthodoxy, themselves the product of sustained reflection on Scripture on foundational matters, provided theological standards to guide the Church's continued reflection. Reformulation itself requires reengagement with the sources.

Reengagement with "basic doctrine about the person and work of Christ" is at heart a call to reform.

Wells and Harding point us to the Holy Scriptures and the Creeds, and in doing so keep to a basic Anglican pattern. We share their witness to the centrality of the death and resurrection of Jesus, the only-begotten Son and Word of God. Focus on the uniqueness of Christ should be seen within the larger theological context of what

the Church must say about him as Savior and Lord, and need not be (nor ought it to be) a stick with which to beat others. Reform is meant to gather the Church anew in Christ and so to be a source of unity, which Wells and Harding have rightly identified. So we say, *Ad fontes!* Go to the sources, and with them to the fountain of Living Water.

*The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee. The Very Rev. Dr. William S. Stafford is Dean of the University of the South's School of Theology.*

## A Strongly Creedal Church.

By Shannon S. Johnston and Ian Markham

It was Alasdair MacIntyre who provided that rich image at the start of *After Virtue* of a culture which uses the words of a tradition but has no idea how those words connect together into a meaningful, coherent, all-embracing, powerful narrative. We

believe that conservatives in the Episcopal Church are vitally important. They are the ones who constantly press the questions: how do you know the Triune God wants this or that development? On what basis in Scripture and in the tradition does this or that innovation make sense? Faithfulness to our Anglican expression of the Christian tradition needs these questions to be asked and answered.

We are ecclesiological conservatives who believe in the full inclusion of our gay, lesbian, bisexual, and transgender brothers and sisters. We are both deeply committed to the disclosure of God in the Eternal Word made flesh. We believe that this is the definitive location of revelation to the whole world. We advocate and support the full inclusion of all in our Church, because of what we have learned in Christ.

**Reengagement with "basic doctrine about the person and work of Christ" is at heart a call to reform.**

We welcome a deeper exploration of the key doctrines of the Church — the Incarnation, the Trinity, soteriology, and revelation — by the House of Bishops. We suspect that such an exercise would reveal a church which is theologically conservative in the truest sense — surely more so than is surmised. The House of

Bishops, even for those who are most progressive on questions of human sexuality, is strongly creedal. The exploration of key doctrines would reveal a set of theological assumptions which are shared across the church.

Our only word of caution is that this exercise of honoring the voices of our conservative brothers and sisters should not lead to the persecution or vilification of those who are seeking to engage imaginatively with modernity. Our commitment to the "scandal of particularity" runs parallel with a conviction that God in Christ offers salvific grace throughout this world in ways we do not know and cannot define. Our commitment to Scripture runs parallel with a conviction that there is much we have learned from the tools of modern scholarship. The genius of Anglicanism is that it is a tradition both rooted and engaged, ancient and modern. The challenge of this moment is to ensure that we remain together, listening and learning from each other.

*The Rt. Rev. Shannon S. Johnston is Bishop of Virginia. The Very Rev. Dr. Ian Markham is Dean and President of Virginia Theological Seminary.*

## Remember the Laity.

By Sarah Dylan Breuer and Dale Rye

There are many points we might quibble with in Leander Harding's and Christopher Wells's "Teaching Jesus." We question whether there has ever been a single traditional "Church's teaching about sexual morality" to revise or reassert, for example.

However, we agree on the substance: the excellent suggestion that we engage together in study of classic texts and statements of our shared faith — Chicago-Lambeth Quadrilateral stuff, one might say — to further reconciliation and substantive theological dialogue within the Episcopal Church.

We've been talking past one another too often for too long. The Public Narrative Project at last General Convention inspired many to see one another more fully as human beings and to listen rather than grandstand. These are necessary components of fruitful dialogue.

A "Theological Narrative Project," studying together the core statements and stories of our faith handed down to us by our spiritual ancestors in Christ, sounds like an excellent next step. One source of our current problems is the modern focus on "applied Christianity," on debating the implications of the Gospel without struggling to grasp the peculiar message that is the Good News itself. When we spend time together prayerfully and thoughtfully listening to one another as we wrestle with things we agree belong at the core of our faith, we're bound to find at least as much common ground as Peter and Paul found.

We should keep in mind, though, that the shared faith of these two apostles included room for public, acrimonious debate on matters the "apostolic council" in Jerusalem named as core issues, not *adiaphora* (Acts 15:1-21; Gal. 2:11-14). "Apostolic faith," as exemplified by Peter and Paul, will have theological diversity on key matters.

We do not agree that the only (or even the best) place to start "refocus[ing] the life of our church on what is truly central" is with a study from the House of Bishops. If this proposal is to truly become a movement — as it should — it must be a movement of the whole people of God, involving every order of ministry, especially the laity. Bishops may have a



special teaching responsibility, but lay people (alongside priests and deacons) elect bishops. As members of Commissions on Ministry and vestries, they help select our other clerical and lay leaders, too. If there is a problem — and we agree there is at the very least a problem in communicating with one another — the laity are part of the problem and need to be directly involved in any solution to the problem.

This isn't just a strategic point; it may reflect a deep difference in ecclesiology. Episcopalians are as deeply divided and united about what it means to say "We believe in One Holy Catholic and Apostolic Church" as about any other assertion of the Creeds. If we adopt the Harding and Wells proposal, our common study should include wrestling with that aspect of the Body of Christ and what it means in particular for the laity, and not just the historical person and work of Jesus.

*Sarah Dylan Breuer is a public theologian and serves on the Episcopal Church's Executive Council. Dale Rye is a recently retired prosecutor who attends Grace Episcopal Church in Georgetown, Texas.*

## A Liquid Light

RCL: Isa. 61:10-62:3; Psalm 147 or 147:13-21; Gal. 3:23-25, 4:4-7; John 1:1-18

God is ever patient, spying the moment when we present ourselves with broken and contrite hearts, at which point he performs a most astounding miracle. He liquefies light, gathers it up, as if in a cistern, and pours it into our open hearts. The collect appointed for this day calls this "the new light of your incarnate word." Thus we imagine the birth of Christ transferred to the inner depth of our hearts by which the eternal Son of God, by adoption and grace, makes us each sons and daughters of the living God. We participate in the life of Christ and so share in the intimacy which Christ has with the Father. As St. Paul states, "God has sent the Spirit of his Son into our hearts, crying 'Abba! Father!'" Or, as we hear in St. John's prologue, "But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood, nor of the will of the flesh or of the will of man, but of God."

Born of God, we each take on a dif-

ferent aspect, a new visage. In Christ we receive, John says, "from his fullness, grace upon grace." On the one hand, this is deeply hidden, stored away in the secrecy of the human heart. And yet, employing the metaphor "light," John reminds us that this new life is not merely private. "This is the true light that enlightens everyone." It burns from within and shines out.

The prophet Isaiah describes this transfiguration as a moment of beauty and celebration: "The Lord has clothed me with garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. ... You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God."

The collect appointed for this day takes a significant moral step, asking that this light shine forth in good works. Yes, let us love mercy, seek justice, and walk humbly before our God.

But too often we move without preparation, without forethought, impetuously, causing damage by our fumbling deeds. We might recall that Jesus told his disciples to go to Jerusalem and remain there until the Spirit had come upon them.

So, for a few moments at least, we are invited to do nothing. In this way our minds may focus on a motivating image. The light in us shines out. But also, recalling that God "pours out the light of the incarnate word," we imagine a liquid light coursing through our veins, entering every fiber of our being. The Latin collect from which our English translation was made says, "We are bedewed / dripping with the light of your incarnate word." God pours out this inexhaustible beauty, grace upon grace, and we stand drenched in it.

Now we are better prepared to love our neighbors as ourselves. Now we may beseech God to let the light that has flashed in our hearts shine out in all good works.

### Look It Up

Read Isa. 61:10-62:3. Let your eyes linger over words that suggest beauty.

### Think About It

Archbishop William Temple reminds us that Jesus is "the Good Shepherd, the beautiful one." That beauty is in you, and goes forth from you.

## Next Sunday The Second Sunday After Christmas (Year A), Jan. 2, 2011

RCL: Jer. 31:7-14; Eph. 1:3-6,15-19a; Psalm 84 or 84:1-8; Matt. 2:13-15,19-23 or Luke 2:41-52 or Matt. 2:1-12

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Volume 241 Number 26

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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53203-3436. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

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

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## Crossing a Century

The Anglican Church of Singapore Edited by **Richard Magnus** and **Stanley Lai**. Published by the Diocese of Singapore. Pp. 168. \$10, softcover. ISBN 978-981-08-4041-9. Available through <http://singapore.anglican.org>.

This short but interesting book was compiled to mark the 100th anniversary of the Diocese of Singapore, measured from the consecration of the first Bishop of Singapore in 1909. Eight brief chapters chart the life of the diocese in neat categories: separate authors cover its general history, educational institutions, social and community involvement, missionary work, and participation in the wider Anglican Communion.

*Crossing a Century* is written as a popular, commemorative volume rather than as a strict historical account, and some of the references to Southeast Asian political history

may not always be familiar to North American readers. But it does a good job of tracing the development of Anglicanism from its beginnings among English-speaking expatriates, through its expansion to work among Chinese-, Tamil-, and Malay-speaking populations, through the watershed of Japanese occupation during the Second World War, and on to Singaporean independence. From this point, the modern phase of the diocese's life begins with strong local leadership and eventual involvement in the charismatic revival movement during the 1970s.

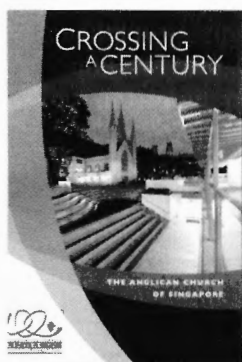
One of the most remarkable aspects of the book is its chapter on the missionary work of the diocese, which has spread its influence far outside the boundaries of this very small country. (The entire nation of Singapore is only slightly larger than El Paso, Texas, and the diocese includes


just under 30 parishes.) Today's Anglican presence in Indonesia, Thailand, Cambodia, Vietnam, Laos, and Nepal is the fruit of Singaporean missionary efforts. The diocese even undertakes the care of its members in more far-away locations, most notably through its ministry to Chinese-speaking Christians living in Kuwait.

*Crossing the Century* provides a

helpful introduction to the life of a relatively young but very influential diocese. Given the Diocese of Singapore's regional importance as a part of the Province of South East Asia — and in the international Anglican Communion — this small book deserves a wide audience.

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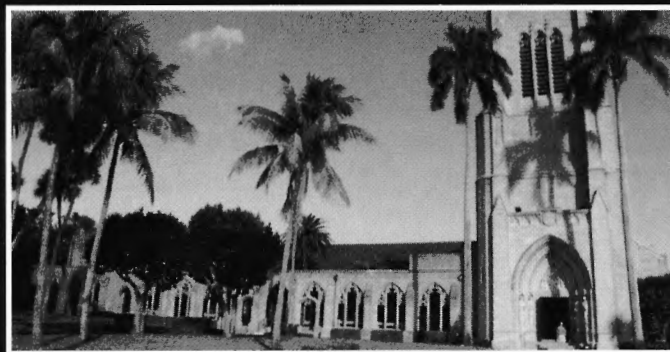
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## People & Places

### Deaths

The Rev. **Robert E. Clark**, former rector of Church of the Messiah, Glens Falls, NY, died Nov. 3. He was 80.

He was born in Batavia, NY, and earned degrees from Colgate-Rochester Divinity School, Philadelphia Divinity School, and Bowling Green State University. He was ordained deacon and priest in 1961. After serving for a year as vicar at three churches, he was rector of St. Matthias', Hamilton, NJ, 1962-69. He was rector of St. George's, Hilton, NY, from 1969 until he became rector of Messiah, where he served until 1993. While there, Fr. Clark was instrumental in the redesign of the sanctuary to its original concept of 1889. He did much of the work himself. He served as interim and supply priest at many Diocese of Albany churches. Fr. Clark was a clinical member of the American Association of Marriage and Family Counselors, a commander in the U.S. Navy Reserve, served as a Navy chaplain, and was a Naval Academy information officer for 25 years. He was a member of the executive board of the American Red Cross. Fr. Clark is survived by his wife, Anne; his children, Robert of Clermont, FL; Linda of Lake George, NY; Carol Snyder of Bloomsburg, PA; and William of Albany, NY; ten grandchildren and two great-grandchildren.

### Other deaths as reported by the Church Pension Fund:

<b>Anthony H Bullman</b>	<b>79</b>	<b>Silverdale, WA</b>
<b>Louis Cockram-Ashley</b>	<b>74</b>	<b>Clovis, NM</b>
<b>Robert J Cummings</b>	<b>86</b>	<b>Deerfield Beach, FL</b>
<b>Kenneth G Drescher</b>	<b>88</b>	<b>Tucson, AZ</b>
<b>Raymond A Ferguson</b>	<b>73</b>	<b>Tillamook, OR</b>
<b>Stephen R Frampton</b>	<b>67</b>	<b>Bloomington, IN</b>
<b>Herbert M Groce, Jr.</b>	<b>81</b>	<b>Wharton, NJ</b>
<b>Robert D Harmon</b>	<b>71</b>	<b>Richmond, VA</b>
<b>Shirley HW Humphrey</b>	<b>88</b>	<b>Pensacola, FL</b>
<b>Ann B Jones</b>	<b>57</b>	<b>Charlotte, NC</b>
<b>Milton R LeRoy</b>	<b>87</b>	<b>Bridgewater, VA</b>
<b>John E Margos</b>	<b>84</b>	<b>Parkville, MD</b>
<b>Charles E Osborne</b>	<b>56</b>	<b>Kennesaw, GA</b>
<b>Roddey Reid, Jr.</b>	<b>91</b>	<b>Naples, FL</b>
<b>Kenneth J Sharp</b>	<b>82</b>	<b>Aiken, SC</b>
<b>Richard S Sheffer</b>	<b>74</b>	<b>Asheville, NC</b>
<b>Arthur R Steidemann</b>	<b>95</b>	<b>St. Louis, MO</b>
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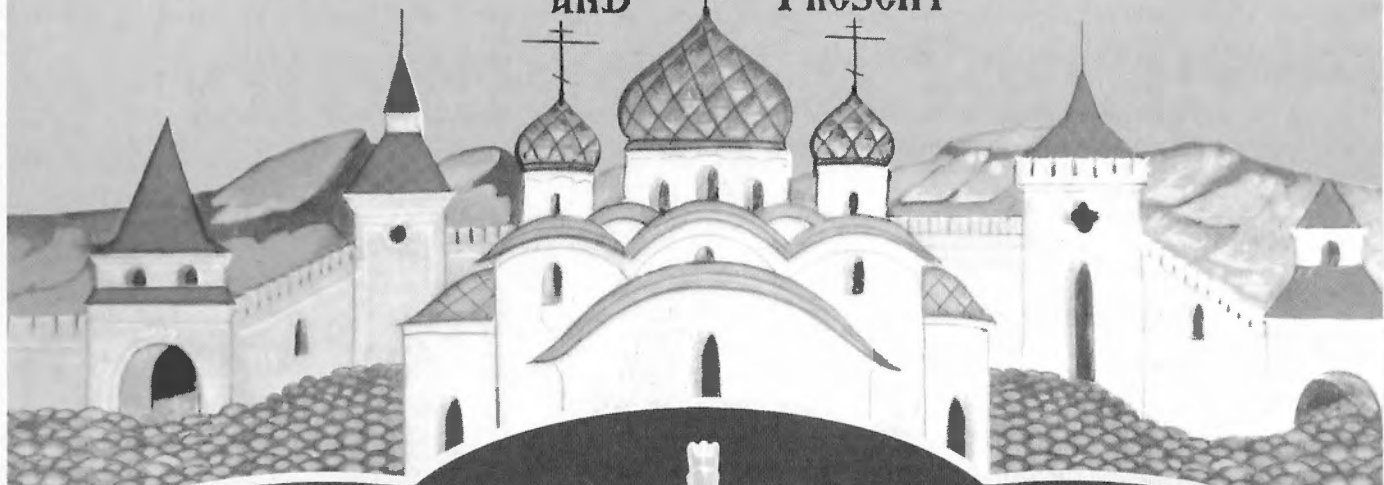
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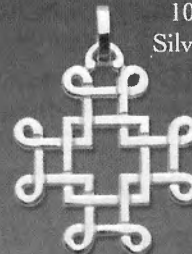


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