

THE LIVING CHURCH

March 27, 2011

CATHOLIC

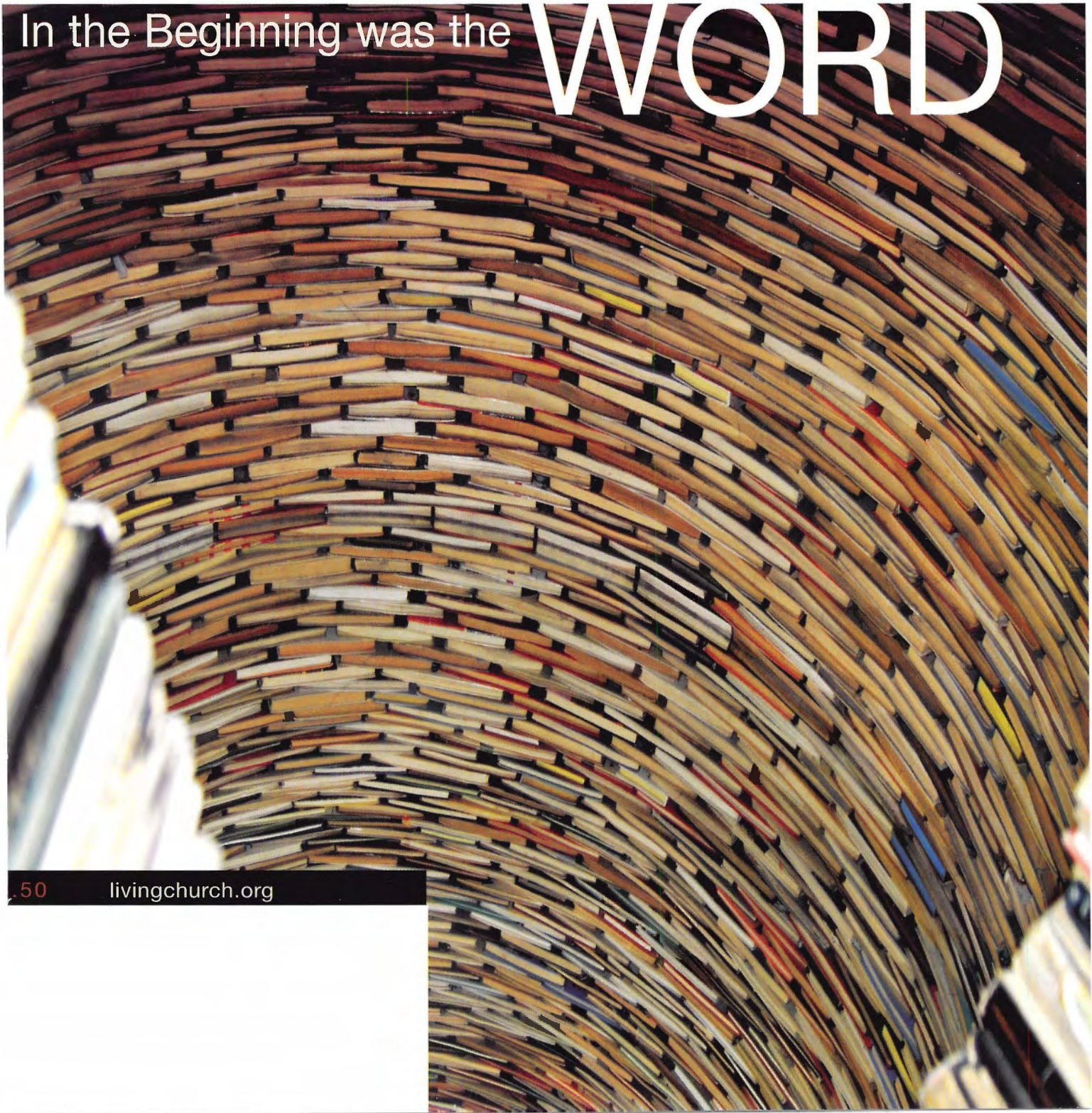
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Celebrating Words

This Lenten issue of THE LIVING CHURCH celebrates poetry. Language is one of the great blessings of being made in God's image. God's self-revelation in Scripture overflows with verse. As reviewer Joel Dodson points out (p.12), theologian Ephraim Radner's latest book uses poetry to shed light on natural theology. We are honored to share three of Dr. Radner's latest poems with you in Cultures (p. 16).

This issue also celebrates the many faithful Christians who have supported The Living Church Foundation during the past year (p.18). We love the cultural, geographical, and theological variety among our supporters. We give thanks that their generosity makes our celebration of words possible, day by day and issue by issue.

THE LIVING CHURCH

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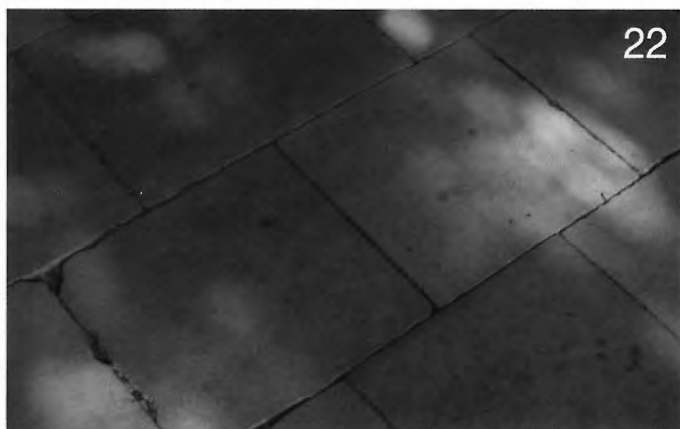
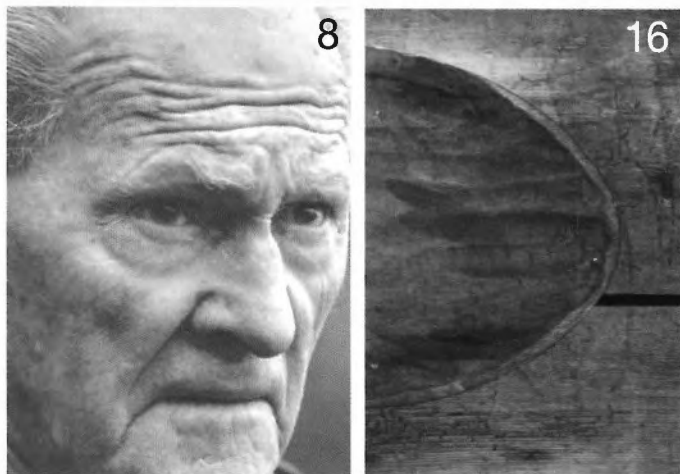
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Equality Laws in England

Erastianism Debate Rears its Head

Church-state tensions in the United Kingdom became headline news twice in February. Early in February a group of senior members of Parliament, fearful that legislation paving the way for women bishops might fail in General Synod, indicated that they would use parliamentary powers, if necessary, to see it through.

MP Frank Field filed an Early Day Motion calling on the government to remove the Church of England's exemption from equality laws if the plan for women bishops fails in Synod. Various advocates of women in the episcopate welcomed this gesture, but others expressed concern that it would set an unhelpful precedent and open the way for the Parliament to impose other unwanted requirements.

Lynne Featherstone, the government's Equalities Minister, announced plans Feb. 14 to allow religious buildings to be used as venues for celebrations of civil partnerships. She also announced plans to review current distinctions between marriage and same-sex unions. It made visible once more the deep divisions that exist in British society over sexuality.

Civil marriage and civil partnership celebrations in England up to now have not been allowed in any churches or religious buildings, but some religious traditions, including Quakers and liberal Jews congregations, have called on the government to change that.

Immediately the Church of England and the Roman Catholic Church made it clear that they would not allow their congregations to be used. They obtained an undertaking from the government that churches would not be forced into it.

Many Christians will fight to pre-

serve the distinction between civil partnerships and marriage, and they do not want civil partnerships extended to include people of the opposite sex.

"Scripture, tradition and the teaching of the Church affirm that marriage is a union of a man and a woman," said a statement from Fulcrum. "Both Christian and non-Christian cultures have recognized the unique and central place such a union has for human flourishing and the common good of society."

There are fears too that government undertakings will mean little unless they have the force of law. In recent months gay couples have won court cases against landlords who turned them away. It's entirely possible that gay couples may resort to law if churches refuse them.

During the last weekend of February, *The Telegraph* reported that the Archbishop of Canterbury has become involved in the debate. Archbishop Rowan Williams is reported to have met with senior politicians, making clear that the Church of England would not be told by politicians how it should behave or regulate its internal affairs. One Member of Parliament reportedly said in response that the archbishop's resistance could alienate gay members of the church.

Archbishop Williams is known to be sympathetic to the concerns of same-sex couples. His essay "The Body's Grace" is often quoted to show how on becoming archbishop he has subordinated his thinking to the official and canonical position of the Church.

A move by Parliament to short-circuit due process in church affairs, as in the proposal to intervene



Thomas Erastus (1524-83) held that the state should be supreme in church matters.

regarding women bishops, or to bypass church processes, as in the proposal for same-sex celebrations, raises the issue of Erastianism in English church life.

Thomas Erastus (1524-83), a Swiss theologian, held that the state should be supreme in church matters. While the idea was rejected in England, the Established Church's close links to the state means Erastianism on occasion emerges as a threat. It was especially true when the Parliament directly governed the Church of England.

Ties with the state were loosened in the 20th century to reduce Erastian tendencies and because there was never enough Parliamentary time to deal properly with church matters. Since the 1920s government of the Church of England has been primarily in the hands of its own governing bodies: the Church Assembly, created in the 1920s, and as successor, the General Synod. Parliament has sometimes vetoed church legislation, notably approval of a new prayer book in 1928.

The normal convention, however, is that Parliament deals with church matters after they have gone through all the stages of synodical process. Should the Parliament force the hand of the church in either of these instances, it would prompt calls for root-and-branch reform of how Establishment works.

John Martin, in London

Bishop Geralyn Wolf to Retire in 2012

The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island since 1996, has announced her intention to retire by the end of 2012, when she will be 66. She made the announcement during a diocesan convocation March 5.

When Bishop Wolf was consecrated in 1996, she was the second woman to lead a diocese of the Episcopal Church.

As bishop, she made provision for priests who do not believe women are called to the priesthood or to the episcopate. The bishop gave consent in 2006 to the election of the Rt. Rev. V. Gene Robinson as Bishop of New Hampshire, but she declined to authorize rites to bless same-sex couples within the diocese.

During a sabbatical, the bishop lived among homeless people and visited Episcopal congregations incognito. She wrote of those experiences in her book *Down and Out in Providence: Memoir of a Homeless Bishop* (Church Publishing, 2005).

The bishop told *The Providence Journal* that she plans to participate in the 77th General Convention in 2012. "I think people see me as a moderate, and that's why I'm often put on committees that have the potential of being very challenging," she said.

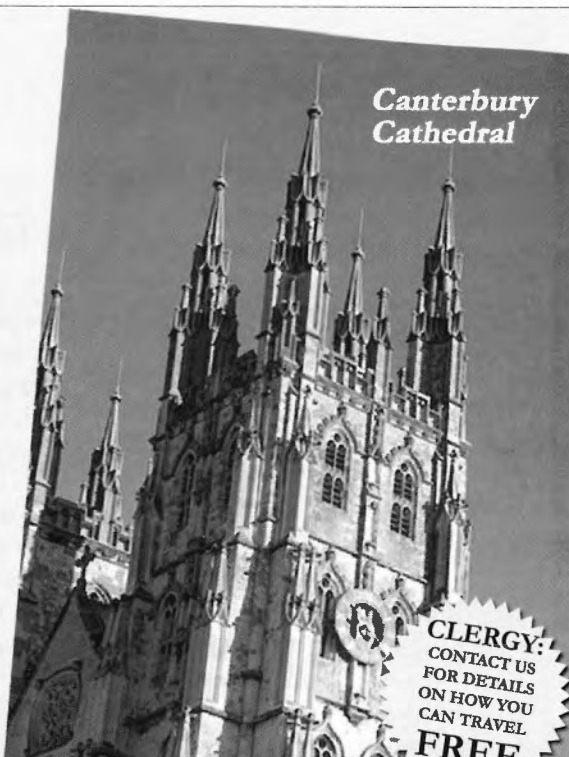
Bishop Wolf, a Communion Partners bishop, also told the *Journal* that she is pleased the diocese has held together in recent years.

"We have churches here with all kinds of ideas and hopes and dreams, some of which I agree with, some I don't," she said. "But we've been able to stay together as one diocese. We have not split over issues of doctrine or churchmanship at a time when that could have happened, and when it has happened in other places."



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Teacher's Fight for Life Draws Support

Three autoimmune diseases threaten the life of Cristy Kessler, and her fight to stay alive has taken her to Istanbul, Turkey, for an experimental treatment involving stem-cell and bone-marrow transplants.



Kessler

The One of Our Own Fund has helped Kessler, a 39-year-old associate professor of education at the University of Hawaii, raise an initial payment of \$22,000 for the pre-transplant therapy she will receive in Turkey. She arrived in Turkey Feb. 26 to begin preparing for the transplant procedure.

Organizers of the fund have also raised an additional \$35,000 for debts accumulated in Kessler's seven-year struggle with scleroderma, vasculitis and ankylosing spondylitis. They're now trying to raise \$55,000 to cover the transplant stage of treatment.

The Rev. Liz Zivanov, rector of St. Clement's Church, Honolulu, is Kessler's partner and a cofounder of the fund. She launched a weblog, *From Here to Istanbul*, to post reports about Kessler's therapy at Anadolu Medical Center, an affiliate of Johns Hopkins Medicine.

Zivanov says the fund has attracted support from as far away as Maryland, New Hampshire and American Samoa.

Kessler, who grew up in Maryland, taught and coached high school basketball and soccer and was a director of graduate studies at Towson University before joining the University of Hawaii faculty. Her work with the university also has taken her to Samoa and Guam.

In an email interview with *THE LIVING CHURCH*, Zivanov said the fund has received substantial sup-

port from two of Kessler's former high-school teachers and two colleagues at the University of Hawaii.

"They have also been actively working on the One of Our Own Fund since it began last March," Zivanov said. "We've received \$20 from someone in American Samoa who could barely afford that; \$10 from a young man in New Hampshire with a spinal cord injury; substantive support from the Bishop of Hawaii; and an amazing amount of support from her former high school basketball teams and their families. But she really hesitates to focus on any one donation because there have been hundreds of contributions from so many people — every one of whom has made this possible."

Kessler's battle has attracted many prayers.

"Everybody's praying — even people who don't pray," Zivanov said. "There have been volumes of notes and prayers on Cristy's behalf. This past week, one of our parishioners, author Kathleen Norris, had conference attendees at Kanuga praying for Cristy's treatment while she's in Istanbul. We're all praying constantly and strongly believe that prayer has played a part in how this whole opportunity in Turkey has come together."

"The one constant in this entire process over the past seven years has been Cristy's faith and the faith of those who have supported her," Zivanov added. "She will tell you simply that we're here because of faith and love. We're convinced that Cristy has survived this far because of the work of the Spirit; we're convinced that the Spirit is still actively involved in what is happening here in Istanbul."

Douglas LeBlanc

'We Clean the Wounds of Those Who Hate Us'

As 2.5 percent of the population in a Muslim state of 170 million people, Christians in Pakistan are "a fly on the wall" that can sometimes be treated as a nuisance, says the Rt. Rev. Munawar K. Rumalshah, Bishop Emeritus of Peshawar.

The church's minority status manifests itself regularly, the bishop said — from Islam's effects on how Christians conduct themselves to the threat of death for converts and the martyrdom of Shahbaz Bhatti, a Roman Catholic who was minister for religious minorities in Pakistan.

The bishop spoke at St. Stephen's Church, Richmond, Va., March 6, concluding a fundraising tour of the United States. The bishop spoke on the theme of "Wishing for an Embrace: Minority Faith in an Islamic World."

"Pakistan was the first state created on the basis of religion," he said during the rector's forum at St. Stephen's. "It is a crime against humanity. It is a crime against religion. It is a crime against God," he said, because choosing one's own faith "is the ultimate choice a person can make."

The bishop works for peaceful relations with Muslims, but he spoke candidly about the difficulties for Christians living in a Muslim state. He referred to Islam's "social and economic suffocation of the Christian community" and the "Islamization of faith and theology."

"It is very painful when we think of our faith more in an Islamic way than in a Christian way," he said. Christians living in Pakistan, he said, are more likely to obey the Mosaic law and to fast more frequently because Islamic fasting is enforced in public spaces.

"It's a pity we have to have blasphemy laws," he said. "We must inculcate utter respect for people's sacred space, whatever religion the person is."

Signs of disrespect for Islam in West-



The Rt. Rev. Martin S. Field, 54, was consecrated March 6 as the eighth Bishop of West Missouri. "I am excited about coming to Kansas City and the challenges and opportunities here in the Diocese of West Missouri," Bishop Field said in the *Kansas City Star* before the service. "It's a big, diverse group of people. And I look forward to doing the work of the church and the work the Lord has left us to do."

Richard Schori/ENS photo

ern nations—from cartoons depicting Muhammad to the plans of independent pastor Terry Jones to burn copies of the Quran—only worsen the lives of Christians in Muslim states.

"They urinated and excreted on Bibles and closed four churches in my diocese alone," the bishop said about mobs responding to the threat of burning Qurans. "Respect for sacred space must be part of our creed."

Living in Peshawar gives Christians the opportunity to show God's love toward the most militant Muslims, including members of Al Qaeda.

"We clean the wounds of those who hate us and those who would kill us," the bishop said.

Even as he described the difficulties of living in Peshawar, Bishop Rumalshah called it a privilege to live there: "I think Pakistan would be poorer, and we would be a deprived people, if there were no Christians there."

Douglas LeBlanc

Bishop Shimpfky Dies at 70

The Rt. Rev. Richard L. Shimpfky, the second Bishop of El Camino Real, died Feb. 28. He was 70. Shimpfky, who was bishop of the California diocese from 1990 to 2004, was a nominee in 1997 to become the Episcopal Church's 25th Presiding Bishop.

At the invitation of the Bishop of Long Island, Shimpfky served as bishop in residence at St. George's Church, Flushing, beginning in 2005. The Diocese of Long Island announced Feb. 18 that Bishop Shimpfky had entered hospice care.

"Please pray that Richard might have a gentle and quiet death as he prepares to enter into larger life with God," the Rt. Rev. Douglas E. Theuner, retired Bishop of New Hampshire, said in that announcement.

Shimpfky, a native of Albuquerque, was a 1963 graduate of the University of Colorado and a 1970 graduate of Virginia Theological Seminary. He was rector of Christ Church, Ridgewood, N.J., when elected bishop.

Sewanee Increases Basic Scholarship by \$1,000

The University of the South's School of Theology will increase the basic scholarship available to every student by \$1,000 for the 2011-12 school year.

Tuition will be frozen at this year's level, and the initiative is effective throughout the university.

"This bold step is a response to the concern any student has when considering seminary," said the Very Rev. William Stafford, dean of The School of Theology. "No one wants to begin their ministry with a large debt; such debt is a drag on the church's mission. The cost of seminary has pushed some students into unwelcome alternatives. This action opens Sewanee's doors even wider to those who want first-rate formation for ministry."

The School has previously offered a scholarship of at least \$4,584 per year to each student enrolled in a full-time course of study. For 2011-12, that amount will be \$5,584, reducing payable tuition to \$12,890.

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WAITING FOR GOD in the Welsh Countryside

The Poetic World of R.S. Thomas

By Benjamin Guyer

More than any other Christian tradition, Anglicanism has long nurtured poetry as the handmaiden of its own theology. Many of the greatest English-language poets have been Anglicans, and a number of these were also priests — one thinks of John Donne, George Herbert, and Charles Wesley for starters. If one were to read these figures alongside Anglican lay poets such as Christina Rossetti, Samuel Taylor Coleridge, or T.S. Eliot, one would likely come to an important conclusion about the nature of poetry: like good prose, good poetry is far from ambiguous. Rather, it speaks to heart and mind only when it is comprehensible. This is why genuine poets, however rare, are among the finest commentators on moral, political, and spiritual matters. They do far more than describe: they create, and the force of their visions and critiques is diminished by neither time nor translation.

The greatest Welsh poet in the latter half of the 20th century was R.S. Thomas, an Anglican priest. In many ways, Thomas's life embodied the unhappy paradoxes of not only Welsh Anglicanism, but also of Wales itself. On the one hand, and like most Welsh, his first language was English. He lamented this throughout his life; his poetry, which so frequently touched upon matters of Welsh identity, was written in what he called "the thin language" (*Autobiographies*, 32). On the other hand, Thomas's religious affiliation as an Anglican priest was unusual in

Welsh society, which has historically been Nonconformist (i.e., non-Anglican). In nearly two dozen volumes of poetry published across 50 years, Thomas pondered and wrestled with the fault lines of his identity. The end result was an unforgettable yet strikingly unsentimental body of work. His first collection of poems, *Stones of the Field*, appeared in 1946; *No Truce with the Furies*, published in 1995, was the last volume printed in his lifetime, although 2002 saw the publication of *Residues*, a posthumous collection. At turns elegant and bitter, weary and faithful, even his most tender poems sound echoes of cruciform dereliction.

Several bright threads of continuity define Thomas's work: faith, Welsh culture and heritage, and the environment. These are most clearly visible when studied against a series of dark, historical backdrops. During the Second World War, Thomas lived just south of Merseyside, Wales, which was the target of Nazi bombing raids; during the Cold War he watched in horror as the threat of nuclear war loomed large on the global horizon; late in life, he became a fierce Welsh nationalist in protest against the Anglicizing of his homeland. It is for good reason that his work is sometimes described as "post-apocalyptic." After 1945, and by his own admission, Thomas increasingly longed for a world that was rapidly disappearing. His poetic *oeuvre* is a protest for that world.

Crucified Landscapes

In his late poem "At the End," Thomas writes of "bone-

like, crossed sticks / proving that nature / acknowledges the Crucifixion" (*Collected Later Poems*, 246). On the face of it, Thomas's ability to locate images of the cross in nature fits quite comfortably in the larger history of Christian thought; many saints have long seen creation as both doxological and evangelical. To a limited extent, Thomas was no different. In his long autobiographical essay *Neb* (Welsh for *No-one*), Thomas claims that because Jesus was a rural preacher, Christianity is an inherently rural religion. He compares the Welsh countryside to the most perfect of cathedrals, and then writes of himself in the third person: "He was doubtful whether, in an industrial town, he could have worshipped and continued to believe" (*Autobiographies*, 83). Such advice comes from Thomas the priest and spiritual adviser. Living as Christ lived can only sustain Christian living.

A closer study of the image of the cross in Thomas's work reveals it as the harbinger of pervasively social concerns; the cross is not just a sign of grace within nature, but also a clear rejection of the ravages of cultural disorder. Thomas's early work was focused upon the lived realities of rural Wales, and in his second collection of poetry, *An Acre of Land* (1952), he began to deal with what became an abiding theme in his work: the destruction of the Welsh countryside. In wrestling with why the Welsh let their heritage disappear, Thomas offered his readers a twofold answer. In the poem "The Old Language," he asks, "England, what have you done to make the speech / My fathers used a stranger at my lips, / An offence to the ear, a shackle on the tongue ... ?" (*Collected Poems*, 25). Similarly, in "Welsh Landscape," he laments that "There is no present in Wales, / And no future; / There is only the past, / Brittle with relics" (*Collected Poems*, 37). Thomas clearly has Welsh romanticism in his sights, which he believed walked hand in hand with English imperialism. This was a cultural and political answer to rural desolation.

But Thomas offered a spiritual answer as well, which was predicated upon the priestly calling to live a life of mediation between God and humanity. Thomas believed that the Church was called to both exhort and intercede for a culture that has lost itself. The priest embodies both forms of dialogue, even though these are costly and painful. "Service," from his 1966 collection *Pietà*, portrays intercession with stark images of isolation: "I call on God / In the after silence, and my shadow / Wrestles with him upon a wall / Of plaster, that has all the nation's / Hardness in it" (*Collected Poems*, 174). The poet, however, has the same divine calling. In a poem that pays tribute to the 18th-century hymn writer Ann Griffiths, Thomas imagines God summoning her forth like a prophet and telling her: "I am the live God, / nailed fast to

the old tree / of a nation by its unreal / tears." In pronouncing the hypocrisy of a people, the cross pronounces that they might repent and know themselves truly. Priest, poet, and poet-priest are burdened with the task of enunciating this declaration, even to those who do not want to listen.

Turning back to our first image of the cross in nature, we may conclude that there is nothing quixotic about Thomas's theological reading of the natural order. To the contrary, it is quite bracing. Thomas's Welsh countryside is sacramental, but only insofar as grace suffers violence. The landscape is a repository of memory; the land sustains a way of life; nature's testament to the crucifixion is held before a deaf and blind civilization. Although



R.S. Thomas

Thomas does not explicitly say so, he clearly believed that the cross was the perfect sign of both cultural and personal redemption. The cross calls Wales back to itself, not only as Christian, but also as Welsh. Christ's redemptive reach lifts up and carries the historic ways of a people.

Bleak Liturgies

Generally speaking, Thomas wrote neither poetry nor prose that touched directly upon developments within Anglicanism. There is, however, one exception — and it is noticeable not only in Thomas's poetry but in his published correspondence. He abhorred the liturgical revision that took place in the Church in Wales (and elsewhere) in the middle to late 20th century. In his poem "Bleak Liturgies," he protests, "Do we seek to plug the hole / in faith with faith's substitute / grammar?" He then describes the revisions as a form of sacramental inversion: "Instead / of the bread the fraction / of the language" (*Collected Later Poems*, 183). Here are clear echoes of Thomas's belief in priestly-poetic intercession. How does a priest mediate between God and a culture when the

(Continued on next page)

POETRY &

Christian Expression

By Joel Dodson

How can we discern the truths of the Apostles' Creed in the evidence of the natural world? Is natural, human experience merely a shadow of divine revelation? Or can our fallen description of the world — in language, in speech — tell us something essential about the life of God, a *natural* theology?

These are the questions raised by *The World in the Shadow of God*, a book that will come as a welcome surprise to readers familiar with Ephraim Radner's published work. The book is half theological essay, half a collection of poetry. It examines the relationship between "poetry and world," and how Christian faith, as Radner argues, cannot exist without the two — a refreshing topic for a wide variety of lay readers, students of literature, and theologians alike.

As its subtitle suggests, Radner sees this inquiry as an "introduction" to Christian natural theology. "Introduction," here, should be understood more as a provocation than a beginner's guide, for the 30-page essay that opens the volume ambitiously sets out to redefine natural theology away from its role as theistic "proof," or tool of Christian apologetics. Radner's larger purpose in doing so, however, is not just to offer a theological critique. As the prologue to more than 100 pages of poetry, his purpose is to offer readers a poetics, or a rationale for creative Christian expression.

There is obvious precedent for this kind of rhetorical design in Christian, particularly Anglican, verse. One thinks of George Herbert's *The Temple*, in which the lyrical shape of "The Church" opens with the argument of "The Church Porch," which prepares its readers to turn lyrical "delight into a sacrifice." Modern poets like Auden and Milosz have similarly embraced the didactic potential of poetry for spiritual reflection.

What distinguishes the argument of *The World in the Shadow of God*, however, is that it seeks to outline a

poetics based on *natural* theology, rather than the standard devotional themes of Scripture or the sacred life of the Church. Given that God's "invisible nature" can be "clearly perceived in the things that have been made" (Rom. 1:20), and that "Every good and perfect gift is from above, coming down from the Father of lights" (James 1:17), the Bible would seem to provide ample grounds for such a perspective.

Yet, as Radner argues, these commonplaces of natural theology have all too often suffered from a destructive logic of "analogy" that diminishes distinctive Christian witness. While Aquinas could see the analogy between God and the "perfect gifts" of nature as the causal relationship of Creator to creation, natural theology since the Enlightenment has demoted this analogy to the status of mere, or



The World in the Shadow of God

An Introduction to Christian Natural Theology
By Ephraim Radner. Cascade. Pp. 178. \$22, paper.
ISBN 978-1-60899-017-7.

bare, imitation, leaving nature little more than a "shadow" of the divine. If the natural world survives only as "shadow," then it proves useful to Christians only as a heuristic device for arguments against recalcitrant atheists, or as the gauzy theme of ecological praise.

This is a complex argument, but one worth wrestling with; for it implies, as Radner believes, that Christian poetry is uniquely positioned to recast the "shadows" of the natural world. While poets, since Plato, have struggled against the accusation that they, too, deal only in the shadows of greater ideas, Christians — who testify to the Word made flesh — are licensed to find hope in a language that is properly "creaturely." Radner urges us that

poetry trained on the “fundamental ambivalence and ambiguity” of lived experience, and on giving it creative description, is not only consistent with the very core of Christian revelation, the Incarnation. It is essential to a Christian witness that thus finds hope, rather than limitation, in the “shadows” of God.

In this, Radner finds common cause with a poetic tradition, American Objectivism, that will likely prove new terrain for many readers. His introductory essay cites as inspiration the great Jewish poet Charles Reznikoff, whose poetry combines an austere attention to concrete objects with a dramatic, confessional style evident in Radner’s own verse. Yet it is the guiding philosophy behind Objectivism — William Carlos Williams’s dictum that poetry should deal in “No ideas but in things” — that perhaps best captures the experiment in natural theology worked out in the poems that comprise the bulk of *The World in the Shadow of God*.

One of Radner’s favorite things, for example, is *ants*, a theme that runs throughout his sequence of 56 poems. “Here is a culled particular,” the second stanza of “Almighty” (#6) begins:

I saw a miraculous march
of ants this morning,
the small ones round like pellets of grain,
moving their loads
in one direction,
visible only
as they crossed my path.

While Solomon turned to the wisdom of ants for an image of divine order in the natural world (Prov. 6:6), Radner’s poetry considers its ants in order “to test analogy” itself, finding in “the special color of a beast” a very particular thing that reminds us how “endless power / empty to our eyes / must wash the sense away.” The marching of ants can call forth the “chasm” touching on the earthly

Is Christian poetry uniquely positioned to recast the “shadows” of the natural world?

covenant (“Creator,” #7), or the “swarming” stars of God’s people (“God,” #4) — either of which points, so Radner’s collection directs us, to a triune God in which “Flesh rejoices and howls” (“Amen,” #57).

If there is spiritual consolation in such lines, it is in their creaturely attention to detail, and to the way the things of creation defy precon-

ceived ideas about our own shadowy relationship to God. Whether reflecting on the purgatory of a lost suitcase in “Buried” (#27), laughing at a flying St. Philip in “The Holy Spirit” (#44), or imagining God drinking in his own creation from a barstool in “Communion” (#48), Radner invites his readers to see in the playful irreverence of

(Continued on page 26)

RENEWAL CONFERENCE MEDICINE FOR THE SOUL

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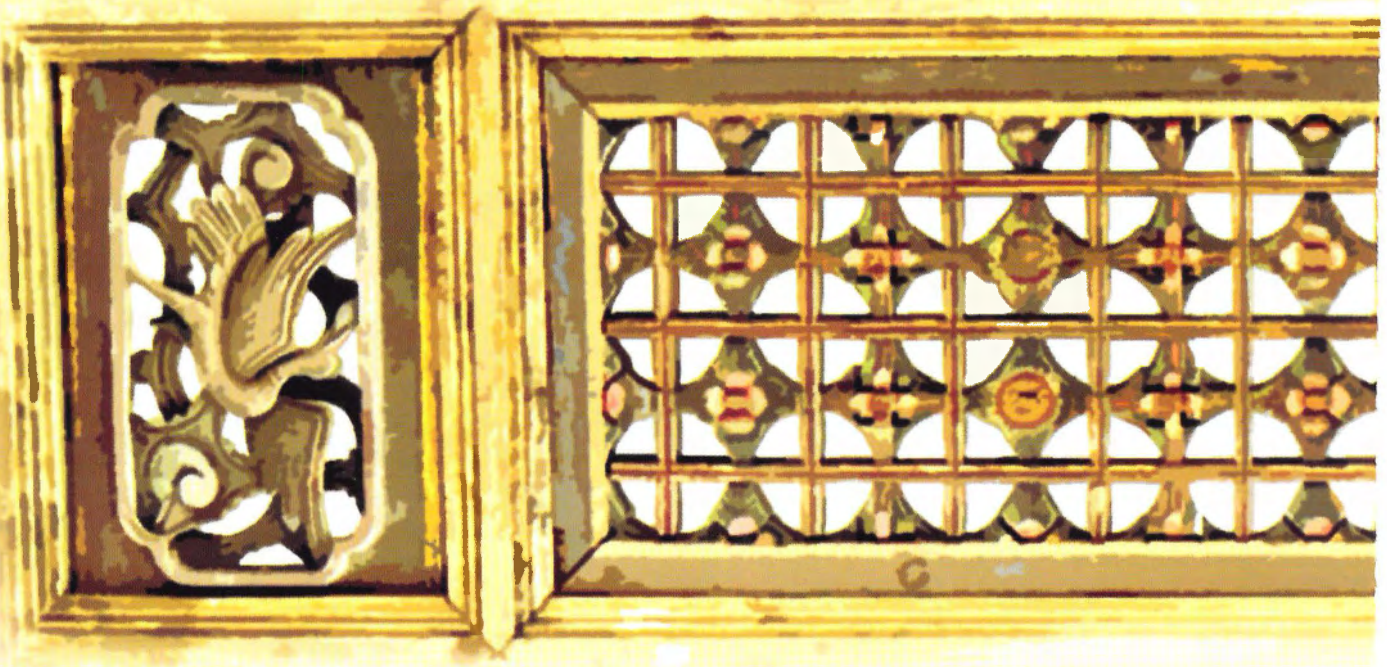
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KEYNOTER: The Rt. Rev. Mike Hill is the 55th bishop of Bristol, England, and an inspirational speaker with a significant teaching ministry in the United Kingdom and beyond.



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OUR UNITY IN CHRIST
In Support of the Anglican Covenant

EMBODYING

By Matthew A. Gunter

It is often asserted that Anglicanism is not confessional in the same sense as are other churches of the Reformation. By extension, it is argued that anything like a covenant would be foreign to the Anglican spirit. While it is debatable whether the Articles of Religion are more or less like a confession, the more interesting question is why they have not had the same significance for the Church of England as confessions like the Augsburg (Lutheran) and Westminster (Presbyterian) have had for other traditions. I submit that this was because a principal rationale for confessions was provided elsewhere.

Confessions serve as symbols of belonging which give particular communities a shared identity. As such, they are sources of cohesion and delineate communal boundaries. Every community has such symbols of cohesion and boundary. The Church of England did not need a “robust” confession because it had another source of identity and loyalty, the crown (or more broadly, the incipient nation-state that was England). It is not so much that the C of E chose not to go the confessional/covenantal route as that it chose a different form of covenant — covenanting with the state. This Erastianism — the doctrine that the state is supreme over the church — is our tradition’s original and besetting sin.

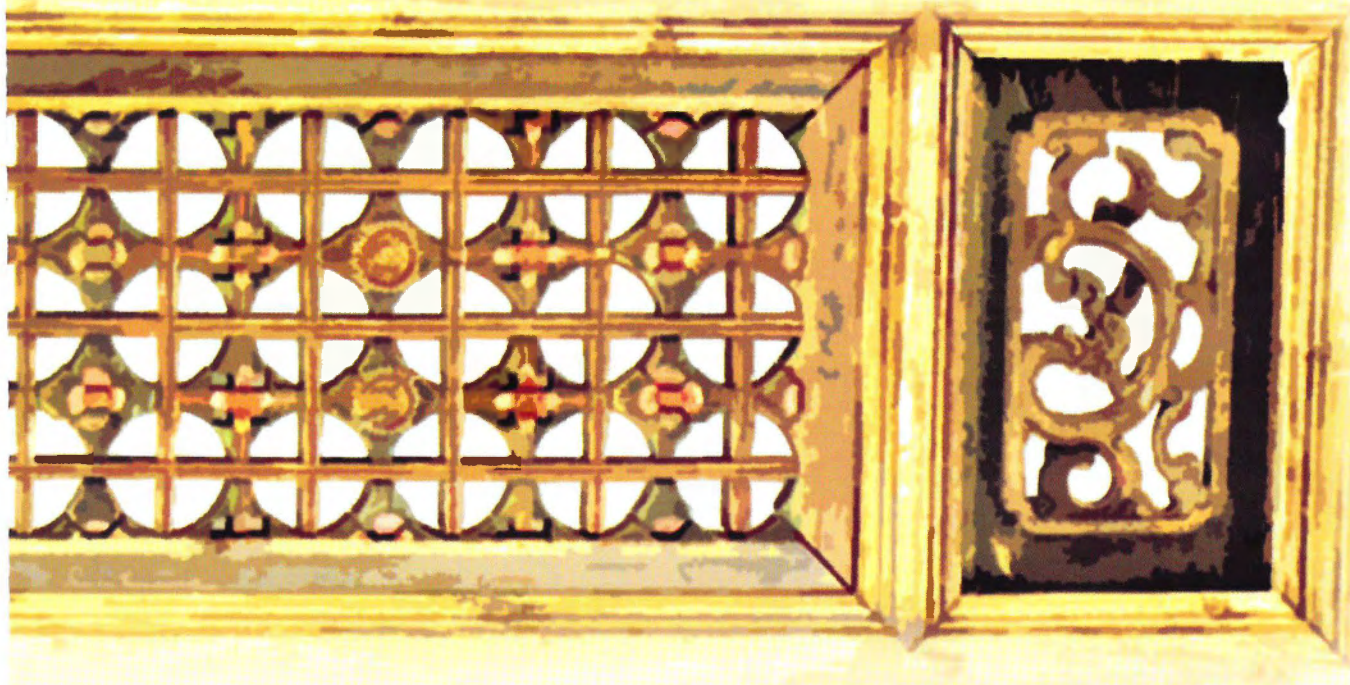
The Church of England was unique among Reformation churches in being formed primarily as a national church. The primary motivational belief was

the belief in national sovereignty over the church. This was the foundational covenant. When Elizabeth I made her famous statement about not making windows into men’s souls, she was simply declaring the crown’s part in this covenant. The state — and the monarch as the head of the church — would not concern itself with what you believed in your heart of hearts as long as you demonstrated your loyalty by outwardly participating in the common worship of the state church, thus fulfilling your part of the covenant.

Those who refused this covenant were fined and held suspect. Even when it was required, subscription to the Articles might have had more to do with this sign of loyalty to the crown/state than to the particulars contained therein. The C of E “tolerated” more religious eccentricity than some churches whose covenants were more confessional, but that diversity never included disloyalty to the crown. That would be breaking the covenant and thus a sort of heresy. The deposition of non-juror bishops in 1690 was about faithfulness to this covenant.

This covenant with the state and its established church has been the gravitational center around which the parties within the Church of England moved together. Establishment still makes the classic balance more or less possible in England. But, even there, it is losing its gravitational force as England becomes more and more secular and pluralistic.

Of course, after the American Revolution, the Episcopal Church was not an officially established church. But it was a key player in the unofficial, but de facto,



a Self-aware Anglicanism

Protestant establishment that was dominant in the United States up until the middle of the 20th century. That, along perhaps with a certain class affinity, provided common ground enough to more or less hold its various subgroups together. But both class affinity and de facto establishment have come undone as we have entered a more pluralistic, increasingly post-Christian, and socially fractured context. In such a situation, what is the center that holds the subtraditions (evangelical, high church/Catholic, broad church/liberal, etc.) of classic Anglican comprehensiveness in anything like balance? What exists to deliver us from our own version of Erastianism in which we are fundamentally an American church (and increasingly — and even more parochially — a liberal/progressive American church)?

Over the last century, Anglicans have become more aware of and embraced an identity as a transnational/transcultural communion. This is a welcome development that helps us bear witness to the kingdom of God in which nation, race and culture are no longer definitive. It helps guard us against the idolatry of nation or culture or ideology. It undoes the covenant with the state that has been the bane of our tradition. Such a witness will be harder, if not nearly impossible, to offer or receive if we cease to belong robustly to each other and dissolve into several “coalitions of the willing.”

A formal covenant might not be the only way to provide cohesion to a body as large and varied as the Anglican Communion. But, in a post-established, postcolonial, post-Christendom, postmodern era, if we

are to have a Communion instead of a loose collection of national or culture-specific churches, we need to pay careful attention to how we assure that we are able to recognize each other as speaking the same language — albeit with different accents. An Anglican Communion Covenant is a plausible and faithful next move along the trajectory the Anglican Communion has been on as it has become more aware of itself.

The evolution of the Anglican Communion has provided a context for rethinking our Erastian heritage and what it means to be the Church. One way or another, in a post-Christendom, postcolonial context, our Anglican heritage will be reworked. A transnational Communion of mutual respect, accountability, and responsibility to one another across the boundaries of nation and culture is the trajectory of our evolution. It is a faithful trajectory for a church that confesses to believe the Church to be one, holy, catholic, and apostolic. I do not think that trajectory takes us toward a Roman Catholic model. It does challenge modern notions of nationalism and individualism.

The question, ultimately, is not whether we will have a covenant of some sort. The question is whether that covenant will be explicit or implicit and whether it will be global or more “provincial.” And will it be able to challenge our more parochial loyalties to nation, culture, and class? ■

The Rev. Matthew A. Gunter (intotheexpectation.blogspot.com) is rector of St. Barnabas Church, Glen Ellyn, Illinois.



Abstinence

We sat at the table.
The meat was passed around.
As I held the platter and the ladle
For the sauce,
there was a clattering sound:

he had dropped his fork.
Now he was staring straight
ahead, even while the pork
glistened in my hands. "It is late,"

he intoned, as if raised
from the dead, and now blinking
in the light, his face astonished and dazed.
"There is fire everywhere! The mountains are sinking

into the seas!
Oh, the land! Oh,
the land! Even the sun flees!"
He fell silent, while my father took a slow

breath, then
shifted in his seat
and gave my uncle a glance. When
a moment had passed, he said, "I'll have some meat."

Ephraim Radner

Confession

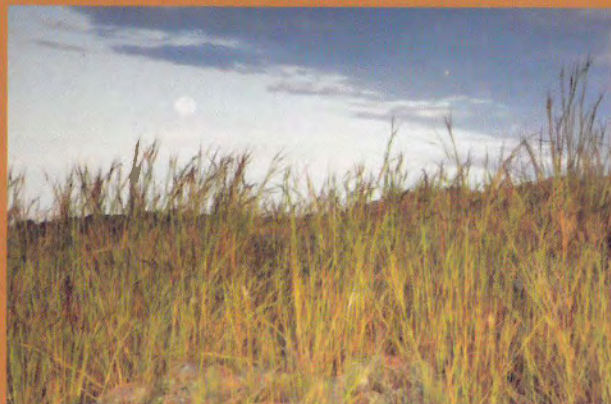
I threw a shovel to the mice.
For weeks they had been at it, their eyes
flickering in the leaves and woodpile.
It was a tough winter.
Their teeth were splintered
and they were worn and fading,
their fur graying into tips of white.
They needed help; and who doesn't, right?

Things picked up after that.
It was hard to imagine, glad
as I was with only a crust
of snow on the ground
and mostly the sounds
of a clear sky.
Yet underneath: corridors of space,
room after room, tunnels and caves!

They were putting everything away
and no one knew, though you could say
it was the reason the air was clear.
Everyone wants angels,
as if things will change
only from above
instead of being sucked in and ranged away!
Yes: inside are the friends, the universe, and day.

Ephraim Radner





A Song to David (1763) (Stanzas 78 to 83)

Beauteous the fleet before the gale;
Beauteous the multitudes in mail,
Ranked arms, and crested heads;
Beauteous the garden's umbrage mild,
Walk, water, meditated wild,
And all the bloomy beds.

Beauteous the moon full on the lawn;
And beauteous when the veil's withdrawn,
The virgin to her spouse:
Beauteous the temple, decked and filled,
When to the heaven of heavens they build
Their heart-directed vows.

Beauteous, yea beauteous more than these,
The Shepherd King upon his knees,
For his momentous trust;
With wish of infinite conceit,
For man, beast, mute, the small and great,
And prostrate dust to dust.

Precious the bounteous widow's mite;
And precious, for extreme delight,
The largess from the churl:
Precious the ruby's blushing blaze,
And alba's blest imperial rays,
And pure cerulean pearl.

Precious the penitential tear;
And precious is the sigh sincere;
Acceptable to God:
And precious are the winning flowers,
In gladsome Israel's feast of bowers,
Bound on the hallowed sod.

More precious that diviner part
Of David, even the Lord's own heart,
Great, beautiful, and new;
In all things where it was intent,
In all extremes, in each event,
Proof — answering true to true.

Christopher Smart

poetry

Last Supper

I buried some leavened dough
in the corner of the yard last month, just where
the fence has listed away, and the tears
in the hedge are wide. They had stowed

an old barrel there
years before, maybe for the rain
from the neighbors' now rotting garage, stained
by age, barely carrying

the slope of its roof. It was a peace-
offering to the worms. We had taken away
the barrel, and there they were: flayed
by the light, screaming like geese

all shrunken and hairless. But they are kneading
my gift. Perhaps it's the longer days,
or the night, deep beneath, has rays
of its own — yet they are baking and feeding

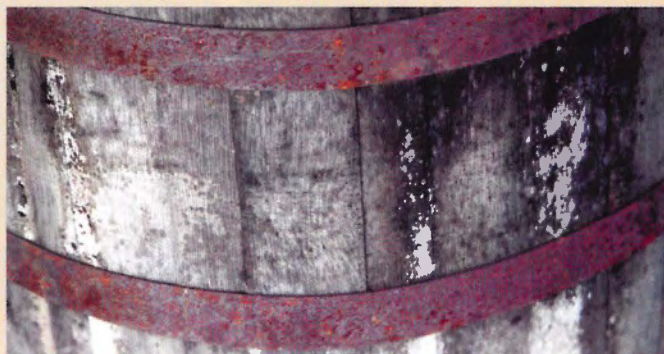
somehow. Bits of bread
have come out of the basement drains, clogging
the holes. Spiders emerge with soggy
crumbs in their arms, their heads

devouring them whole. Little crusts
are caught in the legs of centipedes, who scramble
out of corners, gorging on the damp hills
of grain mixed with dust.

The sewers have rats now, I've heard,
that, if you shaved their whiskers, would remind
you of the ruddy cheeks, and the smiles, the shining
eyes and gaze, the assured

hopes of a farmer's boy
standing by his mother's oven, waiting.
I admit: I used flour with bugs in it. It was late.
So they are eating their friends; but enjoying it!

Ephraim Radner





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LOVE

By David M. Baumann

Daniel Morris's mother and I, unknown to each other, worked out the date when her son would be gone from the world for the same number of days he was in it. That date is March 29, 2011. Daniel died on June 18, 1993, at the age of 17. As she and I



Daniel Morris (1992)

commemorate that date and remember, it seems a good time to share this story with a wider audience.

Dan became remarkably popular as he grew. He was almost always present at the dances, parties, and concerts which comprise a part of the lives of teenagers. It is the springtime of life, when young people strive for independence, a time of developing a vision of what the world should be like and finding their place in it. They enjoy the open spaces of youth, abundantly filled with excitement and health.

Dan played football. During 1990, when he took the field with his teammates, he realized that he was more sluggish than he ought to have been, and he did not have the endurance he expected. A few weeks after his 15th birthday his parents took him for a medical examination. After some tests, he was diagnosed with leukemia. After a few months of treatment, his leukemia went into complete remission. He was once again strong and healthy.

At one point, his mother spoke to me about making a gift to the church as a thank-offering for Dan's continuing remission and recovery. The plans were quietly dropped when his symptoms returned the following month. The next day it was confirmed that his leukemia had returned, more than two years since he had gone into remission.

Each time he went into the hospital, and occasionally when he was sick at home, I came to visit

him and bring him Holy Communion. We talked about faith and illness and suffering and God's love. Dan quickly grasped the difficult but powerful reality that in suffering of any kind the loving presence of God can come in a unique way. He actively sought the light in the time of his darkness. I was constantly amazed at his growth in wisdom and even sanctity.

Now and then, in the hours after school had been dismissed, there came a knock at my office door, where I was working. Dan would be there alone, and ask, "May I go into the church?" More than once, when I closed down the office at the end of the day, Dan would still be there, with the lights off and the interior of the church naturally illuminated by the rays of the declining sun coming through the large window over the west doors. One can only conjecture if he ever pictured a day when his casket might be placed there.

From the conversations he and I shared, it became abundantly clear to me that the seriousness of his illness inspired and nurtured a profound, almost mystical, faith in him. I became awed as his knowledge of God grew to astounding measure. As the light grew in him, it illuminated others — most especially his friends. Though Dan did not set out to talk about God to others as a mission in life, his attitude was a convincing testimony to the faith that was growing in him with astonishing rapidity. During his last weeks, it was Dan's expressed wish that his friends would come to know the peace and truth which God had given him. His best friend, Jon, said that the faith of many was strengthened by Dan's attitude. His ordeal brought their entire high school community closer together.

As I came to know and observe them, the maturity and faith of all the young people was supremely moving to me. It is easy to find news of gang violence, drug use, and pregnancy among today's teenagers, but there is also immense, impressive,



that Conquered Death

unselfconscious goodness, not far from the surface. In the young people who are Dan's friends I saw tenderness, compassion, humility, wisdom, unsullied idealism, empathy, love of beauty, and a capability to endure loss and make sacrifice. These qualities in the young are surely almost always underestimated.

As Dan grew in his understanding of mature Christian commitment, he conformed his interests and lifestyle more and more in accordance with Christian profession. On one occasion when he was in the hospital, he asked his friends to go to his room at his home and remove and destroy certain posters and compact discs, as he had concluded that they were incompatible with his relationship with Christ. His conviction on the matter was strong enough in him that he could not wait until he got home himself to perform the task; once the direction had become clear to him, it had to be acted on right away. He felt that to delay was to move away from God.

His innate kindness deepened as his illness progressed. Although he looked and talked and acted in an ordinary way, there gradually grew around him an aura of what I can only call holiness. He had always drawn people of all kinds to him as a magnet draws iron, but in his last months this quality increased dramatically. The small children in the cancer ward at the hospital were glad to see Dan whenever he was admitted. He spoke gently to them and often held their hands when they needed injections. A number of the nurses bonded with Dan; one even came in to see him on her days off, and occasionally joined in the family prayers by his bedside when I was present.

One night, in the presence of his mother — who, as usual, was staying overnight — Dan's heart suddenly stopped. It took 45 minutes to get it started again. By that time, his brain had lacked oxygen for so long that it was severely damaged and he was in a coma. He was moved to the intensive care unit and kept alive on a

respirator. The following morning, I was called to administer the last rites. Three days later, I was called again and asked to be present for the termination of the life support system and to offer prayers for the dying. The time of Dan's departure was at hand.

When I arrived at the hospital, I was stunned to see that between 100 and 150 young people were present on about four hours' notice. The Morrisises had informed a few of Dan's closest friends, and within the short space of time, many dozens of telephone calls had been made. Wherever they were, all these teenagers had dropped what they were doing and hastened to the hospital. Dan's friends filled the hallways of the entire floor, standing in lines, sitting in groups, and taking turns going to his room. It was a moving and impressive testimony to Dan; more than that, it was a stirring example of loyalty and dedication of the teenagers, most of whom were probably experiencing for the first time the death of someone they loved.

After the respirator was removed, Dan lived for a few minutes short of 24 hours. His parents, a few people from the church, and a few of his friends were present when he died.

His mother told me: "The moment of his death was miraculous to behold, and I was standing over him to see it. He opened his eyes for the first time in five days. There was wonder and amazement in his eyes, and his face had the biggest grin you can possibly imagine, like someone realizing that they have actually won the lottery, or something else totally unbelievable. His breathing stopped then. It was truly a moment never to be forgotten."

In all the unrelenting turmoil in the Church and world, I remember that the saints of God lived in such times as these. I feel immensely privileged to have known one of them. ■

The Rev. Canon David M. Baumann, SSC, is rector of Blessed Sacrament Church, Placentia, California.

McLuhan in EGYPT

By Whis Hays

In recent weeks we've been awash in commentary about the revolution in Egypt. Will it lead to true democracy? Will Egypt become an Islamic state? Will it remain friendly to American interests in the region? Will it become a permanent military dictatorship? Along with such questions many commentators have noted the pivotal role that cell-phone technology played in the revolution, wielded by predominantly young demonstrators both in Egypt and in Tunisia and more recently in Libya. Similar comments were made two years ago when there was a near-revolution in Iran.

Amid all these commentaries, I have yet to hear anyone speculate on how the communications media that fueled the Arab revolutions will reshape and define the societies and states that emerge from these uprisings. For much of the 20th century such thinking was the realm of Roman Catholic layman and media critic Marshall McLuhan (1911-80). Any student of McLuhan's (mostly proven) theories would know this: sooner or later the structures that emerge will be rooted in the technological extension of senses implicit in these communications technologies.

McLuhan's landmark 1964 book *Understanding Media: The Extensions of Man* presented his primary thesis: the dominant communications medium in any society unconsciously shapes our psychic and social lives irrespective of the content presented through that medium. His still-famous dictum was "The medium is the message." His insights provoke a number of questions about current events in North Africa. How does mobile phone texting extend our natural capacities? How does it fit into

the mélange of graphic and typographic communications technologies used in these cultures? What values are embedded implicitly in these technologies and the process of interacting with them? How does this reshape their consciousness and societies?

Often McLuhan's ideas are stated most succinctly in the provocative subtitles of his chapters. For instance, his chapter "The Photograph" is subtitled "The Brothel Without Walls." (Note that he got there 30 years before porn introduced e-commerce on a mass scale.) His subtitle for the chapter on "The Printed Word" is "Architect of Nationalism." What kind of nationalism arises from typographic messages on masses of hand-held screens instead of printed books?

McLuhan's theory would predict that in parts of the world where typographic messages become the primary means of communication (as in the Arab world), there will be a corresponding drive for nations to be governed by law, not by the whims of dictators, monarchs or religious oligarchies. Fur-

Many commentators have noted the pivotal role that cell-phone technology played in the revolution, wielded by predominantly young demonstrators both in Egypt and in Tunisia and more recently in Libya.

thermore, the inherent nature of texting will also drive things in the direction of national democracies. The medium itself democratizes information. Everyone who has a mobile phone is a publisher/reader. Conspiracies of silence about public events become impossible. The medium is the mes-

sage, and the political message is participatory government.

These developments are not confined to the political realm: they also carry great implications for the missionary enterprise of the Church. Just as the printing press rendered the Latin Mass intolerably distant and ignited demand for uniformity of common prayer in the language of the people, this technology creates a demand for spontaneous and personal engagement in spiritual life. Sixteenth-century solutions stand no chance of mass replication in such an environment.

While cell phones have saturated the Middle East, it doesn't stop there. The saturation of this medium extends to most of the world. The BBC reported in mid-2010 that mobile connections have surpassed 5 billion. Even many poor people throughout the world have mobile phones. These devices — mostly simpler than smartphones — are reshaping the global village. If McLuhan was right, this movement will not confine itself to the Arab world, nor to the Muslim world. It will soon shake sub-Saharan Africa and Asian dictatorships in Burma and North Korea. *Time* has reported that Orascom Telecom "has branched out from Egypt into six other countries (including Algeria, Zimbabwe and North Korea), servicing close to 100 million subscribers." The Egyptian phone company is inadvertently exporting Egypt's revolution to North Korea!

Amid all this I'm hoping the United States will have enough sense to stay true to its own democratic ideals. It will be impossible to coax or coerce all the arising new governments to form American-style (or America-friendly) democracies. For instance, Sharia

will certainly constitute the legal backbone of the new Arab social orders. Other deep cultural values will dominate in places like Cuba as these grassroots revolutions roll on. But as long as texting dominates, we need not worry that these revolutions won't really end up as democracies. Just as the movable type printing press drove the rise of the Renaissance and Reformation and the eventual rise of Western democracies, ubiquitous texting on mobile phones will have a similar effect, but with a new individual and immediate twist. Like the

orders of Donovan's "Universal Soldier," these orders will "come from here and there, and you and me." But unlike print, viral movements driven by mobile phone texting will boil up with breathtaking speed.

If McLuhan was right — and if I am right about McLuhan — get ready. The geopolitical world is about to be shaken. ■

Whis Hays is the founder and director emeritus of Rock the World Youth Mission Alliance. This essay is adapted from his weblog, 2012 (<http://primeminion.blogspot.com>).



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(Continued from page 13)

poetry what he believes should be the distinctive refrain of a properly “natural” Christian theology: “You made me!”

Poetry and world, that is, should move us toward *confession*, and it is for this reason that Radner orders his poetic sequence around the words of the Apostles’ Creed. At times, this feels like an overly artificial structure for a collection of verse that Radner describes as the occasional creation of many years. One may struggle to see, for example, how such inventive, pointed conceits like “every pagan / looks behind himself, / an Actaeon pursued” falls

under the title “He Will Come Again” (#39).

But this is a productive tension, and one of the main reasons Radner’s poetry, in keeping with his other writings on the Church, is well suited to an Anglican readership. In struggling to discern the words of the creed in the shadows of poetic imagery, we experience what Radner sees as the “historical” study that binds our experience of the natural world to our life in the Church. Nature, that is, can be a study in, rather than an escape from, our contemporary experience of ecclesial change, in which our shared confession — like poetry — stands to be

perpetually renewed, reaffirmed, and reordered like ants on the page.

Joel Dodson is a doctoral candidate in English at the University of Notre Dame and a member of St Paul’s Church, Mishawaka, Indiana.

After You Believe

Why Christian Character Matters

By **N.T. Wright**. HarperOne. Pp. 320. \$24.99.
ISBN: 978-0-0617-3055-9.

To whom is N.T. Wright most often compared? One could hazard a guess that it is C.S. Lewis. Both are Anglicans, learned men of God, ardent followers of Jesus, and authors of international repute. On the heels of *Simply Christian* and *Surprised by Hope*, *After You Believe* has drawn similar comparisons — not without good reason. However, there is another comparison that can be made that is more apt based upon the work that Wright has undertaken in this book: Norm Abram.

Abram was the master carpenter on two well-known PBS do-it-yourself programs, *The New Yankee Workshop* and (more famously) *This Old House*. On those programs,

Wright sets out to rehabilitate the concept of virtue — of character formation — as the New Testament standard for ethics.

Abrams joined his formidable carpentry skills and knowledge of the history of building techniques with a willingness to employ new materials

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and tools to rehabilitate old structures, making even a shabby museum piece a useful structure once again.

This is exactly Wright's project in *After You Believe*. He sets out to rehabilitate the concept of virtue — of character formation — as the New Testament standard for ethics. Drawing heavily on the Pauline epistles, he constructs an argument that eschews both legalistic rule-keeping and antinomian authenticity. The old house of virtue has been neglected and abused in modernity and postmodernity, but Wright as carpenter brings out tools from his workshop — both old and new — not only to make it livable again, but also appealing.

One of the old tools that Wright employs is Aristotle's work on ethics. The concepts of *telos*, *eudaimonia*, and *aret* are a threefold pattern of character transformation that applies to all times, whether classical, medieval, or our own. The difference in a Christian setting is not the pattern but rather the nature of the goal, what flourishing looks

like, and what virtues are prized above all others.

It is in his enunciation of the particulars of the Christian setting that Wright employs the tools of the New Pauline Perspective on the Resurrection, among others. For example, on

the day of Christ, it is Paul's prayer for the Philippians that they will be brought to "completion" (*epiteleseis*; note the *telos* root). The kingdom is forward-looking to that event, but also present now, so that Christians may grow in virtue to join in the Lord's restorative work as members of a royal priesthood, equipped for that work by the fruit of the Holy Spirit.

If there is a weakness to the work,

it is Wright's repetition of some of his standard phrasings around the kingdom of God. Doubtlessly intended as a restatement of a theme, it does tend to make the work drag in the middle for the experienced reader of his work. The flaw is minor enough not to detract from the overall point, but the book could be improved by following the

carpenter's adage to "measure twice, cut once."

Though it may be an Abramesque project, *After You Believe* is in the end a Lewisian call to form the habits of virtue as disciples, going "further up and further in" the kingdom of God.

Jon Adamson
Niles, Michigan



AFTER YOU BELIEVE

Why Christian Character Matters
N. T. WRIGHT

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The Third Sunday of Lent

Living Water

Ex. 17:1-7; Psalm 95; Rom. 5:1-11; John 4:5-42

Jesus arrives at the well of Jacob exhausted and thirsty. He sits for a moment of private repose, the disciples having departed to the city to purchase food. As he sits, a woman approaches, a Samaritan woman. Jesus remains fixed; he does not recoil, though, as the text makes plain: "Jews in fact share nothing with Samaritans." Indeed, the Samaritan is impure, and not simply because the Samaritan is not a Jew. Rather, the Samaritan is despised because the Samaritan is a deviant Jew, a mixed race formed of native Israelites who had not been deported during the Babylonian exile and foreign colonists from Babylonia and Media. Over time, the Samaritans developed a distinctive faith and culture, which included a redacted Torah and a priesthood centered at Mt. Gerizim. The resulting animosity is as tragic as it is predictable.

Jesus asks *her* for drink. She observes that he has nothing with which to draw water. Jesus Christ our Lord has broken down *the wall of hostility*. Having been justified by faith, we have peace toward God through Jesus Christ. "We" have peace. We stand in that divine favor and glory in the hope of the glory of God. We endure our trials in the full confidence that hope will not confound us, for the love of God has been poured into our hearts through

the Holy Spirit, poured like living water.

Jesus spoke to the Samaritan woman: "If you knew the gift of God and who it is who speaks to you, you would have asked and he would have given you living water." As St. Augustine observes, Christ is thirsting for her faith, drawing out faith by degrees. He breaks through by talking with her about her marriages, revealing, as she later confessed, "all that I have done." He describes a new worship in Spirit and in Truth. Finally, she says, "I know that the Messiah is coming." Jesus replies, "I AM, I who speak with you." She drops her cruet and heads into the town to address the people. "Come. See this man."

She has been heard, her life examined, laid bare in the presence of Christ. As she jumps up, leaving her vessel behind, heading into the city, bearing news that will bring many converts, she may not realize that a Living Font has burst forth in her, a well that jumps and bubbles and percolates *in aeternum*. We are living from this Living Water. The Samaritan woman is, in a sense, the emerging Church, the Church which Christ is trying to grow, a body of beauty and diversity and wonder. She the Samaritan woman, she the Church, preaches the whole gospel to all of God's people to the end of time.

Look It Up

Read John 4:23,24. Just as the Spirit teaches us to pray with groans and sighs too deep for words, the Spirit teaches us to worship. God is Spirit and it is by God's Spirit that we offer praise, thanksgiving, intercession, holy silence.

Think About It

Living Water wells up to eternal life. But there is also food, and the food of the Son is to do the will of the Father. So we have in Christ a vibrant and inexhaustible life, and we have a vocation, to carry out God's will in fear and trembling, in hope and humility.

The Fourth Sunday of Lent

Jesus Noticed Him

1 Sam. 16:1-13; Psalm 23; Eph. 5:8-14; John 9:1-41

There persisted in the time and location of Jesus' earthly ministry a belief that disease and disability were the result of sin. And, of course, no religious and moral conviction gains widespread assent without an array of religious texts and commentaries which may be summoned in its defense. Jesus obviously answers, though in a veiled way, pursuing not the cause of illness, but the opportunity, through his healing agency, of glorifying God.

Returning to the question of sin, the imputation of cause to either the blind man or his parents implies divine displeasure or wrath. Thus, we may imagine the double suffering of the afflicted, the diseased, the disabled, and disfigured. Their personal trial was coupled with public scorn, the whispering frequently heard, the looks that delivered a confident and condemning word. This is *your fault*. In this view, the disabled have a kind of social function, displaying in the most vivid way how God may punish, a stern warning to follow commandments and precepts.

A critical moment occurs when Jesus says, "We must do the work of him who sent me." The first personal plural is an invitation to the disciples, but it is also said in the presence of the blind man, who emerges, by the end of the text, as a bold and confident witness to Christ. Notice also how the reading begins: "Passing along, Jesus *saw* a man blind from birth." The

blind man is, therefore, the object of Jesus' perception. He exists, and he exists in the orbit of Jesus' healing influence. The healing itself, performed with a mixture of spittle and dirt, mirrors the creation of the human being from the dust of the earth, and so suggests the man's utter recreation in Christ. Although Christ heals him, moral blame persists in the Pharisees' remark: "You were born entirely in sin, and you are trying to teach us." The man is driven out, but only for the briefest exile. Jesus *found him* and asked, "Do you believe in the Son of Man?" Thus Jesus heals a man and gains a disciple.

The story's canonical purpose serves a much broader claim: that, as we read in the epistle to the Ephesians, "You were darkness, but now in the Lord you are light." St. Augustine says, "The Lord illumines the blind. Even now we are being illuminated by the eye-salve of faith." Having been healed, we are summoned "to live as children of light." Christ heals our infirmity by the infusion of his living presence from which we carry out days, walking as light, in his light.

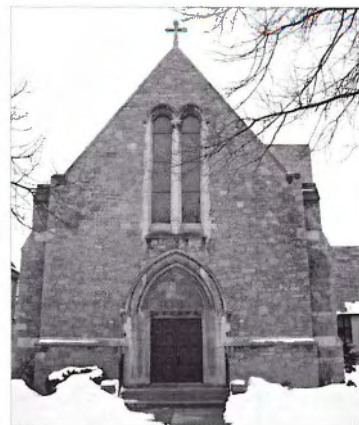
An additional detail cries out. The blind man was bathed in water, just as young David was bathed with oil in the presence of his brothers. By baptism and sacred anointing we are remade, reconstituted, restored by the One Christ, who, while we were languishing, reached out to us.

Look It Up

Read John 9:6,7. A phrase removed from the words of institution, on the grounds it does not occur in the New Testament, is still worthy of our consideration. The old Latin rite said: "Who on the day before he suffered, took bread *in sanctas et venerabiles manus suas* (into his sacred and venerable hands)." Imagine those sacred hands reaching out to you in mercy and love.

Think About It

Jesus is busy. He, the eternal Word, has a universe to run. Yet he stoops to behold the heavens and earth, descending all the way to you. By his grace and touch you are restored.



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PEOPLE & PLACES

Deaths

The Rev. Canon **Roger Jack Bunday**, an Episcopal priest for 65 years, died Feb. 26, in Milwaukee, WI. He was 91.

A native of Northfield, MN, he graduated from Carleton College in 1942. He received a master of divinity degree from Seabury-Western Theological Seminary in 1965 and was ordained deacon and priest the same year. In 1974 he received a Ph.D from the University of Wisconsin. In Minnesota, he was priest-in-charge of Trinity, Hinckley, and St. Andrew's, Moose Lake, 1945-47. He moved to Michigan, where he was vicar of St. Mark's, Paw Paw, and chaplain at Kalamazoo College, 1947-52. He was rector of St. John's, Ionia, MI, 1952-60; rector of St. Alban's, Marshfield, 1960-67; and rector of St. Andrew's, Emporia, KS, from 1972 until he retired in 1984. He moved to Milwaukee and he was an active member of the staff of All Saints' Cathedral where he was installed as an honorary canon in 2008. Fr. Bunday read in many foreign languages. For the Daily Offices, he would read the Psalms in Latin, the Lord's Prayer and Magnificat in Irish. His grave is in the Northfield Cemetery among those of other family members, including his great-grandfather, who was born in 1776. Fr. Bunday is survived by his great-nieces and great-nephews.

The Rev. **David E. Evans** died at his home in Vernon, VT, on March 2. He was 94.

He was a fellow of the College of Preachers in Washington, DC, and rector emeritus of St. Paul's Church, Holyoke, MA. Born in Providence, RI, he graduated from Brown University and the Episcopal Divinity School of Philadelphia. He was ordained deacon in 1942 and priest in 1943. He was rector of St. John's, Ashton, RI, 1942-45; rector of Emmanuel, Manville, RI, 1944-45; rector of St. George's, Newport, RI, 1945-48; and rector of St. Thomas', Dover, NH, from 1948 until he was called to St. Paul's, Holyoke, in 1957, where he was rector for 24 years. While there, he established the St. Paul's Nursery School, the Hamilton Learning Center and a boys choir. In retirement he served St. John's, Walpole, NH, for seven years and and later was interim at churches in Vermont, New Hampshire, Massachusetts and Connecticut. At the time of his death, he was a member of St. James' Church, Greenfield, MA. He took pride in restoring two old farm houses, and he wrote poetry and hymns. He is survived by his wife, Barbara; his daughters, Cheryl Czuba of Hadam, CT; Melissa Fountain of Chatham,

VA; the Rev. Holly Evans of Copenhagen, NY; and Helen Evans of London, England; a son, Andrew, of Brattleboro, VT; a brother, the Rev. John Evans; and sisters, Virginia Hawes and Clarinda Humphreys, all of Tiverton, RI; three grandchildren, a nephew and three nieces. His first wife, Ruth, died in 1971.

The Rev. **Ferdinand Davis Saunders**, 91, a retired priest of the Diocese of California, died recently at Sarasota Memorial Hospital in Sarasota FL.

Born in Clinton, SC, he moved to New York as a child and attended school there. He was a World War II veteran, having served in the Pacific with the U.S. Army. After spending 20 years working for the IBM Corporation, he was ordained a deacon, then priest in the Diocese of Long Island in 1959. He was rector of Church of the Redeemer, Mattatuck, NY, and then All Saints', Baldwin NY. In 1966 he moved to California and served in parishes in Concord (St. Michael and All Angels') and South San Francisco (St. Elizabeth's) and as rector of All Saints', San Leandro. In 1990 he moved to Sarasota, FL, and was on the staff at Church of the Redeemer until his retirement in October 2009. He is survived by his wife, Nina, and his daughter, Linda Anne Coulombe. He is also survived by three grandchildren and four great-grandchildren.

Other deaths as reported by the Church Pension Fund:

Kenneth F. Baer	93	Hendersonville, NC
Anna H. Caskey	86	Lexington, MA
William Clancey	84	San Marcos, CA
Kenneth R. Coleman	84	Southport, CT
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Correction

Somerset Anglican Fellowship will surrender only liturgical artifacts to the Episcopal Diocese of Pittsburgh [TLC, March 13]. It is vacating leased worship space, and the diocese will make no Dennis Canon claim on new property that the congregation will buy.

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FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, VA. Please contact us by phone at 800-233-5247 or by E-mail at fest-flags@aol.com.

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **OLD CRAFT WOODWORKERS**, Sewanee, TN 37375 Ph: (931) 598-0208. E-mail: oldcraft@charter.net

POSITIONS OFFERED

FULL-TIME RECTOR: *Christ Episcopal Church in Garden City, NY*, seeks energetic person to lead our dedicated congregation. We are a parish that is family-oriented, enjoys traditional worship and good preaching. Beautiful community, excellent schools, 35 minutes to NYC and four bedroom rectory. If you have ideas for our growth and enjoy people of all ages, send resume and CDO form to Mr. John Klupka, Search Committee Co-chair, at john@aei-elec.com.

PART-TIME CLERGY: *Children International*, a non-profit providing hope and opportunity to children in developing countries, is hiring clergy to take our message into churches. Set your own schedule and preach about our one-on-one sponsorship program as often as you choose. It is the perfect opportunity for someone who does not have regular Sunday obligations. For more information, please contact Rev. Kelly Demo, kdemo@children.org or call (816) 942-3794.

CURATE/ASSOCIATE RECTOR: *St James' Church, Texarkana, TX*, an anglo-catholic parish of the Diocese of Dallas. Details: www.stjamestxk.org

POSITIONS OFFERED

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

FULL-TIME RECTOR: *All Saints', Waterloo, Belgium*. International congregation of the Episcopal Church located in principal suburb of Brussels, seeking a seasoned priest to lead a multinational, multilingual parish. Experience as rector in an Episcopal parish a must, as is some proficiency in French. All Saints' has recently moved into a new building, the first the parish has ever owned. Located at a busy crossroads, potential for growth is significant. Receiving names until 1 March 2011. Profile may be accessed at <http://www.allsaints.be/site/index.html>. Contact the Rt. Rev. Pierre W. Whalon, Convocation of Episcopal Churches in Europe, 23, avenue George V, 75008 Paris France. Phone +33 1 53 23 84 06 Fax +33 1 49 52 96 85 Email office@tec-europe.org

SENIOR CHAPLAIN: *Trinity School of Midland-Odessa*, a K-12 college prep school in West Texas, is seeking an experienced Episcopal priest or currently-serving school chaplain to serve a vibrant community as spiritual leader and key member of the administrative team. Trinity is quite serious about educating the whole person. Visit www.trinitymidland.org/employment_opportunities for full position description and instructions for pursuit of this excellent opportunity.

POSITIONS OFFERED

DEAN: *St. Peter's Cathedral of Helena, MT*, nestled in the Rocky Mountains, seeks a dean. Build on St Peter's historical commitment to its youth and its vigorous outreach to the community in the name of Christ. Grow in our spiritually and artistically vibrant state capital community. Thrive in the beauty of God's creation. Contact Canon Chris Roberts, CTO, Diocese of Montana, mtcto@qwestoffice.net and the search committee at indcomm@gmail.com. For full details, see <http://www.stpeterscathedral.net/deansearch.html>.

POSITIONS WANTED

SUPPLY/CERTIFIED INTERIM: Episcopal priest available part-time. Expenses only. Nationwide availability. Contact Fr. Cleveland, (859) 278-8589.

RETREAT

SPRING RETREAT FOR CLERGY: Sacred Chaos: A Retreat of Renewal for Religious Leaders in Transition with Rev. Dr. James Newby and Dr. Mark Minear @ The Mandala Center of New Mexico, April 26-May 1, 2011. Designed to help religious leaders through their most difficult life passages and support them with congregation dysfunction. www.mandalacenter.org or (575) 278-3002 for full brochure.

To place a classified,
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(414) 276-5420 Ext. 12

Church DIRECTORY

KERNVILLE, CA

ST. SHERRIAN 251 Big Blue Rd. (760) 376-2455
The Rev. Bob Woods
Sun 11

SAN DIEGO, CA

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

PALM HARBOR, FL

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

SAVANNAH, GA

ST. PAUL'S (912) 232-0274 34th & Abercorn Sts.
Website: www.StPaulSavannah.org
The Very Rev. Dr. W. Willoughby III, r; the Rev. L.G. Collins, v
Sun 8 (Low), 10 (Solemn High), 12:15 (en Español), 6:30 (Celtic)
Weekday Mass: Mon 12:15, Tues 6, Wed 7, Thurs 10, Fri 7;

LIHUE, KAUAI, HI

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

KANSAS CITY, MO

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

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland Pkwy
Sat 5 (Alive); Sun H Eu 7:45 (Rite I), 9:30 (Latin Mass), 10:45 (Rite II), 6:30 (Latin Mass)
The Rev. Dr. Vince O'Neill, r; the Rev. Robert McNaul, assoc; the Rev. Bernado Iniesta; the Rev. DeLaney Armstead, d; the Rev. Bonnie Polley, d

PASSAIC, NJ

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

RED BANK, NJ

TRINITY CHURCH 65 W. Front St.
Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r; the Rev. Thomas May, assoc
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

CARLSBAD, NM

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

NEW YORK, NY

THE CHURCH OF THE EPIPHANY (212) 737-2720
The Rev. Andrew J. W. Mullins www.epiphanynyc.org
Sun 8:30, 11, 6

CHARLESTON, SC

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

DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave.
Website: www.incarnation.org (216) 521-5101
The Rt. Rev. Anthony Burton
Sun 7:30, 9, 11:15, 5:30

MILWAUKEE, WI

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

ANGLICAN

ELLSWORTH, ME

ST. THOMAS TRADITIONAL ANGLICAN (207) 326-4120
373 Bangor Rd.
Sun MP & HC 10; Sat Evensong 3; Holy Days as announced

NORTH AUGUSTA, SC

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

LUTHERAN

MOJAVE, CA

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

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

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