

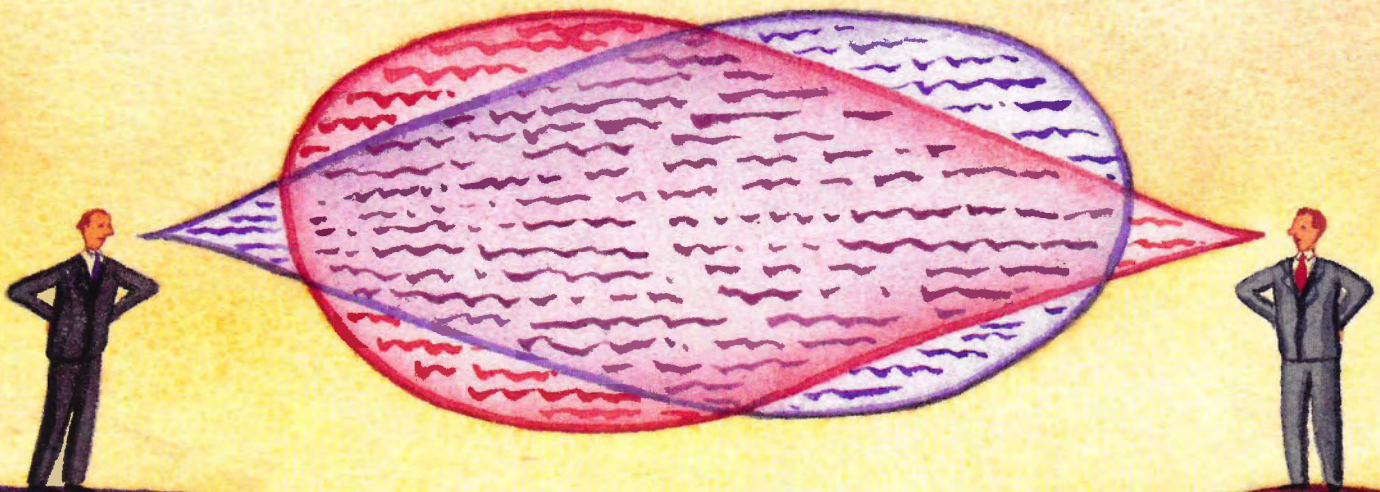
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January 30, 2011

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With this issue we introduce a new department of the magazine given to religious engagement of culture and *cultures* (pp. 14-16). We employ the plural because, with T.S. Eliot, we understand "culture" to include "all the characteristic activities and interests of a people," and the peoples and nations of the earth are numerous. Of course, wrestling with this reality occasions the storyline of Scripture, especially marked in Epiphany: that God's mission to the Gentiles is unifying, yielding a singular faith and baptism in the Name of Jesus. In this way, as we know, our plural peoplehood is folded into the blessed company of all faithful people, and the cultural textures of our lives are placed alongside, and subjected to, this holy fellowship. So too, we pray, TLC's pages of cultural reflection, as one piece of a larger program.

THE LIVING CHURCH

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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.

ON THE COVER

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South Sudanese Voting for Freedom

By Faith J.H. McDonnell

After over 40 years of war waged against them by a regime attempting to destroy their African culture and Christian faith, South Sudanese began voting in a secession referendum Jan. 9-15. Expatriate South Sudanese also voted in the United States, Canada, and, closer to home, in Kenya.

The referendum is the culmination of the Comprehensive Peace Agreement (CPA) signed by the northern National Congress Party and the southern Sudan People's Liberation Movement/Army on Jan. 9, 2005. It was a hard-won victory. In the last phase of the war 2.5 million people died and over 5 million were displaced.

The Khartoum regime used aerial bombardment, scorched-earth strategies, slave raids, virulent Christian persecution, orchestrated famine, and other elements of *jihad* against South Sudan, the Nuba Mountains, and other disputed areas. Many of the South Sudanese voting in Kenya are former Lost Boys who grew up in Kenya's Kakuma Refugee Camp after fleeing attacks in their villages and walking to Ethiopia.

Few doubt that the South will vote overwhelmingly to secede and begin a new, independent nation with a secular democracy and religious freedom. But before the last vote is cast and the ballots tallied, there are many concerns stemming from decades of dealing with a government that has never honored one agreement it has made. There are worries about violence, voter fraud and vote rigging, and what Khartoum and its cohorts across the Islamic world will do to undermine



Expatriate South Sudanese gather at a polling place in Nairobi, Kenya.

Fran Boyle photo

the sovereignty of a new South Sudan. There is also deep concern for the safety of South Sudanese still in the North. Despite all those concerns, the South Sudanese are voting for freedom.

American Anglican missionary Fran Boyle, a member of The Falls Church in Virginia, and founder of Connecting Lives International Mission, arrived in Nairobi just in time for the referendum, after visiting South Sudanese refugees in Israel. She was in Nairobi to meet with her South Sudanese associates and provide supplies for the medical clinic and the primary school that she created in South Sudan's Bahr el Gazal province.

Boyle attended a Jan. 8 prayer service for the referendum at St. Luke's Church in Nairobi. The service included music, dance, speeches, and a skit depicting the many forms of oppression in which the North of Sudan has held the people of South Sudan, Boyle said. Community leaders and the Sudanese Ambassador to Kenya spoke.

The prayer meeting's coordinator, the Rev. James Baak, from Southern Sudan's Wau Diocese in the Episcopal Church of Sudan,

invited Boyle to greet the crowd. She brought greetings from American churches that have been praying for South Sudan and from the coalition of activists that has been fighting for them for many years.

Another speaker was the Rev. Peter Yirol, recently elected secretary of the Diocese of Wau. Yirol is one of the pastors who attended school in Kenya with help from Boyle's ministry. "He was a good investment," Boyle said.

In addition to his work for the diocese, Yirol is taking care of two orphan boys he brought back to Nairobi from Sudan. Their father was killed in the war. Then they lost their mother, an evangelist. She was attacked and beaten to death by the northern Arab militia when she was preaching in Abyei. Abyei is a disputed town on the border between the north and the south which has traditionally been the home of Southern Sudan's Dinka people, but where Arab Misseria nomads come with grazing their flocks. Abyei's fate has not yet been decided, and it is considered one of the flashpoints for violence during the referendum.

There was pandemonium at the

Nairobi referendum center when voting opened on Jan. 9, Boyle said. Hundreds of jubilant voters descended on the center at once. The center, with only three voting spaces, was not equipped for such a crowd. The jubilation turned to frustration as the day wore on and people were still lined up outside without much movement. Boyle reported that "there were tense moments with the police and the IOM (International Organization for Migration)," which was overseeing the voting. But eventually everyone got in and voted, emerging from the polling place with ink-stained fingers.

Some South Sudanese in Kenya are worried about the security of the ballots, believing that some of the people working for the IOM

may be attempting to slant the vote in favor of unity. They claim that there is a connection between an organization run by the wife of Sudan's president and indicted war criminal, Omar al Bashir, and IOM's Egyptian employees.

They wanted either to have the ballots counted every day of the vote or to have one of their own people guard the ballots so that no one tampered with them during the night. But according to the Referendum Act, ballots are not to be counted until after Jan. 15, and each day's ballots are to be secured in a locked box at each referendum center.

Despite worries about voter fraud, intimidation, or even the threat of Islamists like Somalia's Al-

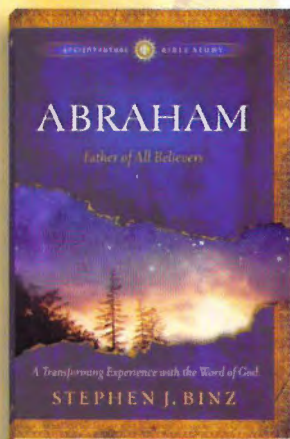
Shabaab attacking voting stations, the people of South Sudan are determined to be free. An independent South Sudan will honor the memory of the millions of Southerners who died resisting Islamization from the North. As some young South Sudanese in Kenya emblazoned on T-shirts: "May the spirit and blood of the Southern Sudan people who died ... guide and vote with us today. Long live the people of Southern Sudan!"

Faith J.H. McDonnell is director of the Institute on Religion and Democracy's Religious Liberty Program and Church Alliance for a New Sudan.

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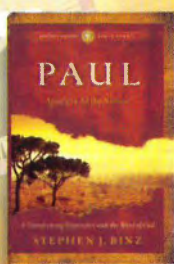


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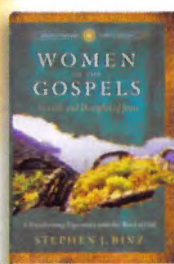


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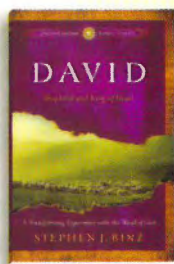


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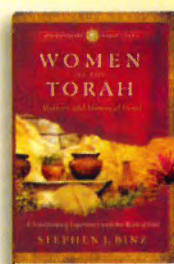


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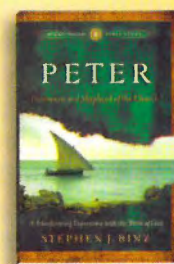


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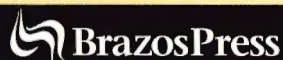
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Bishops Speculate on Murders in Arizona

Two bishops who have written about a shooting rampage Jan. 8 in Arizona have reflected on possible causes of the violence.

The shootings left six people dead and 14 people wounded, including U.S. Rep. Gabrielle Giffords, who was in critical condition in a Tucson hospital.

Tucson resident and community-college dropout Jared Loughner, 22, is the accused killer. During the weekend, journalists, pundits and bloggers traded speculation on whether Loughner, who listed both *Mein Kampf* and the *Communist Manifesto* among his favorite books, was motivated by right-wing or left-wing political extremism, his obsession with “[conscious] dreaming” and eccentric grammar, or by the voices in his head.

The Rt. Rev. Kirk Smith, Bishop of Arizona, wrote Jan. 10 that Christians “can go behind the rhetoric of blame and name the root cause of acts of violence like these — fear. Whether the young man was rational or not, he certainly was influenced by the escalating violent language which seems to characterize our political discourse these days, when anyone who disagrees with you is labeled as an ‘enemy’ or as ‘evil.’”

Bishop Smith added: “We fear others when we are afraid. There has to be someone or some group to blame for our anxiety about our economy, our social breakdown, our drug culture and our institutional collapse. And so we find a scapegoat — our problems are all the fault of ‘liberals’ or ‘tea-party members’ or ‘illegals.’”

The Rt. Rev. Dan Thomas Edwards, Bishop of Nevada, wrote that the weekend’s violence reflects wider societal problems.

“I don’t know what to make of the murders in Arizona,” Bishop

Edwards wrote. “I don’t know whether there is any direct connection to any ideology or the political rhetoric of our time. But I do turn to my faith and what little I know of human nature to help me reflect.”

Bishop Edwards added: “I start

will die in the future due to gun violence.”

The earliest statements issued about the shootings in Arizona were the least charged with political content.

“We were all deeply saddened by

“I start with the premise that God does not make murderers and does not send people out like Manchurian candidates to do evil.”

Bishop Dan Thomas Edwards of Nevada



Edwards

with the premise that God does not make murderers and does not send people out like Manchurian candidates to do evil. ... The lone gunman is not lowered by a machine onto the human stage. The lone gunman is formed in a society. The most broken fall prey to our darkest passions and perform the darkest acts on behalf of the worst sentiments in our collective spirit.”

The Rt. Rev. John Bryson Chane, Bishop of Washington, wrote on *The Washington Post’s* On Faith weblog that the violence in Tucson illustrates the nation’s need to toughen its laws regarding gun sales.

“State and Federal firearms laws are so disconnected and inadequate that the Congress must now summon the courage to address amending the Second Amendment to better reflect how that Amendment relates to a society and culture that is quite different from that of 1791 when our nation was still in its infancy,” Bishop Chane wrote. “This is politically difficult, but failure to act means more innocents

the events in Tucson today,” Bishop Smith wrote Jan. 8. “We hold Representative Gabrielle Giffords, her family and friends, and all involved in our prayers. I would like to ask that everyone include the victims and their families in your prayers both at home and at church. Please pray for our state and our country.”

The Very Rev. Samuel T. Lloyd III, dean of Washington National Cathedral, issued a statement soon after the shootings.

“The prayers and deepest hopes of the entire National Cathedral community are with Congresswoman Gabrielle Giffords, the other individuals, their families, and the people of Tucson, Ariz., following this morning’s tragic shooting,” Lloyd said.

“As the well-being of Ms. Giffords and others in critical care hang in the balance, let us come together in a spirit of unity as Americans and as people of many faiths to pray for their healing and to work for a spirit of peace in our country.”

Douglas LeBlanc

Liturgy and Music Commission Lists Principles for Same-sex Blessings

The Standing Commission on Liturgy and Music has released the liturgical and theological principles that will guide its work on rites for blessing same-sex couples. The commission has asked for responses to the guidelines on its weblog (<http://bit.ly/SCLM-TEC>).

The theological principles refer 14 times to the biblical concept of making a covenant. The SCLM offers most of the details about this concept in a bullet-point section called "Renewing the Church's Theological Reflection":

- *Vocation*: People are called into long-term committed relationships, as a vocation;
- *Covenant-making*: Loving faithfulness can participate in and reflect God's own covenantal commitment to God's creation;
- *Households*: Covenants create households as 'schools of virtue' for life-long formation in spiritual discipline nurtured by divine grace;
- *Fruitfulness*: Faithful love in relationship enables the offering of countless gifts to the wider community that would not be possible in the same way apart from that relationship, including: lives of service, compassion, generosity, and hospitality;
- *Mutual Blessing*: The liturgical blessing of a covenantal relationship acknowledges the fruits of the Spirit in that relationship and in turn becomes a blessing to the faith community, strengthening the community for its mission and ministry in the world.

Another bullet-point list within the liturgical principles identifies what SCLM members consider the qualities of a "classically Anglican liturgical ethos and style":

- It resonates with Scripture.
- It has high literary value; [it is] beautiful according to accepted and respected standards.
- It uses the recurring structures, linguistic patterns, and metaphors of the 1979 [Book of Common Prayer].
- It is formal, not casual, conversational, or colloquial.
- It has a ritual or sacral register.
- It is dense enough to 'carry the freight' of the sacred purpose for which it is intended.
- It is metaphoric without being obtuse.
- It is performative.

The principles continue: "The rites should give expression to the Church's understanding that the couple is freely assuming a vocation, which can be expected to yield the fruits of mutual fidelity for the couple itself, for the Church, and for the entire world, pointing ultimately toward the fulfillment of all human relationships and unity in the eschatological Reign of God, when God will be all-in-all.

"They must be what they purport to be — liturgical prayer — not didactic or polemical statements in the guise of liturgy."

The SCLM also is conducting a survey through Jan. 31 about a possible revision of the 1982 Hymnal. The survey, which takes about 20

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minutes to complete, is available for members of Episcopal congregations, for music directors, and for clergy. It asks participants about whether they use the 1982 hymnal, its predecessor from 1940, multiple supplemental books (such as *Lift Every Voice and Sing II*, *Voices Found*, and *Wonder, Love, and Praise*) or custom forms (leaflets, overhead projection).

The survey also asks what music participants find feeds them spiritually, and what music they enjoy listening to or singing outside of worship services.

New Jersey Rector Joins Slate in E. Tennessee

The Rev. Joseph R. Parrish has become a nominee by petition in the Diocese of East Tennessee's search for its fourth bishop. Parrish, 69, has been rector of St. John's Church, Elizabeth, N.J., since 1989.

The diocese announced this four-member slate in November:

- The Rev. Frank B. Crumbaugh III, 57, rector, Holy Innocents' Church, Beach Haven, N.J.
- The Rev. Frederick D. Devall IV, 41, rector, St. Martin's Church, Metairie, La.
- The Rev. Lisa W. Hunt, 51, rector, St. Stephen's Church, Houston, Texas.
- The Rev. George Young III, 55, rector, St. Peter's Church, Fernandina Beach, Fla.

Nominees participated in walkabouts Jan. 23-28. The election is scheduled for Feb. 12 at St. John's Cathedral in Knoxville.

Diocese of Massachusetts Disregards Moratorium Request

In the same month that primates of the Anglican Communion were to gather in Ireland, the Diocese of Massachusetts has disregarded the primates' repeated requests to refrain from public celebrations of same-sex unions. The Rt. Rev. Thomas M. Shaw, SSJE, presided at the Jan. 1 ceremony at the Cathedral Church of St. Paul, Boston. The published liturgy called the service "the Celebration and Blessing of the Marriage of Katherine Hancock Ragsdale and Margaret Ewing Lloyd."

Ragsdale is dean and president of Episcopal Divinity School in Cambridge. Lloyd has served as canon to the ordinary — Bishop Shaw's chief executive — since 2008.

The Windsor Report (2004) requested moratoria in three areas: Consecrating bishops in same-sex unions; authorizing rites for blessing same-sex unions; and crossing diocesan boundaries.

"Without commenting on the constitutional propriety of steps that have been taken, we would want to observe that normally in the churches of the Communion there is not unqualified freedom on the part of any bishop or diocese to authorize liturgical texts if they are likely to be inconsistent with the norms of liturgical and doctrinal usage extant in the province's Book of Common Prayer or other provincially authorized texts," the report said.

"We believe that to proceed unilaterally with the authorization of public Rites of Blessing for same sex unions at this time goes against the formally expressed opinions of the Instruments of Unity and therefore constitutes action in breach of the legitimate application of the Christian faith as the churches of

the Anglican Communion have received it, and of bonds of affection in the life of the Communion, especially the principle of interdependence. For the sake of our common life, we call upon all bishops of the Anglican Communion to honor the Primates' Pastoral Letter of May 2003, by not proceeding to authorize public Rites of Blessing for same sex unions."

The primates reiterated this call most recently at their meeting in 2009.

"There are continuing deep differences especially over the issues of the election of bishops in same-gender unions, Rites of Blessing for same-sex unions, and on cross-border interventions," the primates wrote. "The moratoria, requested by the Windsor Report and reaffirmed by the majority of bishops at the Lambeth Conference, were much discussed. If a way forward is to be found and mutual trust to be re-established, it is imperative that further aggravation and acts which cause offense, misunderstanding or hostility cease. While we are aware of the depth of conscientious conviction involved, the position of the Communion defined by the Lambeth 1998 Resolution 1.10 in its entirety remains, and gracious restraint on all three fronts is urgently needed to open the way for transforming conversation."

Unlike some rites for blessing same-sex couples, the rite from Massachusetts repeatedly invoked the language and theology of marriage, occasionally revising the language of the Book of Common Prayer (1979).

"We have come together in the presence of God to witness and bless the joining together of these women in Holy Matrimony," said

the liturgy authorized and celebrated by Bishop Shaw. "Holy Scripture tells us that all love is from God, and the commitment of marriage signifies to us the mystery of the union between Christ and the Church."

The rite also invoked marriage with a reading from the opinion by Margaret H. Marshall, Chief Justice of the Massachusetts Supreme Court, in the case of *Goodridge v. Department of Health*. That ruling made civil marriage legal in Massachusetts for same-sex couples.

"Marriage is a vital social institution," Justice Marshall wrote. "The exclusive commitment of two individuals to each other nurtures love and mutual support; it brings stability to our society. For those who choose to marry, and for their chil-

dren, marriage provides an abundance of legal, financial, and social benefits. ... Because it fulfills yearnings for security, safe haven, and connection that express our common humanity, civil marriage is an esteemed institution, and the decision whether and whom to marry is among life's momentous acts of self-definition."

"God always rejoices when two people who love each other make a lifelong commitment in marriage to go deeper into the heart of God through each other," Shaw said during the ceremony. "It's a profound pleasure for me to celebrate with God and my friends Katherine and Mally their marriage today."

The primates are meeting Jan. 25-30 at the Emmaus Retreat and Conference Center in Dublin, Ireland.

Middle East Primate: Al Qaeda Bombed Baghdad Church

The Anglican Bishop of Egypt has condemned a New Year's Eve bombing as the work of Al Qaeda.

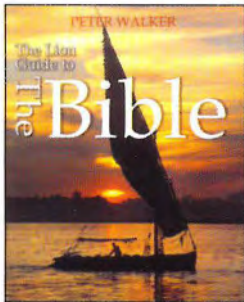
"It is very clear from the nature of this attack that it was planned by Al Qaeda, especially after the threats that were made against Egypt after the attacks on the church in Baghdad," wrote the Most Rev. Dr. Mouneer H. Anis, Bishop of the Diocese of Egypt with North Africa and the Horn of Africa and President Bishop of the Province of



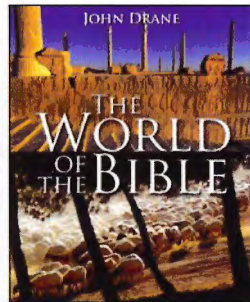
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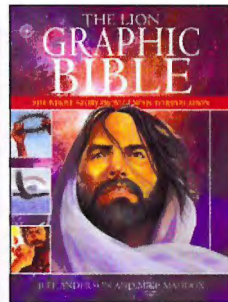
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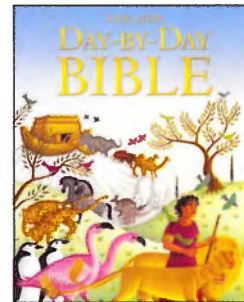
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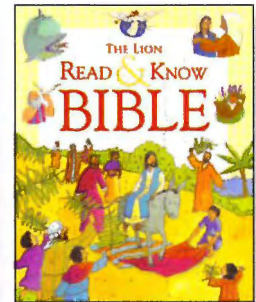
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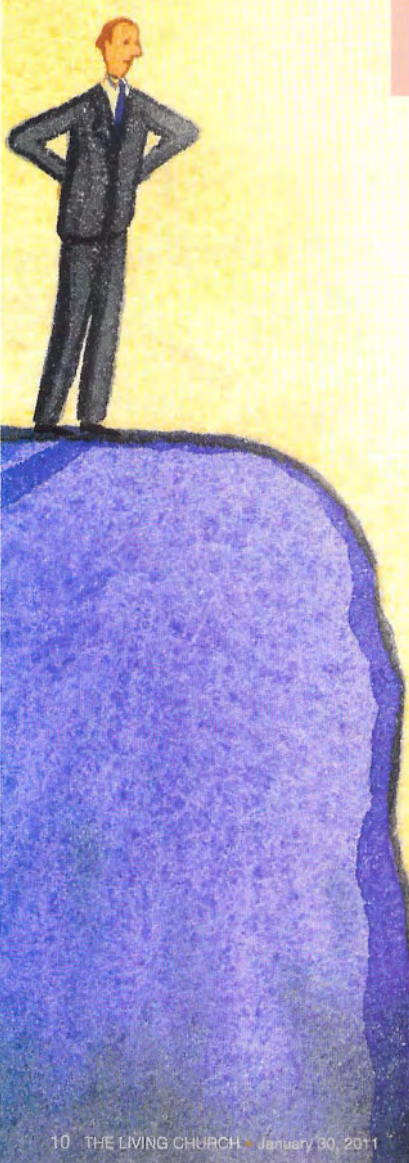


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ACHIEVING Disagreement

Seven questions point toward theological clarity

By George R. Sumner



Leander Harding and Christopher Wells mean in “Teaching Jesus and the Unity of the Church” [TLC, Dec. 26] to put first things first, and so should we as respondents. It is only from theological clarity on primary issues that a similar light can be shed on what is secondary. We would all do well to heed their call to pay renewed attention to the *unum necessarium*, the one thing necessary. I would also note the charity which is their motive and the hope which is their end, namely, that the Holy Spirit might in such meditation do a work of reconciliation and renewal in us who too readily fall into spiritual despair (“It’s all power politics,” “Everyone is fixed in what they think”).

While I agree that this invitation rightly went out first to those called to teach the faith, I suspect, in the spirit of Bishop John C. Bauerschmidt and Dean William S. Stafford’s response (“Go to the Sources”), that the renewing impetus for such an effort may come from the grassroots, from younger Episcopalians, who are often more eclectic, and in some ways more traditional, than we of their parents’ generation would expect.

My friend Philip Turner tells the story of a colleague who once emerged from a faculty meeting and said, “After three years we have finally achieved disagreement.” He meant that until then, in their arguments, the debaters had been talking past each other. It is obviously only against a background

of agreement that meaningful and fruitful disagreement can be had. Several of the respondents in TLC's symposium commented, in a similar vein, that this common effort should not aim at the cessation of disagreement. But it can aim at more cogent and focused disagreement among brothers and sisters in Christ.

As Bishop Ian Douglas and Dr. Jo Bailey Wells rightly point out ("Emphasize Narrative, Liturgy, and Mission"), one's opponents also say the Creeds; nor should we presume such windows into their souls as to question their sincerity. But matters turn out to be more complex than this, which is why we are called to expound, and not simply affirm, the Creeds' content.

We may consider the great Bishop Charles Gore, the melancholy protagonist in Michael Ramsey's *Anglican Theology from Gore to Temple*. Gore wanted to take full account of historical criticism of the Bible and to engage with modernity, in his case in the form of evolution, and from our different perches we would all applaud this. Bishop Gore believed that the Creeds could remain a kind of safe haven from this hurly-burly, though even in his time, and afterward, a more extreme version of that same modernist method had gone to work on the Creeds themselves (as examples of fourth-century power politics, deployments of outdated Greek metaphysics, premodern cosmology, and so forth).

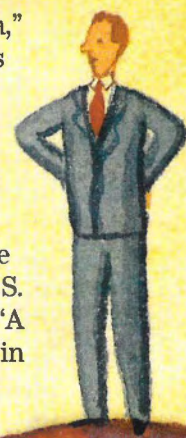
As a result people could keep reciting the Creeds but mean different things by them. In this vein, a generation ago the renowned pluralist John Hick would say that he enthusiastically affirmed the Creeds, though they were for him only a familiar kind of picture-language for the inexpressible transcendent. A more particularly Anglican tack might be to say that the sheer act of praying (or talking, or in this case confessing the Creeds) together constitutes our unity. My point is not to accuse, but only to point out that saying the Creeds together (which I wholeheartedly support) sometimes locates the modernist question more than it solves it.

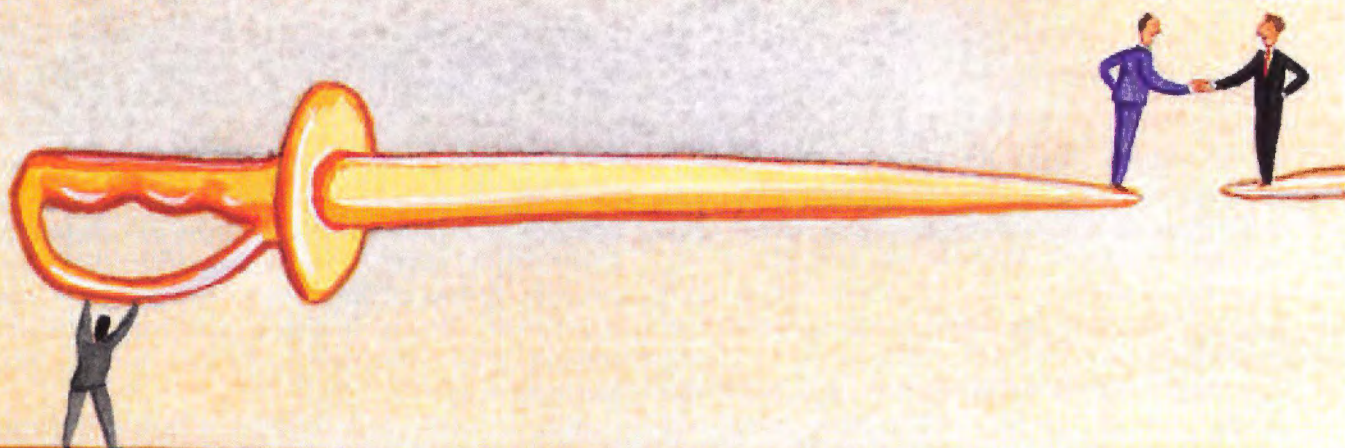
Unfortunately the same kind of point can be made for some of the other words that are quite rightly used in the responses to identify the distinctive features of our faith. Jesus is indeed unique, but "uniqueness" per se is something that any one of us could claim. Everything depends on how we fill out our account of what Jesus is unique *in*, namely saving. Likewise "narrative" was originally intended to point out the distinctiveness of the Bible's story, but too easily can point to the storied nature of each of our lives. The theological term du jour is "mission," which would stress the main actor of that biblical narrative, God: what evangelical could argue with that? But as a

missiologist like Bishop Douglas well knows, all too easily "mission of God" has devolved in recent history into a confirmation of our own secular commitments. These rallying points — creed, uniqueness, narrative, mission — are good ones, but more needs to be said about each. They are points of convergence which contain within themselves, in the modern era, divergences as well.

Still, we would wish to think, with the Anglican Samuel Taylor Coleridge, that our agreements are yet more true than our disagreements. In this spirit, and taking all of our responses in unison, we can discern the outline of a common claim. What we share as catholic, albeit conflict-ridden, Christians is a common understanding of the stage or setting for our common life, of *where* we are, and so of what we are here for, even as we fight. These form the Bible's hermeneutical home. We are the whole people of God (so Sarah Dylan Breuer and Dale Rye in "Remember the Laity"), a communion across time and space and cultures, ordered in our common life. And what we are doing together is hearing the Word of God in Scripture — one important thing the Creeds, the "rules of faith," were meant to help us to do. But we do so rightly as we celebrate the sacraments of baptism and Eucharist together (so the strategic emphasis of Douglas and Wells) in the midst of the cloud of witnesses who inform our present (so Bauerschmidt and Stafford) — we who expect that calling and commanding Word to help us make sense of the world God puts us in (so Bishop Shannon S. Johnston and Dean Ian Markham on modernity in "A Strongly Creedal Church") and to send us out in mission.

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Our respondents have given us, like pieces of a Christmas jigsaw, the scene in which we receive God's Word, and through it his grace. Those elements are not answers in themselves, but together they make up the tradition within whose confines we struggle to make judgments about the shape of our common moral life (so the appeal to Alasdair MacIntyre in Johnston and Markham).

Seven sets of Creed-inspired clarifying and distinguishing questions may serve as "heuristics," tools to help us discover what we really mean by the more general affirmations we might all wish to make.

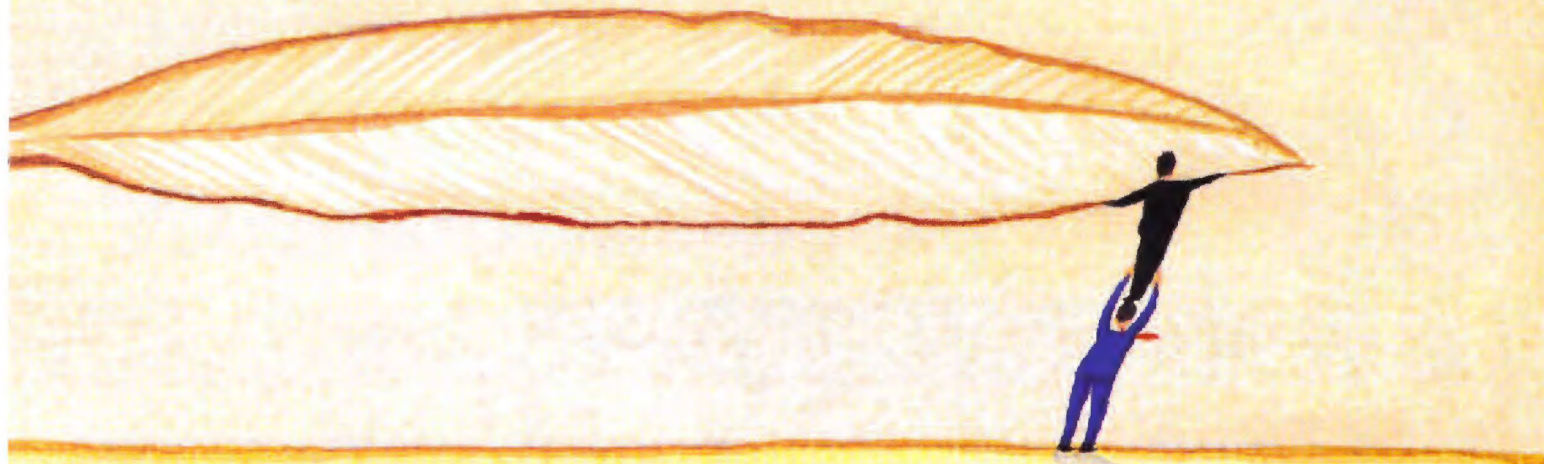
1. *"I Believe"*: The Creeds were originally memorized, and then confessed at the baptism of a new Christian. Throughout history members of the nations have come to that faith out of a great array of cultures and other religions. Surely we would all denounce any forms of sharing that faith which involve manipulation, coercion, or violence (see Bishop Andrew Doyle and Dean Douglas Travis, *"Telling the Story of Jesus"*). But, presuming these to be excluded, are we prepared to say that a nonbeliever coming to the faith is in and of itself always a cause for celebration? The Creeds also speak of the resurrection of the dead, when all will stand before Jesus Christ himself. What does this imply about the relation between the claim of the Christian Gospel and those of all other religions?

2. *"for us and for our salvation"*: We are keen to confess our Trinitarian faith — how surprised the Episcopal Church's theological avant-garde of half a century ago would have been! Around the articulation of the Atonement, the doctrine of the work of Christ, there was in history no agreed dogmatic statement, and in our own context there is considerable difference of opinion. Yet in the New Testament we can see the close connection between the Trinity and the Atonement: "God so loved the world that he sent

his Son"; "this is my beloved Son"; "Father, forgive them." In a course on other religious traditions, I once invited a Shi'ite philosopher to visit, and he offered us the following critique: "God is omnipotent and can forgive with a wave of the hand. What sense can it make for you to speak of his sending his Son to die?" The logic of the Trinitarian faith requires a cogent answer to his question. The readiest answer might be that it illustrates God's love (the "Abelardian" alternative in Gustaf Aulén's famous *"Christus Victor"* typology). But in this case the death, and the life of which it is the culmination, only illustrate something already and independently true, and do not themselves accomplish anything. So the question remains: What did Jesus' death accomplish "for us and for our salvation"? What do we imagine it to have saved us from?

3. *"and was made man"*: The Creeds clearly served an original purpose of fencing false interpretations of the Gospel (Gnosticism, doceticism, adoptionism, Arianism). In the case of the dogma about the Incarnation (found in the Chalcedonian formula in the back of the Prayer Book), room was also left for differing, though orthodox, articulations. In the modern era there have been great debates about how to work out the meaning of the Incarnation. For example, an influential, though ultimately heterodox, alternative was offered by Hegel, who understood the Incarnation to be a symbolic expression of the inclusion of humankind, in its concreteness and as a whole, into the life of the Spirit. In our own time, how can we express the creedal claim that Jesus is the incarnate Son in his person and not just in the function he plays for Christians? How was his relation to his Father qualitatively distinct from that of all other holy individuals? What "fencing" role should the Creeds play today?

4. *"he rose again"*: Who we are as distinct human creatures includes our bodies. Likewise the claim that Jesus himself, raised and ascended, is with us and rules over us, is related to his bodily resurrection (the bodily part being assumed in what the Bible means by "resurrection"). Against all forms of Gnosticism,



ancient and modern, the faith of the Church has always affirmed the creation, Jesus' bodily resurrection, the sacramental life of the Church, and the hope of a new heaven and a new earth. As yet we see "through a glass darkly," and cannot describe what a "spiritual body" would be (1 Cor. 13:12, 15:44). How might we articulate our belief in the bodily resurrection of Jesus from the dead?

5. *"according to the prophets"*: It is noteworthy that the Anglican Communion, in response to its conflicts, has now turned to the encouragement of shared reflection on hermeneutics (how we understand the Scriptures). Within the Creeds themselves we read of the witness of the prophets attesting to Christ's resurrection. According to modern historical criticism, those prophecies referred to other, earlier settings and persons. But that is not the end of the matter, for those passages also offer "types" of the later event of Jesus Christ. Clearly we are not dealing with the acceptance, or not, of historical criticism, nor with the simple dichotomy of the literal vs. the contextual. So the question, with profound implications, not least for preaching and theological education, presents itself: How do we as creedal Christians understand the place of historical criticism within the wider task of interpreting the Bible?

6. *"one baptism"*: Because the original context of the Creeds was baptism, they pertained to conversion. But what is conversion, and what marks it? Anglicanism has preserved the sacramental structure of the Catholic tradition, though it has also insisted on the evangelical, renewal-oriented emphasis of the Reformation (and before, as Bauerschmidt and Stafford rightly point out) on a living faith and a converted heart (the hollowness of whose absence Dean Joseph Britton and Bishop Geralyn Wolf point out in "Staying Centered"). We can watch the seesaw throughout Anglican history, such as in the 19th-century dispute over baptismal regeneration. If we detour into contemporary culture, we find an emphasis on "personal relationship" as well as a thirst among "emergents" for "symbol." We

must not drive a wedge between the two, especially as the Creeds imply that baptism is an "effectual sign" providing a share in the forgiveness to which it points. So we may ask: In what relationship, in a theology of conversion, do we place sacrament and personal change? Hope and realization? What does all this mean for catechism; for confirmation; for a practice like communion without baptism?

7. *"one, holy, catholic, and apostolic"*: Even amid remarkable diversity in the Church across centuries, continents, and cultures, we can discern, with the help of the Holy Spirit, continuity throughout. It is worth noting that the Creeds themselves appeal to a monotheistic profession of faith, the saving events of Christ, a philosophical formulation ("of one substance"), the authority of the Old Testament, the sacrament of baptism, the "keys" (forgiveness), and the hope of God's final day. So the theological discernment of our unity, and of the limits of our diversity, does not depend on doctrine alone, though it obviously includes doctrine. In this light, we can agree with the strategic judgment of Douglas and Wells that baptismal practice may be the best starting place for our common exposition. But we may well ask: How can we be sure that our reflection on baptism becomes a means to articulate what unites us and not an avoidance thereof? How does a focus on our own actions in the baptismal covenant (as liturgy, social action, evangelism, etc.) avoid displacing a specification of the One about whom we speak and act (in other words, theology)?

The reader will notice that our theologically grounded, and irenic, project of creedal exploration leads back to the seeming morass of the limits of context, the nature of communion, things indifferent and essential. Even so, it is a good thing, in and of itself, for a season, to think on the verities of our salvation, accomplished quite in spite of our quarrelsome selves. ■

The Rev. Dr. George R. Sumner is Principal and Helliwell Professor of World Mission at Wycliffe College, Toronto.

Lived Religion

“All things in heaven and on earth” (Col. 1:16)

We are pleased to introduce in this issue a new department of the magazine, which will provide a space to mark and reflect on the various *cultural* realities that shape and otherwise impinge upon the Church and the churches, across the earth: *the world*, in the light of the Gospel. These pages will incorporate politics in various guises, including “environmental” matters, as well as the arts — dramatic, visual, musical, and literary — in recognition of the fact that God has “set forth in Christ a plan ... to gather up *all things* in him, things in heaven and things on earth” (Eph. 1:10). Accordingly, in Christ there are no *merely* secular realities, the world, and the worlds, having been created and conquered by him, *in saecula saeculorum* (see Heb. 1:2; John 16:33). We therefore “take every thought captive to obey Christ” (2 Cor. 10:5) with reason “ministering” to faith, as St. Thomas says, “since grace does not destroy nature but perfects it.”

Engagement of and commentary on culture — and cultures — in a religious mode is inescapable, and for this reason not unfamiliar to readers of THE LIVING CHURCH, as to readers of other religious publications (*Commonweal*, for instance, the excellent Roman Catholic “review of religion, politics, and culture,” or *Books & Culture*, the superior evangelical and ecumenical “Christian review”).

In every case, Christians in a Catholic — comprehensive (“all things”!) — mode find that culture and religion are, as T.S. Eliot said, “different aspects of the same thing,” even as they remain non-identical. Eliot famously labored to define the word *culture* and this may partly be our task, as well. We agree with him, however, that “the term *culture* ... includes all the characteristic activities and interests of a people.” And Eliot’s own list in this regard is instructive for its foreignness: “Derby Day, Henley Regatta, Cowes, the twelfth of August, a cup final, the dog races, the pin table, the dart board, Wensleydale cheese, boiled cabbage cut into sections, beet-root in vinegar, nineteenth-century Gothic churches and the music of Elgar” (“Notes towards the Definition of Culture” [1948]).



T.S. Eliot

Even in Eliot’s day few non-English people would have recognized these items as their own, which proves his point that the task of religious engagement of culture is never finished: “The reader can make his own list,” and we indeed must, whomever and wherever we are. “And then,” Eliot continues, “we have to face the strange idea that what is part of our culture is also a part of our *lived* religion.”

What does this mean? That we are made to worship God as creatures. That our *cult* collides — intersects — with the *cultivation* of earthly virtues, starting with the soil itself and then proceeding to one and another garden of joy in obedience, metaphorical and otherwise. That we are wonderfully made with souls *and* bodies, both of which will be resurrected and redeemed for the life of the world to come.

In honor of the Rev. Dr. H. Boone Porter, editor of TLC (1977-90), who often thought on these things:

A culture is not a collection of relics or ornaments, but a practical necessity, and its corruption invokes calamity. A healthy culture is a communal order of memory, insight, value, work, conviviality, reverence, aspiration. It reveals the human necessities and the human limits. It clarifies our inescapable bonds to the earth and to each other. It assures that the necessary restraints are observed, that the necessary work is done, and that it is done well.
—Wendell Berry, “The Agricultural Crisis as a Crisis of Culture,” in *The Unsettling of America: Culture and Agriculture* (1977).

C3 CONFERENCE ON CHRIST, CHURCH AND CULTURE

Feb. 24-26

St. George's Church,
Nashville

<http://bit.ly/C3Nashville>

Those interested in the sort of intersections that we would like to explore here in Cultures will want to investigate this conference in Nashville, especially if they live nearby.



THEOLOGY ON TAP IN BOSTON

Tuesdays, Jan. 25-Feb. 22

Church of the Advent

www.friendsattheadvent.org

The winter series begins Jan. 25 at the Rattlesnake Bar on Boylston Street, and continues the next four Tuesdays at 7 p.m. The subject is "The Gospel and the Least of These," and promises to cover topics such as human trafficking, poverty and charity. There are various "Theology on Tap" style events around the country (and perhaps abroad), both in Anglican/Episcopal and Roman Catholic dioceses. Would our readers let us know of others?



You Are Not Alone

Mavis Staples • Anti-Records

Tweedy approaches his subject with a pronounced minimalism and deep sympathy for the artist's strengths. The result is one of the best records of 2010, a brilliant synthesis of gospel, blues and occasionally even country that finds Staples in stunningly fine voice. Many vocalists in their later years develop a low warble that's endearing, if not always musically flattering. But if you can hear the difference between Mavis singing the Tweedy-penned title track and her singing the Staples' classic "I'll Take You There" in 1972 I'll eat my copy of *Yankee Hotel Foxtrot*.

Tweedy's Wilco was always a group with deeper musical roots than the vast majority of indie bands, yet starting with 1999's *Summerteeth* it seemed to leave those influences further behind with each record. *You Are Not Alone*, however, sounds like it was helmed by the same man who made such roots-oriented Wilco classics as *AM* and *Being There*, or the even rootier work of Tweedy's previous band, Uncle Tupelo. The organic blend of American musical styles on *You Are Not Alone* also calls to

mind the classic, indelible recording of The Staples Singers performing "The Weight" with The Band on their magnum opus, *The Last Waltz*. And while *You Are Not Alone* is not quite the Band/Staples full-length collaboration some of us have always dreamed of, it occasionally evokes just that, particularly on tracks like the "Weight"-influenced "Wrote a Song For Everyone," or the funky, driving "Only the Lord Knows," with its biting, Robbie Robertson-esque guitar riffs. But more often than not the guitar work evokes the influential style of Pops Staples, with reverb-drenched arpeggios and subtle, propulsive rhythms.

There's heartache and hope on *You Are Not Alone* that's authentic like all gospel music should be, but there's also wisdom and a humility that you generally only find with artists in their autumn years. Bob Dylan's *Love and Theft* comes to mind, and some of Billy Joe Shaver's later records. That Mavis's iconic voice is as focused and enthralling as ever, and that she's found such an able producer in Tweedy, sounds like a gift that will keep on giving well into, and long past, 2011.

Dave Sims
Denton, Texas

If you could etch vocal timbre into stone, the voice of Mavis Staples would be on the Mount Rushmore of American music. Mavis was never the most powerful soul singer, yet she's easily one of the most unforgettable because of her smoky, expressive delivery and transparent emotion. Staples has generally thrived on collaboration since she began her career with The Staples Singers in the late '40s, and her latest offering finds her working with Jeff Tweedy, the driving force behind indie-rock darlings Wilco. The two would seem an unlikely musical couple were they not the latest in a long string of similar hipster-meets-iconic-musical-figure pairings, starting with Rick Rubin's successful work with Johnny Cash in the mid-'90s and continuing with Loretta Lynn's recent effort with Jack White.

Like Rubin and White before him,

PHILOSOPHY AND ART CONFERENCE

April 1-2

Stony Brook University
Manhattan

<http://bit.ly/SBU2011>

Stony Brook University Manhattan presents a graduate student conference on "Redemption." The submission deadline will have passed by the time this issue goes to press, but those near New York — graduate students or not — may want to check out conference sessions. The subject matter is certainly interesting, even if it could easily devolve into silly academic jargon.

WHEATON THEOLOGY CONFERENCE

April 7-9

Wheaton College (Illinois)

<http://bit.ly/WheatonTheo2011>

This year's theme is "Global Theology in Evangelical Perspective." Wheaton's annual theology conference tends to draw large crowds of clergy, laity and academics alike. It is particularly suited to those who breathe the air of Wheaton-style evangelicalism (habitually associated, these days, with conservative, low-church Anglicanism), but the conference is big, and the subjects engaging and broad.

2011 ANGLICAN USE CONFERENCE

July 7-9

St. Mary the Virgin Church,
Arlington, Texas

<http://bit.ly/AnglicanUse2011>

This is very advanced notice, but those in Anglo-Catholic circles will be keen to observe the continued development of the Ordinarium in America following its launch in England. The theme of this year's conference is "Our Patrimony."



"Tenuous Connection," acrylic/mixed media on canvas, 30" x 24" ©2011

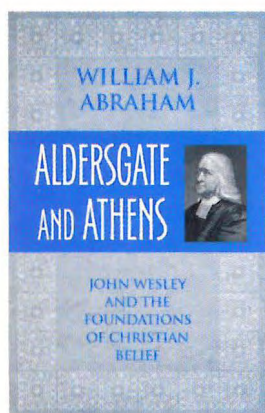
Works by Angela
Wales Rockett
of Tacoma, Wash.
(studiotenshi.com)

Wales Rockett says of her paintings: "I express not specific physical landscapes/seascapes, but rather a mystical geography, reminiscent of the seas and stars and desert expanses, and the stillness of those depths. And like time spent at the water's edge, my work invites a response in kind — a deep observation and introspection."



"Hear the Silence," acrylic/mixed media on canvas, 30" x 24" © 2011

Transforming GRACE



Aldersgate and Athens

John Wesley and the Foundations of Christian Belief

By **William J. Abraham**. Baylor.

Pp. 125. \$19.95, paper.
ISBN 978-1-6025-8246-0.

Reviewed by Tony Hunt

There seems to be a contemporary renewal of Christian interest in analytic philosophy and epistemology, not least in the possible apologetic fruit that can be plucked from such discourse. It is still a surprise, however, to see a volume hoping to add to the discussion by way of an examination of the “Aldersgate experience” of the great John Wesley. More specifically, William J. Abraham, Albert Cook Outler Professor of Wesley Studies at Southern Methodist University’s Perkins School of Theology, has given us a slim but rich volume on the epistemology he believes is extractable from Wesley’s experience.

In fact Abraham hopes to employ such findings, however counter-intuitively given the seeming “subjective” nature of the event, to bolster the claim to know that God is as Christians say he is. While the topic is certainly heady, the chapters were first given as talks at a Methodist church in Singapore, and retain an approachable character that lends the book to a wider audience than scholars.

With reference primarily to Wesley’s own account of his experience at Aldersgate but including a broader treatment of Wesley’s spiritual journey, Abraham identifies three pieces of evidence that he believes underlie and justify, even if only somewhat implicitly, Wesley’s theological epistemology: That which is drawn from the fulfillment of divine promises; evidence from personal awareness of divine forgiveness; and evidence of the power of God in our lives (6). The chapters roughly

follow this order and topic structure, with a final chapter on “Faith and Divine Revelation.”

In the opening chapter, Abraham has us understand the evidence from the fulfillment of divine promises: “If many people have satisfied to a significant extent the conditions laid down for a sense of pardon from the guilt and power of sin, and if they, or a large proportion of them, then receive such a sense of pardon and power, this provides us with evidence for the truth of the claim that this promise

was indeed made by a being with the wherewithal and the will to make good on that promise” (8).

Abraham is quick to concede that if all we had available as evidence was Wesley then this argument would be weak indeed, but he insists that the collected testimony of countless Christians who have had such an experience strengthens the argument. (He does not say whether this is a quantitative or qualitative strengthening.) Still, Abraham is not so bold as to imagine this a knock-down argument. He says this is a “modest claim,” neither deductive proof nor conclusive evidence. It is a “contextual” and personal kind of evidence that works best not alone but as part of a larger interweaving of arguments.

The second chapter unpacks where Wesley fit the personal experience of God epistemologically. Two of Wesley’s favorite passages touching on this topic were Hebrews 11:1 (“Now faith is the assurance of things hoped for, the conviction of things not seen”) and Romans 8:15-17 (“that very Spirit bearing witness with our spirit that we are children of God”). In a way, as Abraham presents it, this evidence is not too dissimilar to that of promise fulfillment. Here too St. Paul tells us that the Spirit bears witness to our own that we are God’s children and so the internal witness of the Spirit functions both as personal assurance of our adoption but also can be construed as fulfilling the Scriptures.

Abraham believes there are at least four components in Wesley’s thought that deserve particular recognition. First, “human beings in their sin are devoid of true

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knowledge of God" (25). Second, "prevenient grace ... universally restores in us the initial capacity to perceive truth." Faith, as a result, is not a response that comes about simply on our part on account of the Gospel; faith is something that only can come about because our senses have been restored — God in Christ has come and restored to us that without which faith would be impossible. Third, Wesley urges us to see the Spirit as God witnessing directly to us. And, finally: "Just as by our ordinary physical senses we perceive the world around us, so by means of our spiritual senses we perceive the world of divine action" (28).

Thus, since it is God himself who provides the foundation for perception of the divine, there can be no greater epistemological rock on which to build. In order to demonstrate that Wesley can speak to the contemporary conversation, Abraham plays Wesley off of Alvin Plantinga, William P. Alston, and especially Paul Moser, who has worked on "philial knowledge" of God, and by doing so demonstrates Wesley's lasting contribution.

In the third chapter, Abraham moves the reader into an exploration of some consequences of faith and the power of God in the lived lives of Christians. He sees this as "an abductive argument to the best explanation" (43). In a move most dear to Methodists, he draws attention to examples where a transformation or sheer goodness of someone's character is explicable only because God himself accomplishes it.

Abraham calls this the "argument from conspicuous sanctity." But most of the chapter dwells on Wesley's interaction with "Free Inquiry," an essay in which Conyers Middleton claimed there is no reliable evidence that charismatic phenomena actually operate outside of the apostolic age.

Wesley understood that such an argument only arbitrarily concedes that there were such phenomena during the apostolic age. As he saw it, should Middleton's argument be accepted, there was nothing to stop one from saying that in fact there is no good evidence that even the apostolic age experienced true charismatic

work. Wesley agreed with St. John Chrysostom as to why there seemed to be a dearth of charismatic activity in the Church of his day: "for want of faith, and virtue, and piety" (58).

To wrap up his examination, Abraham teases out what he sees as Wesley's radical epistemizing of Scripture under the banner "Faith and Divine Revelation": "God has told us not just what is the truth at the level of history or theology but what is the truth about the proper criteria for our claims regarding history and theology" (69). While it is true that Wesley was in many ways a "rationalist" who searched long and hard to justify his beliefs with reason, ultimately he tried to found even these in the text of Scripture itself, the normer of norms. "Only divine revelation can be the proper foundation of theology" (72).

Abraham has done us all a favor by clearly and concisely organizing and arguing the evidence of Wesley's theological epistemology. The case he builds comes from a close reading of the text, and by bringing Wesley into conversation with modern philosophers of religion he has shown the continued relevance of this great evangelist and modern saint.

That said, it is not so clear from the evidence itself that Wesley can serve some of the more apologetic tasks that Abraham would like him to. The many concessions to the personal nature of these epistemological evidences demonstrate this, as does his final chapter, where it appears that divine revelation in Scripture, and not a "natural" revelation, is the most foundational ele-

ment in Wesley's thought.

Wesley might better be appropriated within a broadly "post-liberal" or even "Barthian" approach to the philosophy of religion, that sees the task of theology as attending to its own specific grammar — according to which the rhetorical "sense" made of the world aims to persuade by its own means rather than "prove" according to an imagined neutral meeting ground.

Tony Hunt (theophiliacs.com) is an Episcopalian studying Greek and Latin at the University of Minnesota.

Since it is God himself who provides the foundation for perception of the divine, there can be no greater epistemological rock on which to build.

Faith

Faith

What It Is and What It Isn't

By **Terrence W. Tilley**. Orbis.

Pp. 160. \$22, paper. ISBN 978-1-57075-879-9.

Intellectual discussions of faith are indebted to Paul Tillich's *Dynamics of Faith* (1957). Terrence Tilley's new book on the same topic is not a rewrite of Tillich's work, but takes it as an inspiration as Tilley defines a complicated issue in a much more complicated world. Tilley admits the influence of Tillich, Reinhold Niebuhr, and William James upon his thesis that faith is "the relationship between one and the irreducible energizing source of meaning and center of value in one's life" (p. 26).

Tilley does not restrict his reflections to Christian faith. His work is most applicable for Christian seekers and students, but faith is found among all the religions and those that claim no religion but live lives of morality and faith in humanity. Skeptics, scientists, rationalists, and humanists may not worship God, but they live lives centered upon a belief and a set of core values. Placing Christian faith within this larger context allows readers new insights into others and themselves.

Faith, Tilley argues, finds its best common analogy with the human experience of love, which is emotional but not emotion. Love requires an act of will, a free choice to enter such a deep relationship, but it comes with risks. We can be disappointed, and we are aware of the challenges from others and from within to the veracity of love. Faith, like love, often includes sincere doubt. Experiences that touch the very core of our being cannot be proved through scientific method. Doubt demonstrates the significance with which one holds faith and the dynamic relationship of faith to intellect, experience, and emotion. Faith, in the end, is that for which one is willing to die.

Claiming to love someone requires that we live in loving devotion to the other. This is analogous to the expression of faith which requires moral behavior. One of the insights of this work is to distinguish faith from a code of ethics. Our morality must be based upon our faith. The journey of our faith lives is witnessed by our living the golden rule.

Tilley examines how faith is lived, relating the stories, symbols, and rituals of the faith community to the development of faith. Tillich argued that faith is dynamic. Tilley shows readers how our stories, be they sagas, myths,

parables, or action stories (biographies), are dynamic as well. These narratives are our narratives; they tell the stories of the faithful community. Faith is most often lived in community and it is through the mediation of the community that our narratives take shape, develop and, most important, communicate meaning to our lives.

Tilley argues that people cannot simply assume that the object in which they have faith is more worthy than the objects of the faith of others; his theology is specifically open to the reality of pluralism. Yet, there are criteria by which we can assess and justify faith.

First, faith must be effective; it must impact the lives of those that claim it. Faith must open us to the world and the value of others. Often, it will do this by revealing that which is hidden in the world and in the faithful.

The second criterion of justifiable faith is its content.

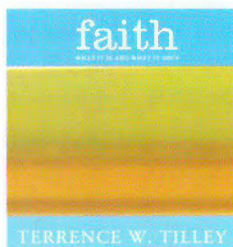
Tilley does not argue that we should assess faiths by what they claim but by how they assert those claims. Is the content of faith consistent, is it accurate to its references and its attributes, and does it encourage authenticity in the lives of the faithful? Tilley sets up these criteria and then applies them to his Roman Catholicism. These few pages are professional but clearly show the struggle of an intellectual within a faith community. Like Tillich's earlier book, Tilley is working out personal and academic faith struggles and thus provides a great

witness for readers.

The book is directed toward Christians, especially those on a college campus. References to literature and movies make it fun but do not alienate those unfamiliar with the works cited. Tilley attempts to balance the discussion between the faith of the individual and the faith of the community, but places greater emphasis on the former, which further invites the reader.

The book is unable to follow all of its possible trajectories, including the development of communal stories, morality, and sin, but nonetheless provides an excellent challenge to readers of faith, who will be strengthened in the end.

*Dr. Brian M. Doyle
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Learning from English EXPERIENCE

From THE LIVING CHURCH, June 23, 1917
Volume LVII, No. 8, pp. 243-244
Frederic Cook Morehouse, editor



Selected and transcribed by Richard J. Mammana, Jr.

When England became engulfed in war, the Church papers almost simultaneously dropped the discussion of controversial questions, as political papers did in their field. Welsh disestablishment had been as fruitful a source of dissension to the one as Irish home rule had been to the other. So far as possible a truce was declared in both these issues.

Within the Church the discussion of issues that had formerly divided Churchmen was also largely discontinued. There was a splendid spirit of enthusiastic unity, with the view of consolidating the thought of Englishmen upon the serious business before them. This spirit still obtains; but along with it has come the discovery that even in times of war religious problems must be solved and religious activity must keep abreast of world activity. Just as the British army, the navy, and the nation generally did not move forward in orderly fashion as though by clockwork, neither did the Church. Just as the army was found not ready for action, so also was the Church.

One of the first glaring defects within the Church to impress itself upon Englishmen was the frightful superficiality of the religion of the average rookie who called himself Church-of-England. How was it possible for so elaborate a parochial system as that of the English

Church to produce such poor results in the finished product of the composite young man who was its output? The early criticisms of the Church of England soldiers were to the effect that they seemed absolutely ignorant of the first principles of Churchmanship or of the Christian religion. As compared with the masses of Roman Catholics or of Methodists in the army their hold upon the religion which they professed was very much weaker. Roman Catholic soldiers attended their mass and gave intelligent coöperation to their chaplains as a matter of course. Church of England soldiers, many of whom had been fairly regular attendants at the eleven o'clock service of their parish churches, who had been baptized, instructed, and confirmed within its walls, seemed wholly at sea religiously, now that they were suddenly thrust into new environments.

And in many cases the chaplains seemed as helpless religiously as the men. There have been notable examples of splendid devotion and intelligent zeal among the English chaplains. There have been conspicuous examples of bravery among them. Some have won the Victoria Cross and many have won honorable mention. But the net impression that we have obtained from reading much of the English Church periodical literature of these years

of war is that the Church chaplain, as a whole, has not risen to the point at which he could be considered a real spiritual force within his regiment. Perhaps the untrained condition of the men among whom his duties were cast was largely responsible for this condition. Perhaps it was unconsciously assumed that the chaplains could and would, in a few months, overcome the glaring defects in the system of parochial religious education to which we have referred. Very likely too much was expected from the chaplains. But however this may be, many of the chaplains seem not to have emancipated themselves sufficiently from the eleven o'clock matins Dearly-beloved-brethren point of view to have been able quickly to rise to the opportunity and the duty that so suddenly came to them under wholly unexpected conditions. As for the chaplain general, who is in episcopal orders, the charges of inefficiency against him have been so continued and so pronounced that one wonders that he should not have resigned long before this. The immobility of the English system, which has stood in the way of his removal, is a glaring illustration of inefficiency in the Church.

And in the home work of the English Church, during these soul-trying days, there have been some of the most glaring spectacles of pettiness and inefficiency in the

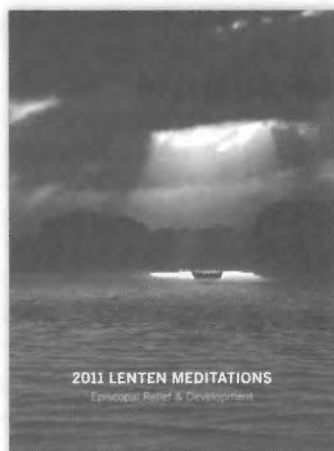
episcopate that modern English history has shown. Yes, there have been magnificent exhibitions also of bishops who, in a time of crisis, have proved their greatness: men of whom the Bishops of London and Oxford are the most conspicuous though by no means the only examples. It is more heartening to think of these than the examples of episcopal littleness that have also been revealed. But if we would learn from the defects that war has uncovered in the English Church we may not view exclusively those who have risen superior to such defects. We must see the condition of the Church as it really is.

What is it, within the English Church, that, tried in the balance by the awful test of war, has been found wanting?

We ask this, not in criticism of others, but in recognition of the duty that the American Church, quite as truly as the nation, should profit by the mistakes that have been committed across the seas. If we may not have a commission of English Churchmen to aid the American Church in avoiding those mistakes, as the Balfour com-

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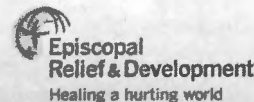
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(Continued from previous page)

mission has sought to aid the nation, at least we should thoroughly study the conditions and seek to discover, and then to prevent or to correct, the defects and the mistakes that may appear.

If we were to put our finger upon the cardinal defect in the English Church — in which, no doubt, we in America share — we should say that it was the defect of *Anglican coldness*.

We Anglicans believe that our studied abstention from continual exuberance in religion is a protest against formalism. As a matter of fact we are the most formal of Christians. For sheer coldness and formalism there is probably no religious exercise in all Christendom that compares with the tradition of high matins of the Anglican churches. That the Anglican religion has not, in fact, gone to the heart of the English masses is evident from the superficiality of the religion of the soldier to which we have already alluded. The Tommy who has gone out from such a parish as St. Alban's, Holborn, has an enthusiastic, intelligent religion that sticks to him when he is suddenly deprived of the props that he had at home. But the soldier from the average Protestant parish of the English Church has gone into war with no religion really stored in his heart. He has suddenly shown up the coldness of the religion in which he grew up. He is a standing witness to its inadequacy, and to the inefficiency of the English Church.

And with this glaring evidence of the defects in popular Anglicanism in general, there have been distinct revolts against Anglican coldness in specific details. We shall cite two.

The first was a revolt against the coldness that stood in the way of direct prayers for the dead. Mothers whose sons were torn from them to die on French or Mesopotamian battle-fields were not interested in the hair-splitting arguments of Protestant schoolmen. They rose in revolt against the coldness that had refused or greatly limited such prayers, and threw themselves and their dearest ones whole-heartedly upon the mercy of Almighty God. A Sunday morning congregation dressed in crepe is a very different phenomenon from the congregation of four years ago. The conventional coldness of the Sunday morning service of those years that now constitute a past epoch, such as never will return to us, has broken down. If the Church could not aid these mothers in their grief; if she could not lead and direct the prayers that were flowing from the mothers' hearts, whether long-surpliced or mag-pied relics of the days of Anglican coldness liked it or not, then so much the worse for the Church. Mothers in bereavement find access to Almighty God in language that has not passed the scrutiny of houses of convocation. And all England shoved the academic exponents of Angli-

can coldness aside and began praying for her dead — praying real, genuine prayers that flow from the heart; we can easily forecast that she will never stop.

The second specific revolt from Anglican coldness was against the icicles that adorn our sacramental worship. This has, in part, taken the form of a demand not only for the reserved sacrament but also for the right to pray in the presence of that sacrament.

Let the apostles of Anglican coldness shut themselves in their studies and produce triumphant proofs that Cranmer or some other dead and buried genius of that coldness did not make provision for the reserved sacrament. Mothers don't care. The age in which we live began in the year 1914. Relics of other ages have no business in our age. Museums of pre-historic specimens are interesting but we do not clothe them with the duties of war councils.

The sick and wounded of to-day are going to have the Blessed Sacrament administered to them. The bereaved are going into chapels of the Blessed Sacrament to pray. Churches and clergy that do not provide these facilities must expect to be relegated to the company of the ecclesiastical equivalent of the great auk. Bishops that will sympathetically help to guide and direct this new phase of the revolt against Anglican coldness, and to prevent abuses of it, will be gratefully followed as fathers in God by their loyal children.

Scholars who conscientiously believe that Reservation is unlawful in the Anglican Churches may well direct their efforts now into the channels of making it lawful.

For it must be well recognized that the religion of 1913 is as obsolete in this new age that unites democracies into war to the death against autocracy as is the religion of 1552 or of 1215 or of any other bygone age. Religions made in Germany are no longer good enough for Anglicans. The regime of 1517-1913 is a past age. The Church that cannot or will not rise to the new conditions must die; ought to die.

God is making all things new. The martyr entering the arena where torture and death awaited him could not see the triumph which God was preparing for him. No more can we now.

But Anglicanism is bursting certain shackles. Never again will Churchmen consent to have their religion circumscribed as it was in the dark ages that ended on the first of August, 1914. They will pray for their dead. They will pray in the chapels of the Blessed Sacrament. They will restore warmth into their services where coldness has prevailed. They will seek to eradicate dry rot wherever they see it in their ecclesiastical system. They will make their religion touch the *heart*.

God speed the new Anglicanism. His truth is marching on. ■

God is making all things new.

The Word and LITERALISM

Christian theology is — necessarily and at its heart — derivative, imitative; a kind of plagiarism, as Paul Griffiths has suggested. This, it turns out, is the source of its power.

Our words about God, Christians believe, follow a divine precedent, on several counts. First and foremost, consider this historical sequence: “By the word of the LORD were the heavens made” (Ps. 33:6); “he sustains all things by his powerful word” (Heb. 1:3); “And the Word became flesh and lived among us” (John 1:14); “Follow me” (Mark 1:17). In every case, in creation and as incarnated, God’s Word precedes our own and is utterly effective thereby.

We only know this, however, as revealed in the Scriptures of the Church, as the form of the foregoing suggests. Here, then, is a second layer of discourse that also precedes and norms our own “theo-logia”: God’s inspired Word, reliably written, as the basis or rule of faith. Hence a familiar, yet remarkable, circularity appears: we know things about God on the say so of Scripture (authoritatively presented by the early Church), that is, on *God’s say so*.

Putting (1) and (2) together: God has acted in history by speaking, and we have a record of it. This is where Aquinas’s great *Summa* of theology begins, following a well-established theological tradition stretching back to the Bible itself: “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness” (2 Tim. 3:16).

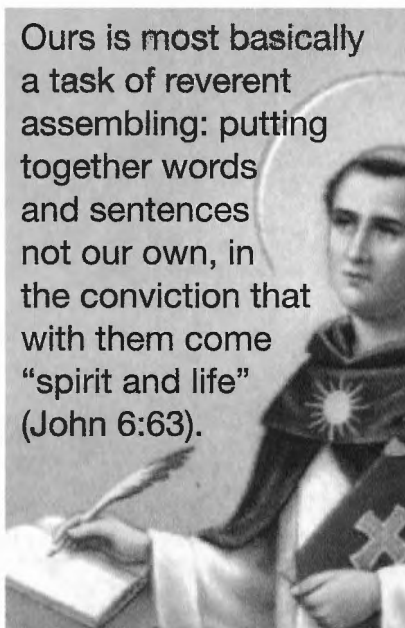
Note a basic feature of the structure of things, in the Christian conception: that God *is*, eternally and in time, a communicating Word, which Word is echoed by creation — a universe of language. This is so even in the non-human world: “The heavens declare the glory of God,” after all (Ps. 19:1). But it is especially true for human beings: “When your word goes forth it gives light; it gives understanding to the simple. / I open my mouth and pant; I long for your commandments” (Ps. 119:130-31). We are made and redeemed by the Word of God, in whom we have heard “the word of truth, the gospel of our salvation” — given to us, spoken to us — which in turn calls forth our “belief,” that is, “praise” (Eph. 1:13, 6 and 12). To know God is to praise him, and vice versa. We are therefore baptized “in” his name by speaking it — “Father, Son, and Holy Spirit” — and we say God’s name endlessly thereafter in worship and prayer: “Holy Trinity, one God”; “Jesus”; “Lord.”

We can observe here a second feature of divine discourse: that as *we* speak after the Word’s example, often

repeating what he said, we curiously understand him still to be himself speaking as well — inviting, permitting, and even uttering our speech through us. Thus the Lord himself opens our lips for our mouth to proclaim his praise (as at the start of morning prayer; see Ps. 51:15), a paradoxical simultaneity of divine and human action. God’s word *is* our word *is* God’s word, as a feature of our design and redesign (in his image), two “causes” achieving a singular end. Again, from at least Augustine on, this is how the effective power of the sacraments has been understood — spoken at once by incarnate command and priestly instrumentality (as in baptism, quoting Jesus [Matt. 28:19], and again in the Eucharist [Matt. 26, Mark 14, Luke 22]).

In this tradition, following the example of Scripture itself (already in Deuteronomy!), theology proceeds by quotation, as the words of others are gathered together, reordered, and repeated anew — the words of Scripture above all, and then various interpretive authorities with respect to it. Centuries of commentary on Lombard’s *Sentences* follow this pattern, and the exegetical methodologies of subsequent medievals and reformers similarly: “It is written ...”; “Thus Paul ...”; “For Augustine says ...” (Philosophical reason comes into play as well but “extrinsically,” not

Ours is most basically a task of reverent assembling: putting together words and sentences not our own, in the conviction that with them come “spirit and life” (John 6:63).



“proper” to the discipline, says Aquinas. By contrast, sacred Scripture and theology are *identified*: ST I 1, 2 ad 2 and 8 ad 2.)

How shall we understand this? The work is creative, in a sense, and certainly exhilarating: “How sweet are your words to my taste!” (Ps. 119:103). But it is not strictly original, since God is *source* in every important respect.

Ours is most basically a task of reverent assembling: putting together words and sentences not our own, in the conviction that with them come “spirit and life” (John 6:63). We are, in this respect, assuredly, with the whole tradition, scriptural literalists — “declaring,” in prayer and proclamation, “what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life” (1 John 1:1).

Christopher Wells



Anglican Toleration

REVISITED

An Exchange of Letters

The Rev. Mark Clavier gives a fascinating picture of Anglican “ungentleness” through the ages [TLC, Dec. 12]. Leaving aside the scholarly debate over just when the Church of England became Anglican as the term has been understood since the Restoration Settlement (1662), some comment on his examples seems in order.

I would be extremely surprised to learn of any who were burned at the stake for being Roman Catholics, although Fr. Clavier lives in England and may have better sources. Many Recusants, as they were called, were put to death during the long reign of Elizabeth I (although only a fraction of the number of Protestants put to death under the much shorter reign of her sister Mary), but they were executed for treason, not burned at the stake for heresy. The manner of execution was barbaric, but not greatly different from punishments for treason in 18th-century France or early 20th-century China.

As for the lopping off of Puritan ears, it should be remembered that the Puritans were not just a religious group but a political group that took over Parliament, banned the Prayer Book, executed Arch-

bishop Laud by act of attainder after he had successfully defended himself in trial, raised an army against the king and executed him after a mockery of a trial at which Oliver Cromwell forced the jurors to sign the verdict.

The most famous case of ear-cropping was that of William Prynne, who was convicted of seditious libel and blamed Laud for his loss, not knowing that Laud had argued for the lesser punishment when others had wanted the death penalty. I think the English nation and its established church have had a better record, on balance, than the other Christian nations of Europe.

*(The Rev.) Lawrence Crumb
Eugene, Oregon*

Mark Clavier responds:

On May 22, 1538, Hugh Latimer, one of the greatest preachers to find himself on the present-day Anglican calendar, presided over the burning of the Franciscan John Forest, which had been ordered by Archbishop Thomas Cranmer. To add insult to injury, Latimer preached a sermon at that event,

though Forest might be excused for being somewhat distracted. In a remarkable combination of ethnic bigotry and iconoclasm, the wooden statue of the Welsh saint Derfyl was used as kindling.

I begin with this unsavory historical reminder because it shows the difficulty we Anglicans face in claiming our heritage. Scholars these days are quick to point out that the Tudor Reformers ought not to be understood as Anglicans since that identity did not arise until after the Restoration and arguably as late as the 19th century. This would seem to absolve us from the horrid acts of persecution perpetrated on Catholics and Dissenters alike in the 150 years following the Reformation. Yet, we continue to claim Latimer and Cranmer as our own. What then are we to do?

One answer is the traditional Anglican one: simply write out of our history all those who do not conform to how we see ourselves in the present. So, if we like to think of ourselves as reasonable and tolerant, we can overlook all those Anglicans who were not, or at least portray them as wolves in sheep's clothing.

If one is given to this kind of absolutist mentality, our Anglican heritage can be a source of immense frustration because it offers up so many examples to counter our preferred vision of Anglicanism. Indeed, every theological presentation of Anglicanism has raised up both heroes and villains, which makes it even more difficult for any of us to be smug with a straight face.

A better answer, I believe, is simply to be honest about ourselves. There is much about which we ought to be proud, not least of which is that we'll never agree on what those things are. But I think we also must be frank about our darker side.

One could write a large book about Anglican intolerance, but a few examples will here suffice.

For a good many years, the Church of England was a primary tool of Tudor and Stuart conformity; hence the original division between Conformists and Non-conformists. Indeed, that conservative bent outlasted the sorry Stuarts by a good century: Anglican bishops were some of the most vocal opponents of the Reform Bill of 1831.

Later, in England, the trial of Bishop Edward King,

the Gorham controversy, and the many pitched battles between evangelicals and Anglo-Catholics kept the flame of Anglican intolerance alive. In America, evangelicals in the Episcopal Church felt so marginalized that many left to form the Reformed Episcopal Church and many more joined other churches. On the other hand, James DeKoven's Anglo-Catholic beliefs cost him the episcopacy.

Intolerance in almost all quarters and on a global scale fuels the current debates within the Anglican Communion. Judging by the Anglican blogs, one begins to wonder if anyone in the Anglican Communion feels tolerated. And in a sense, we remain a church of conformity; only now that we haven't the power to make non-Anglicans conform, we practice our art on each other, demanding through legislation that other Anglicans conform to our own vision.

Of course, we Anglicans have accomplished much good during the past 450 years, and I don't wish to downplay that. But we have also on occasion demonstrated breathtaking arrogance and condescension, intolerance often backed by the strong arm of the law, and a kind of gentrified snobbery. It's not for nothing that so many historic Episcopal churches are located in the wealthy part of town. Even in England, where in theory the church is for all the people, the general opinion is that the local Church of England parish is where the posh people gather. And I can't help but observe that today we are tearing ourselves apart over issues that are thoroughly middle class.

Finally, what does it say about our level of tolerance

that we have so blithely divided ourselves into entrenched and warring factions and provided them with a field of battle that we call General Convention or General Synod?

If we could obtain an appreciation for the good in the ideals of others, a greater patience with nuance, but above all a deeper sense of what a mess we so often make of the Gospel, then perhaps we might begin to be the inclusive and tolerant church we

(Continued on next page)

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(Continued from previous page)

imagine ourselves to be. If we can begin to see ourselves, and not those with whom we disagree, as the cause of that mess, we might also learn humility.

We might then really see the wisdom in Michael Ramsey's description of Anglicanism: "Its credentials are its incompleteness, with the tension and the travail of its soul. It is clumsy and untidy, it baffles neatness and logic. For it is not sent to commend itself as 'the best type of Christianity,' but by its very brokenness to point to the universal Church wherein all have died" (*The Gospel and the Catholic Church*, 220).

But all signs are that we continue to consider ourselves too clever by half to accept that brokenness. And so, I fear, our Anglican intolerance and humbuggery will continue to be one of our most salient features. Thank goodness, therefore, no one pays nearly as much attention to us as we do ourselves.

The ugliest mutt I've ever seen turned out to be one of the friendliest and most personable. He did not seem to care particularly about what others thought of him. He simply went about his day being a dog. In a sense, the less I looked at him, the better he seemed. That mangy dog has become my own image of Anglicanism. The less we look at Anglicanism and the more we go about simply being Anglicans, the better we become.

I long for the day that we simply worship God, care for each other and those God sends us, and perform the daily rounds of our Christian lives without having to remind others of how tolerant or inclusive or reasonable we really are. I suspect not a few people in our pews yearn for that day as well.

*The Rev. Mark F.M. Clavier
Durham, England*

LETTERS

'Teaching Jesus' Pro

The idea for "Teaching Jesus and the Unity of the Church" [TLC, Dec. 26] is both creative and exciting. Leander Harding and Christopher Wells are to be congratulated for getting down to the nitty-gritty of how we in the Anglican/Episcopal Church can grow together in love of God and knowledge of each other.

The Rt. Rev. Ian Douglas and Dr. Jo Bailey Wells brought up a point I've never heard before, to wit: Avoid the trap of thinking and acting as if it is our responsibility to hold the Church together. "Unity ... is a gift of God lived into as we are faithful to God's redemptive mission for a hurting, broken and alienated world. ... 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."

I've given much thought to that statement, but remain convinced that it's letting us off too easily.

The Very Rev. Joseph Britton and the Rt. Rev. Geralyn Wolf warn us that the current divisions within the Communion may not be mended in our time, so we need to build creative systems that will maintain relationships today.

The Rt. Rev. Andrew Doyle and the Very Rev. Douglas Travis seek to honor the Anglican heritage of making new decisions in new contexts *for the sake of common mission*.

Reengagement with "basic doctrine" about the person and work of Christ is at heart a call to reform, say the Rt. Rev. John Bauerschmidt and the Very Rev. William Stafford. 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 ... not be a stick with

which to beat others." Agreed.

The Rt. Rev. Shannon Johnston and the Very Rev. Ian Markham support the full inclusion of gay, lesbian, bisexual and transgender persons in our Church. I say: By all means welcome them, but I tend to draw the line when it comes to consecrating bishops from this pool, as St. Paul intimates in 1 Timothy 3. It sets the wrong example.

Two members of the laity, Sarah Dylan Breuer and Dale Rye, want us to see one another more fully as human beings and to listen rather than grandstand. If the proposal by Harding and Wells is to truly become a movement, they say, it must be a movement of the "whole people of God ... especially the laity." Yes, I say, but not "especially."

As a layperson, I agree that the laity should be represented and listened to, but the leaders should be those who have devoted their lives to prayer and study of Christ's life and work and God's mission for the Church. I'm grateful to TLC for bringing me this symposium. Now I'd like to see a study of "the scandal of particularity."

*Ruth Gill
Bradenton, Florida*

I had hoped that "Teaching Jesus" would offer helpful steps toward healing the terminally ill Episcopal Church. How wrong I was!

I see nothing encouraging or hopeful about a "call" to unity from this symposium and feel that time would be better spent concentrating on settling property rights within the different dioceses. Permit conservatives and traditionalists to align themselves with the Global South,

and Con

and liberals and progressives with TEC (each with their own right to property), and allow history to record the results, if unity is eventually to be found.

(The Rev. Dr.) Jerry Hill (retired)
Waxahachie, Texas

Appalled by Invocation

I was appalled when I read the report of the Rev. Stephen C. Rice's invocation when President Obama visited Forsyth Tech [TLC, Jan. 2]. Fr. Rice missed a golden opportunity to preach the Gospel.

As we become afraid to voice our faith, and are increasingly ashamed of the Gospel, we willingly give up our freedoms and invite disaster. While we can, we *must* have the courage to practice in public what we preach from the current safety of our own pulpits. If we are ashamed of Jesus now, how can we expect him to defend us on the Last Day?

(The Rev.) Lewis R. Gwyn III
Trinity Episcopal Church
Vero Beach, Florida

Honoring a Missionary

I believe William Henry Scott ("Scotty"), 1921-93 — missionary, teacher and scholar, who dedicated his life to the Igorot people in the Philippines — to be worthy of remembrance in the Episcopal Church's calendar as set forth in *Holy Women, Holy Men*. To that end, I am seeking people who knew him and/or know of those among whom his memory is held and celebrated. Those who can help can contact me at harveyguthrie@earthlink.net.

(The Rev.) Harvey H. Guthrie
Fillmore, California

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Fourth Sunday after the Epiphany

The Wisdom of Christ

RCL: Micah 6:1-8; Psalm 15; 1 Cor. 1:18-31; Matt. 5:1-12

A substantial body of literature in sacred Scripture, bearing the name "wisdom," sings the praises of she who permeates all things. Briefly, wisdom is the intelligence and coherence of all creation. God, through the mystery of Wisdom, allows us "to know the structure of the world and the activities of the elements; the beginning and the middle and the end of times, ... the cycles of the year and the constellation of the stars, the natures of the animals and the tempers of wild beasts, the powers of spirits and the thoughts of human beings, the varieties of plants and the virtues of roots" (Wis. 7:17-20). Mother Nature is coherent. Without some respect of her mysteries and the laws by which she operates a humane and decent life would be impossible.

There is, however, in this ordered world *disorder*. The time is out of joint. Drop your finger anywhere in the text of nature and history and you will find horrors alongside luminous beauty. In the moral sphere, even the name *wisdom* may be so transmuted that it loses all suggestion of intelligence, order, and beauty. Twisted and perverted, human wisdom becomes an exercise in expedience. Wisdom gone wrong says with cool resolve, "it is better to have one person die for the people" (John 18:14).

Power preys upon the weak, a reliable and wise political calculation, a strategy to fill storehouses at the expense of the vulnerable and powerless. Against this false wisdom the

Bible cries again and again. "I will destroy the wisdom of the wise and the discernment of the discerning I will thwart." The cross of Jesus Christ, St. Paul insists, "makes foolish the wisdom of the world." What is this folly? It is a perennial icon of the least, the lost, the broken, the dying, the dead. The disciples claim him, broken on the cross and raised from the dead, as "the power of God and the wisdom of God." In Christ, wisdom is restored.

The famous text from the prophet Micah tells us of a renewed wisdom. "What does the Lord require of you but to do justice, and love kindness, and to walk humbly with your God?" The day's gospel reading contains the beatitudes: "Blessed are the poor ... those who mourn ... the meek." Jesus must say with a full and confident voice "Blessed, Blessed, Blessed" because he is addressing people whom "the wisdom of this world" neither addresses nor notices. St. Paul often addressed Christians as "my beloved" to remind them of their worth.

Wisdom in social life is difficult and complicated, but paramount for the Christian is the folly of the "weakness of God" and the "foolishness of God." For God has chosen what is weak to confound the strong. The wisdom of God is justice, mercy, and humility. Still, we are talking about "the *wisdom* of God," a mystery permeating all things. Living in union with Christ, and according to Christ, our lives flow with the Word who called all things into being.

Look It Up

Read Micah 6:8. This famous text ought to be memorized.

Think About It

In the biblical world, "justice" is not about getting something to which you claim a private "right," but about the proper ordering of social relationship. Justice is about establishing the peaceable kingdom, for which we still work, and wait, and hunger, and even, God help us, shed some tears.

Fifth Sunday after the Epiphany

Love and Love's Demand

RCL: Isa. 58:1-9a, (9b-12); Ps. 112:1-9, (10); 1 Cor. 2:1-12, (13-16); Matt. 5:13-20

The appointed gospel contains familiar phrases which the preacher is apt to set before a congregation with unabated enthusiasm: "You are the salt of the earth"; "You are the light of the world." Rhetorically, modern preaching starts here, not as mere self-affirmation but as a means of lifting people out of their irrational self-loathing. Sometime early in the homily the preacher will likely turn to the wonderful words of the prophet Isaiah: "The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail."

Great sweeping and sound themes are presented: providence (guidance), divine nourishment (Eucharist), strength (augmenting grace), springs of water (Christ the living font). A great and living God reaches out to his people. St. Paul writes, "No eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him."

So the preacher will take congregants to the summit of their calling as the beloved sons and daughters of God. Having ascended this holy mountain, the preacher will invite the community to look out over a vast humanity, an expanse of lands and nations — or, simply, a neighborhood containing all sorts of conditions of humanity. For these Christ has come. He has come "for the life of the world."

Only now can we bear the difficult words. Buttressed well by the love of God, we may listen to love's demand. "Look, you serve your own interests

on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with the fist." Fasting is, of course, a religious practice, observed here merely for self-interest, with blatant neglect of mercy, and — could anything sound more modern? — to fight and quarrel and to strike with the fist. How religion can be bitter.

But the prophet is trying to get us home again, to the broad expanse of God's Epiphany kingdom. "This is the fast I want": Break the chains of injustice, untie the yoke, let the oppressed go free, feed the hungry, help the homeless poor, cover the naked, and *do not hide yourself from your own humanity*. The final words haunt. Yes, a certain respect and hesitation is appropriate in the presence of another person, but that person is still part of our common humanity.

The great moral questions are not about what is obviously right or what is obviously wrong. Rather, the question is about how to pursue some difficult good. How, for instance, to help a demanding and desperate homeless person, how to reach out and still recognize and honor one's own limitations. We are apt to feel discomfort over unresolved and legitimate divergent claims. No wonder we often simply turn away.

Returning to the beginning, the preacher rightly drenches the message with words of love. Only then will love's demand move us to do some good in the world, understanding that the work of justice is something for which we are to hunger and strive.

Look It Up

Read Matt. 5:13-20. Just as St. Paul does not commend himself, we do not commend ourselves. Our light shines that they may glorify our Father in heaven.

Think About It

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Appointments

The Rev. **Alan Dennis** is priest-in-charge of St. Peter's, 346 W 20th St., New York, NY 10011.

The Rev. **Robert Fitzpatrick** is vicar of St. Anne's, 179 E Main St., Washingtonville, NY 10992.

The Rev. **Katherine Flexer** is rector of Episcopal Church in Almaden, 6581 Camden Ave., San Jose, CA 95120.

The Rev. **Richard Jeske** is priest-in-charge of Trinity, 28 Chapel St., Garfieldville, NY 10923-1209.

The Rev. **Christine E. Mottl** is rector of St. Paul's, 84 E Oakland Ave., Doylestown, PA 18901-4647.

The Rev. **Roger Patience** is deacon at St. Thomas', 226 Washington St., Menasha, WI 54952-3396.

The Rev. **Elizabeth D. Popplewell** is rector of St. Luke's, 2410 Melrose Dr., Cedar Falls, IA 50613-5234.

The Rev. **Tyler Slade** is youth director of the Diocese of Albany, 68 S Swan St., Albany, NY 12210.

The Very Rev. **Judith A. Sullivan** is dean of Philadelphia Cathedral, 3723 Chestnut St., Philadelphia, PA 19104.

The Rev. **Suzanne Toro** is associate at Holy Apostles', 296 9th Ave., New York, NY 10001-5703.

Ordinations

Priests

South Dakota — **Kim Fonder**, Holy Comforter/Messiah, PO Box 227, Lower Brule, SD 57548.

Deacons

South Dakota — **John Keyes**, Christ Church, 513 Douglas Ave., Yankton, SD 57078; **Pat White Horse-Carda**, Holy Spirit, 126 N Park NE, Wagner, SD 57380.

Resignations

The Rev. **Admire Cleeve**, as vicar of St. Cyprian's, Columbus, OH.

The Rev. **B. John Edward**, as rector of St. John's, Pleasantville, NY.

The Rev. **Jean Baptiste Kenol Rock**, as vicar of Holy Nativity, Bronx, NY.

Retirements

The Rev. **John Cell, SSC**, as rector of Blessed Sacrament, Green Bay, WI.

The Rev. **Deborah E. Gamble**, as vicar of St. Philip's, Cincinnati, OH.

The Rev. **Laurence LaSuer**, as priest-in-

charge of St. Stephen's, Bronx, NY.

The Rev. **William Shattuck Marshall, Jr.**, as rector of St. Clement and St. Peter's Church, Wilkes-Barre, PA.

Correction

The Rev. Dr. **Arthur L. Savage, Jr.**, who died Oct. 24 [TLC, Jan. 2], taught at Ohio University in Athens, OH, not at Ohio State University.

Deaths

The Rev. **Boyd C Latimer** of Oklahoma City, OK, died Dec. 18 at the age of 81.

Born in Chanute, KS, he was an undergraduate at the University of Kansas and studied theology at Seabury. Following ordination in 1953, he served mission churches in Yates Center, Burlington and Fredonia, KS, before becoming rector of Grace Church, Chanute, KS, in 1955. He was rector of St. Mark's Church, Tulsa, OK, 1964-66. He moved to Oklahoma City where he was an associate at All Souls' in 1969, then assistant at St. Paul's Cathedral, 1970-74. He was assistant at St. John's, Norman, OK, 1974-75; and rector of St. George's, Oklahoma City, 1975-77. From 1977 to 1983, he was associate at More Community Church, Eureka Springs, AR. He and his wife, Betty, established The Shepherd's Nook, a Christian book and gift store in downtown Eureka Springs. They moved to Colorado Springs and were members of Grace and St. Stephen's Church while owning a travel agency which gave them the opportunity to travel to the many countries. He returned to Oklahoma City and was assistant at All Souls' from 1995 to 2007, where he made pastoral calls on the elderly, sick and infirm, and did counseling, among other duties. He is survived by his wife; his children, Rebecca Cassel of Silverdale, WA; Garry Butcher of Colorado Springs, CO; and Bruce Butcher of Allen, TX; seven grandchildren and four great-grandchildren; a brother, Gary Latimer of Derby, KS; and two sisters, Sandra Knight of Arvada, CO; and Carole Ireland of Marionville, MO.

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Middle East Primate: Al Qaeda Bombed Church

(Continued from page 9)

Jerusalem and the Middle East.

A car bomb outside Al-Qiddissine Coptic Orthodox Church in Alexandria killed at least 21 people. The bomb exploded as more than 1,000 were leaving worship services at the church.

"We are currently cooperating with the Egyptian security to improve the security measures of all our churches in Egypt," he added. "This will involve creating security barriers and security cameras. We are not used to such measures, but we have been requested to do this. We pray that all the people of Egypt, Christians and Muslims, would unite against this new wave of religious fanaticism and terrorism. We also request your prayers for us and for the Egyptian government [which]

tries hard to combat terrorism."

The Archbishop of Canterbury also condemned the bombing in a brief statement.

"The New Year's Eve attack on Christians in Alexandria is yet another dreadful reminder of the pressure Christian minorities are under in the Middle East, echoing the atrocities we have seen in recent weeks," Archbishop Rowan Williams said. "The Coptic community and other Christian groups in Egypt can be sure of our deep sorrow at this terrible event and our continuing prayers and support for them. We know the long and honorable history of coexistence of Christians and Muslims in Egypt and are confident that the overwhelming majority of Egyptian people will join in condemning this and similar acts."

Daniel Martins Approved as Springfield Bishop

Presiding Bishop Katharine Jefferts Schori has informed the Diocese of Springfield that the Rev. Daniel H. Martins has received sufficient consents from bishops and standing committees to be consecrated as the diocese's 11th bishop.

The diocese announced on Christmas Day that Martins had received consents from a majority of the Episcopal Church's standing committees. The diocese said then that Martins had received consents from 64 standing committees, well past the required majority of 56.

In an Oct. 16 letter, the Diocese of San Joaquin's standing committee and bishop expressed their "grave concerns about the election" of Martins. With that letter, the bishop and standing committee expressed their belief that Martins "supported and voted to attempt to remove the diocese from the Episcopal Church"

and that "it is implicit in his writings and actions that he clearly holds the belief that a Diocese may leave this Church unilaterally, which is contrary to our understanding of Anglicanism and the polity of the Episcopal Church."

Martins disputed those interpretations of his writing and actions, and several prominent General Convention leaders expressed their support in an open letter dated Nov. 1.

The group Concerned Laity of the Diocese of Springfield also endorsed the bishop-elect in an open letter.

The presiding bishop's office will continue receiving decisions from bishops and standing committees until Feb. 16.

Martins was elected Sept. 18 as the diocese's 11th bishop. His consecration is scheduled for March 19 in Springfield, with Jefferts Schori as chief consecrator.

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FULL-TIME RECTOR: *Church of the Intercession, Stevens Point, WI.* We are a 178 member parish located in central Wisconsin. We are family friendly with a respect for tradition. We seek a rector who will strengthen participation of people from all age groups, who will deliver the Christian message through enriched Scripture and theological preaching, who will provide spiritual guidance through church and non-church disciplines, who will administer pastoral care during significant life stages and who will incorporate a strong belief and action plan for stewardship. Send letter of interest and bio to: **Search Committee, Church of the Intercession, 1417 Church Street, Stevens Point, WI 54481.** Website: www.intercessionsp.org.

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