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## Resurrection Life and Reading

Sister Joan Chittister and the Archbishop of Canterbury on gratitude, Kenda Creasy Dean on teenagers and Moralistic Therapeutic Deism, George Guiver on the components of worship music: these are some of the authors and themes in this issue.

Each new season brings another crop of books that help us make sense of life and of Christian faith. As the Church steps into another Easter season, may your reading and reflection draw you closer to the risen Lord.



# THE LIVING CHURCH

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Former secretaries of state Colin L. Powell, Madeleine K. Albright and James A. Baker III at the Washington forum.

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## Secretaries of State: Values Enhance Diplomacy

"I can't imagine having an American foreign policy that didn't have values," said Madeleine K. Albright, the 64th secretary of state and the first woman named to the top U.S. diplomatic post.

Speaking at Washington National Cathedral on April 7, Albright was joined by two other former secretaries of state: Colin L. Powell, a retired four-star Army general, and James A. Baker III, who also served as secretary of the treasury and secretary of commerce.

All three are Episcopalians, and Albright wrote *The Mighty and the Almighty: Reflections on America, God, and World Affairs* (2005).

The three spoke on values and diplomacy to a crowd of 2,000,

including many college students, during an evening conversation sponsored by the cathedral and the Aspen Institute, which promotes values-based leadership as part of its mission.

Aspen Institute President and CEO Walter Isaacson, a previous chairman of CNN and former editor of *Time*, moderated.

Isaacson posed an opening question to the three speakers: Should the United States be involved in global humanitarian issues or should it focus on its own national interests?

Powell, a former national security advisor and former chairman of the Joint Chiefs of Staff, agreed with Albright that U.S. foreign policy has

to be values-based.

"We have seen how our values have worked over the last 30 to 40 years," he said, citing the dissolution of the communist Soviet Union. But he warned that as a nation it is not the United States' place to impose its version of democracy on other nations.

"I know that China is not going to get rid of its authoritarian system," Powell said. "We don't know how to run a country of 1.3 billion people or feed 1.3 billion people."

Baker agreed that values, including respect for human rights, must underlie U.S. foreign policy, and he went further.

"To say that you have to make a choice between values and princi-



ples on the one hand and national interests on the other is wrong," he said. "During the cold war we still promoted our principles and values with the Soviet Union."

He cautioned that, generally speaking, there should be a strong national interest when the United States intervenes militarily.

Baker cited U.S. intervention in Libya as an "appropriate exception to the rule" of needing a national interest for military intervention because it is a "limited exercise" in a country with a dictator whose army was slaughtering civilians.

But Baker warned against "mission creep" in Libya and said there must be a defined exit strategy. If there is not a strong national interest, "when the body bags start coming home" most Americans will not

support military intervention there, Baker said.

All three speakers noted that there is a historic new trend going on throughout the world — one that emphasizes human rights and the freedom of countries to choose their own leaders. "This is something of a tsunami; it's going to reach every shore," Powell said. Baker said that this historic trend "could very well represent an alternative to Al Qaeda" and its terrorist, repressive tactics.

"When the leader of a country does not protect [the people], does the international community have an obligation to go in? This is a new concept," Albright said. "I think it's an uncooked process at the moment. ... Do you do nothing because you can't do everything?"

*Peggy Eastman*

## North Dakota Bishop to Lead Cathedral

The Diocese of North Dakota's diocesan council has agreed to a one-year trial of Bishop Michael G. Smith's proposal that he serve as the dean of Gethsemane Cathedral, Fargo.



Bishop Smith

When the bishop proposed the idea in mid-January, he foresaw devoting two-thirds of his time to the cathedral and one-third to the episcopate. Instead, he will devote 62 percent of his time to the cathe-

(Continued on next page)

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## L.A. Diocese Opposes Anglican Covenant

The bishops and General Convention deputies for the Diocese of Los Angeles have urged the Episcopal Church not to adopt the proposed Anglican Covenant. The recommendation emerges from a study period that included discussion among more than 800 delegates to the diocese's annual convention Dec. 3-4.

"We cannot endorse a covenant that, for the first time in the history of the Episcopal Church or the Anglican Communion, will pave the way toward emphasizing perceived negative differences instead of our continuing positive and abundant commonality," the leaders said.

"We strongly urge more direct face-to-face dialogue, study, prayer and education before the adoption of a document that has such historic significance in the life of the Anglican Communion and the Episcopal Church. Our differences should not be seen as something that must be proved wrong or endured but rather a motivation to dig deeper into discerning God's purposes for God's church."

## Second Parish Settles in Virginia

As the Diocese of Virginia and several Anglican District of Virginia parishes approach a new round in court April 25, the diocese has reached a settlement with a second congregation.

Under the settlement, announced April 19 by the diocese and by Church of the Word, Gainesville, the parish keeps the property and the diocese keeps \$1.95 million of a payment made by the Virginia Department of Transportation for construction-related damage to the property.

The settlement, like others reached in recent months, requires the parish to cut its ties with the Anglican Church in North America for five years. Church of the Word also must cut its ties to the Anglican District of Virginia, which will vote in May on whether to become a diocese of the ACNA.

Henry D.W. Burt, secretary of the diocese, said in a statement that the parish's location shaped the settlement's terms.

"Changes in the immediate vicinity of the church, namely massive



Church of the Word, Gainesville, Va.

construction along Route 29 that eliminates direct access to the church, create significant challenges for any congregation in that space," Burt said.

If members of the parish decide to move the parish's location, Burt said, "the Diocese of Virginia has given them the certainty and control they need to determine what is best for the congregation and the day school they offer to the Gainesville community."

The church's rector called the settlement "a failure to 'respect the dignity of every human being,' as the baptismal covenant says."

"This settlement allows us to keep the church building that was paid for by us, not the Episcopal Church," said the Rev. Robin Adams in a statement issued by the parish.

"Our goal is to return to the ACNA fold when the disaffiliation period is completed as a stronger Christian body," Adams added. "We'll continue to worship in our accustomed manner, and for most of our members, this provision will not even be something they'll notice in our day-to-day church ministry."

The Fairfax Circuit Court will begin a new trial in the case that remains against seven parishes. The Virginia Supreme Court overturned the circuit court's original finding in favor of the parishes.

## North Dakota Bishop to Lead Cathedral

(Continued from previous page)

dral and 38 to the diocese. Several clergy and administrative staff will assist the bishop, many in part-time positions.

"The conversations and deliberations of the past three months have yielded, in my opinion, a better version of my original proposal," he wrote to members of the diocese April 14.

"It is my sense that there are valid concerns about whether

under this plan the Bishop will have enough time for the Diocese; and whether the Dean will have enough time for the Cathedral; and whether I will have enough time for the Diocese, the Cathedral, my family and myself," the bishop added. "I don't think we will know the answers to these questions until we try it out. I look forward to all of the things we will learn during the coming year."



# South Sudan Steps Toward Freedom

With turmoil and revolution raging across the Middle East and North Africa, the recent triumph of peaceful democracy in South Sudan's January 2011 Referendum on Secession has been all but forgotten. It was in South Sudan's vote for independence from Sudan that a true democracy, Africa's 54th nation, was born.

The worldwide Church, and particularly the people of South Sudan themselves, should never forget what God has done for South Sudan. Nor should the rest of Sudan's marginalized and oppressed peoples be forgotten.

Many doubted that people who have been devastated by decades of genocidal war waged against them by their own government could carry

out such an election. There was also good reason to believe that the Sudanese government would interfere with the referendum, which was the culmination of the 2005 Comprehensive Peace Agreement. And there were fears that tribal conflict, vote-rigging, and other problems could plague the vote.

But the referendum, bathed in prayer by South Sudan's Christians and their friends around the world, was conducted with peace, integrity, and dignity. Although ten Southern Sudanese traveling from northern Sudan to vote were murdered by northern Arab Misseriya tribesmen, there were no such incidences within the South. When the votes were tallied in February 2011, 98.83

percent of voters chose independence. And surprisingly, considering its past history of violating and failing to implement peace agreements, Khartoum accepted the results of the vote without dispute.

The new Republic of South Sudan still has a long road ahead. The Southern Sudanese are deeply concerned about the disputed north-south border areas, not part of the referendum although their history is entwined with that of South Sudan. The destiny of the oil-rich region of Abyei, the homeland of the Ngok Dinka, has not yet been decided. Although two separate, disinterested panels of judges (including the International Court of Arbitration at The

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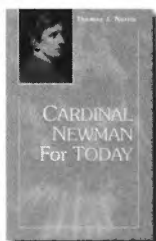
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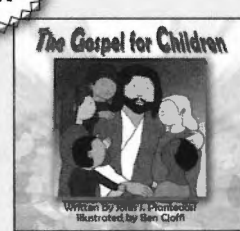
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# South Sudan Steps Toward Freedom

(Continued from page 7)

Hague) found Abyei to belong to South Sudan and not the north, the Sudanese government has rejected the rulings.

The international community has tolerated Khartoum's violation of the CPA, in which the regime agreed to abide by the judgment on Abyei. And Khartoum has incited the Misseriya, who use Abyei as grazing land for their herds, to attack their hosts, the Dinka. In an early March 2011 attack on Abyei, militias armed by the Sudanese government killed more than 100 people and burned 300 buildings. Satellite images released on April 7 by the Satellite Sentinel Project, an initiative of actor and activist George Clooney to provide an early warning system and deter war between North and South Sudan, show a major escalation of helicopter gunships and tanks within striking distance of Abyei.

The other disputed areas, the Nuba Mountains/South Kordofan and the Blue Nile region, are to hold elections and "popular consultations" in 2011. According to the CPA, the popular consultation will offer the option of some autonomy from Khartoum to both of these areas, which comprise the Episcopal Church of Sudan's Diocese of Kadugli and Diocese of Wad Medani. Citizens fear fraud and vote-rigging that could affect both elections and the popular consultation. For instance, in South Kordofan, Khartoum has nominated an indicted war criminal, Ahmed Haroun, to run against the well-loved SPLM gubernatorial candidate, Commander Abdel Aziz Adam el Hilu.

In addition to concerns about neighboring regions, the people of South Sudan know that building up their country will be quite a task. Education, infrastructure, good governance, and agricultural develop-

ment are key. There are tremendous business and investment opportunities, but there are also enormous obstacles that must be overcome. And the churches in South Sudan — the only functioning element of civil society during the war — need to be equipped for a continuing influence on civil society. Many South Sudanese fear that Khartoum and its partners in the Arab world will attempt to buy the influence and power over South Sudan that they could not gain during the war. Churches must be strengthened to continue warning against the seduction of silver and gold.

The three main peace talk events that led to the CPA were actually reflected in the names of the places where they were held. The signing of the first protocol in July 2002 brought about a ceasefire that seemed like a miracle. It took place at Machakos, Kenya, a formerly arid, unproductive area that had been the subject of so successful an agricultural experiment that it was known as the "Machakos Miracle."

The final protocols were agreed to after a long, hard struggle that almost ended the peace talks. They were signed at Kenya's Lake Naivasha, the British misspelling of the Masai word *Nai'posha*, which means "rough water." And the January 9, 2005, signing of the CPA took place at Nairobi's *Nyayo* Stadium. *Nyayo* means "footsteps." For South Sudan these footsteps were toward freedom and peace.

Like Samuel, who sought to construct a permanent reminder to the people of Israel of God's goodness, mercy, forgiveness, and deliverance, the Church in South Sudan will be the Ebenezer ("Stone of Help") that reminds the people: "Thus far the Lord has helped us."

*Faith J.H. McDonnell*



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OUR UNITY IN CHRIST  
In Support of the Anglican Covenant

# Committing UNITY to Print

By David Richardson

**T**he Second Vatican Council's "Decree on Ecumenism" (1964) marked a clear sign, a written sign, from a church which likes things clearly written down, that the Roman Catholic Church had bounded into the ecumenical arena from which in the past it had remained separate and aloof. Earlier documents such as the 1928 encyclical of Pope Pius XI, *Mortalium Animos*, and the 1944 encyclical of Pius XII, *Mystici Corporis Christi*, had been clear: the only road to unity recognized by the Holy See for all those not in communion with Rome was to admit their error and return.

For the churches of the Anglican Communion the Decree on Ecumenism was particularly heart-warming because it mentioned us by name in the text:

Other divisions arose more than four centuries later in the West, stemming from the events which are usually referred to as "The Reformation." As a result, many Communions, national or confessional, were separated from the Roman See. Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place. (para. 13)

On the heels of this advance, Pope Paul VI and Archbishop Michael Ramsey, the 100th Archbishop of Canterbury, were able, on March 24, 1966, to sign a common declaration to "inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and the ancient common traditions, may lead to that unity in truth for which Christ prayed."

True, the ecumenical train was not the only one

running in those years, but its importance was recognized because the goal of unity is there in Scripture — not an optional extra for the ecumenically minded so much as an imperative from the Lord about the ordering of the Church's life. The dialogue instituted that morning by the pope and the archbishop led to statements published over a period exceeding 20 years in which agreement was reached on issues which previously had been seen as insurmountable barriers of division. These included eucharistic doctrine, ministry, ethics, authority and much else.

But a cloud had appeared in the ecumenical blue sky. Notwithstanding the agreements that had been reached, our Roman Catholic interlocutors were unclear what "Anglicanism" was and who, if anyone, spoke for it. What was the glue, or bond, that held it together, described as "affection"? It seemed to have lost its power to hold.

The consecration of Gene Robinson may have raised eyebrows about the question of where Anglicanism stands on homosexual practice; it may have been a triumph for honesty in morality over dissimulation; but it raised the question about ecclesiology and authority for our Roman Catholic interlocutors in quite a new way, as they felt they had been misled about how Anglicanism works at the universal level.

Enter the Covenant, whose role and goal is to help the churches of the Anglican Communion face the challenges of living out the principle of autonomy in communion by committing them to mutual accountability, consultation and the achievement of consensus. It may indeed have been brought to birth in a particular set of circumstances, but the Covenant represents not a revolution so much as one small step in an evolution of developments



which, since the mid-19th century, have formed the Anglican Communion. As Archbishop Rowan expressed it in his 2009 reflections, “Communion, Covenant and our Anglican Future”:

The Covenant proposals of recent years have been a serious attempt to do justice to that aspect of Anglican history that has resisted mere federation. They seek structures that will express the need for mutual recognisability, mutual consultation and some shared processes of decision-making. They are emphatically not about centralization but about mutual responsibility. They look to the possibility of a freely chosen commitment to sharing discernment (and also to mutual respect for the integrity of each province, which is the point of the current appeal for a moratorium on cross-provincial pastoral interventions). They remain the only proposals we are likely to see that address some of the risks and confusions already detailed, encouraging us to act and decide in ways that are not simply local.

Our Roman Catholic ecumenical partners have always liked the idea of the Covenant, and it is that last sentence, about acting and deciding in ways that are not simply local, that probably helps to explain their affection. However, as mentioned earlier, the Roman Catholic Church likes things written down, codified. A body of written canon law is essential for the pastoral good practice of the Church, and certainly they preferred the earlier drafts of the Covenant in which Section 4 was fiercer, seeming to have a juridical tone lacking from the final text.

What the Covenant has to offer the churches of the Communion is an instrument of unity and mission which, in good Anglican fashion, steers a middle path between centralism and juridical structures on the one hand and unfettered licence and mutual irresponsibility on the other. But it does more.

In a paper given at the Lambeth Conference in 2008, Cormac Cardinal Murphy-O'Connor reflected

on the ecumenical progress made between Anglicans and Roman Catholics in the past 40 years. “Is the ecumenical dream dead in the water or are the agreements that have been reached money in the bank?” he asked. He believed it was the latter. This year in May the ARCIC dialogue resumes and firmly on its agenda are these topics: “Church as Communion — Local and Universal” and “How in communion the Local and Universal Church comes to discern right ethical teaching.”

The Covenant, with its commitment to an internal unity and mutual accountability, offers some hope

What the Covenant has to offer the churches of the Communion is an instrument of unity and mission which, in good Anglican fashion, steers a middle path between centralism and juridical structures on the one hand and unfettered licence and mutual irresponsibility on the other. But it does more.

that as the dialogue between the Anglican Communion and the Roman Catholic Church goes forward it may yet be that “serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed.” ■

*The Rev. David Richardson, dean emeritus of Melbourne and honorary provincial canon of Canterbury, is the director of the Anglican Centre in Rome and the Archbishop of Canterbury's Representative to the Holy See.*



# Worship Wars Ceasefire

Review by Daniel H. Martins

Within the contemporary Christian universe, there is certainly no shortage of published material on the subject of liturgy and worship. One might even go so far as to say that it's a "hot" topic. Ordinarily, any one of these articles or books can be rather easily classified as taking an approach toward the subject that is either historical, or theological, or pastoral. Or, an author may attend to all three of these perspectives, but do so in a manner that is ordered and logically sequenced.

*Vision Upon Vision* is an exception to such generalizations, and a rather refreshing one at that. George Guiver is an Anglican monastic and Superior of the Community of the Resurrection in Mirfield, England. He is also an experienced keyboard musician, an organist. He is well-traveled, and has

those categories, but is yet all three of those, and more (e.g., philosophy and cultural criticism, *inter alia*).

Guiver divides his work into two sections: "How We Became this Kind of Worshipper" and "What Kind of Worshipper Do We Need to Become?" The first is more heavily historical, but threads of contemporary worship practice and conflict over worship are constantly woven in and out of the historical material. The second devotes considerable energy to examining various facets of 21st-century western society, with generous assistance from the likes of Charles Taylor (*A Secular Age*), David Tracy (*Plurality and Ambiguity*), David Brown (*Discipleship and Imagination*) and Jonathan Sacks (*The Dignity of Difference*), but always in the light of the historical material covered earlier.

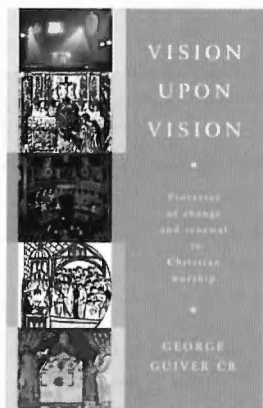
If nothing else, this book is an intellectually integrated effort. One among many possible examples: Bouncing off Taylor's concept of a "social imaginary" — a society's collective skill set, its repertoire of tools for negotiating its place in the world — Guiver overlays it onto the Church and her worship: "If therefore we are to think of the Church as having its own social imaginary, we must remember that this will always have an ambiguity about it. What seemed a glorious revival of church

There is no pretense of objectivity or disinterest; it nowhere approaches the character of a polemical tome, but Guiver is not reticent about advocacy. After introducing the ecological notion of microclimates as "small areas where special conditions prevail," he proceeds to an incisive missional application: the Church (and, by extrapolation, the liturgy) is the "climate of Jesus-with-his-people. ...

The Church has always operated on the principle of the microclimate.

The Church has always operated on the principle of the microclimate. It is as small and vulnerable as the ferns on the inside of a well, but also akin to a nuclear reactor as an instrument of God's mighty works. It is an *environment* that allows the release of powerful forces normally repressed" (p. 175). The question of the eucharistic presider's position vis à vis the rest of the assembly — one that seems perpetually unsettled, more so now, perhaps, than it was 10 or 20 years ago — also draws his efforts as an advocate. Guiver is not unaware of recent energy toward reclaiming the pre-Vatican II eastward-facing practice, but calmly supports the post-conciliar consensus on both historical and pastoral grounds.

One of the difficulties that peren-



**Vision Upon Vision**  
Processes of Change and Renewal in Christian Worship  
By **George Guiver**.  
Canterbury.  
Pp. 232. \$29.99.  
ISBN 978-1-8531-1992-7

wide exposure to a broad swath of particular Christian subcultures. Each of these components of his background makes an evident contribution both to his scholarship and his pastoral observations in this book that is neither history nor theology nor pastoralia, in the strict sense of

life in a previous era can look rather different to us today, more like progress all rolled up with continuing failure: much-needed advance hand-in-hand with failure to recognize all that needed to be tackled. In any age, there is good and bad, and our own is no exception" (p. 189).



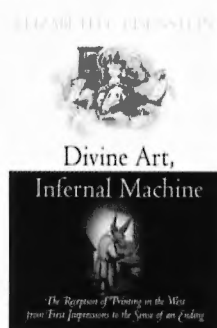
nially vex either purely historical or purely theological or purely pastoral treatments of worship is how to account for — and, at times, justify — development and change. Some would posit a normative “golden age” against which all liturgical practice should be measured. Others would invest heavily in the notion of *enculturation*, and take cues generously

from trends and movements in secular society. Both would evaluate potential change in terms of their respective yardsticks.

Guiver’s approach is both organic and dynamic: The ways Christians worship today are not simply distillations of 20 centuries of experience and practice; rather, they represent syntheses from robust dialectical

processes played out over time, a liturgical version of evolutionary natural selection. We know a good bit about what has survived. We know considerably less about what has not survived, the evolutionary dead ends. While historians might lament this loss of what we do not and cannot know, those who are the stewards of

(Continued on next page)



## Divine Art, Infernal Machine

The Reception of Printing in the West from First Impressions to the Sense of an Ending

By Elizabeth L. Eisenstein. Pennsylvania. Pp. 368 + xiii. \$45.  
ISBN 978-0-8122-4280-5

The media are, so to speak, very much in the news these days, as we realize how much power newscasters and journalists have to sway public opinion, for good or ill. This phenomenon is neither new nor simple, as professor emerita Elizabeth Eisenstein’s account makes clear. Her subtitle is exact: this not a “history of printing,” but a history of the *reception* of printing in Western society. The book is much too full and too wide-ranging to summarize, but some highlights may be noted.

Many of us were taught in school that the invention of printing in the 15th century was a Good Thing, because it promoted the Reformation and democracy and universal education and many other expressions of freedom. This is true enough as far as it goes, but print has also been criticized, from the beginning, for the spread of falsehood, scandal, trash, and pornography — and junk mail

and information overload. (Of course we hear the same complaints today about all media.)

“Confidence in the capacity of the printed word to diffuse useful knowledge has persistently been undermined by the diffusion of seemingly useless and often repellent printed matter,” she writes. The dust jacket of *Divine Art* illustrates this neatly with two 18th-century prints, one of Minerva descending from Olympus with a handpress, the other of a donkey in a dark cellar setting type.

Printed matter, and the accompanying growth of literacy and “public opinion,” were instrumental not only in the Reformation but also in the American and French Revolutions and the political and social upheavals of the 19th century. Eisenstein believes that print has now passed its zenith, with the development of the newer media, but many of the same ambiguities remain. She also differentiates between the role of books and that of newspapers and other

more ephemeral media. Certainly periodicals, including *THE LIVING CHURCH*, are redefining their roles in the face of competition from television and the internet.

The position of books is a little different, with this very volume as a case in point. (Print, as the author reminds us, can be a self-promoting medium.) Probably most of its readers get much of their news and general information from non-print sources; Google is very handy.

Yet here is a substantial volume, illustrated, well provided with notes and references, full of information that could not easily be assembled elsewhere. It is both scholarly and readable; the author quotes extensively from original sources, not from critics. It will be of interest to students of modern history, to those interested in media issues, and to many general readers.

It is, as some of us are fond of saying, a Real Book, a permanent thing, to be held in the hand, browsed in, referred to, kept on the library shelf. We will all be much poorer if we ever lose these. There have been several premature obituaries of Print, as the author reminds us, but a Book such as this is alive and well.

Sister Mary Jean, CSM  
Greenwich, New York



WORSHIP WARS (from previous page)

liturgy can relax about it, and the members of worshipping communities are largely unaware — appropriately, Guiver would probably say — that there is even anything *to* miss, let alone *what* they are missing.

Such an attitude seems a helpful counterweight to the sort of abstract historicist purism that liturgical scholarship sometimes yields — an impulse (run amok on occasion) to strip away “accretions” and return to an idealized historical pattern of liturgical practice. Guiver observes compellingly that sometimes a secondary development is actually an improvement and not a deviation: “Christian

plates in history that should be accorded great deference. For Guiver, the fourth century is obviously the most worthy candidate for this honor. This is, of course, precisely when Christianity emerged from the shadows of a furtive underground existence into the full public light of day. It is also the earliest period about which we have a significant amount of consistently reliable information. The adaptation of the Roman basilica, a venue for the transaction of civil business, for use as a place of Christian worship (one could say, the transaction of business of a different sort, though not without parallels in secular life), and the sort of liturgy that was practiced in that place, clearly serves as a touchstone, a point of reference, in Guiver’s analysis of the developments that followed in the ensuing centuries.

“Comparison has been made [between the fourth-century basilican liturgy and] Wagner’s invention of the ‘Music drama,’ a total work of art (*gesamtkunstwerk*) in which music, literature, theatre, and art come together in a unity. If Wagner’s music-dramas were that, then the liturgy is more. With Wagner, the performers perform, the audience watches and listens and can clap at the end. In the liturgy this is not so, for all are performers: the drama is enacted by every person present; it is not outside them — they are in it as its constituent materials” (pp. 32-33). (Seven of the 20 illustrative plates in the center of the book concern this era, and nine provide ancient examples of westward-facing eucharistic presiders.)

Another thread that appears repeatedly throughout the volume — indicating, no doubt, the degree of the author’s passion for it — is the imperative of Christian corporate worship including a quality he describes as “vulgar,” that is, flowing from and connected to the ordinary experience of ordinary people, even when that experience is expressed in

ways that are less refined than many would readily recognize as appropriate in worship: “You cannot find life without allowing a proper place to vulgarity. ... Liturgy that touches the sources of life will have vulgarity as part of its fabric. ... [I]f all of life, from the exalted to the earthy, is not represented ... at the altar, that is a sure recipe for mediocrity” (pp. 37-38). Guiver elucidates this idea with particular clarity as he considers the role of holy places and holy things and holy actions (not sacraments, *per se*, but what are sometimes referred to as “sacramentals”) in Christian worship and spirituality.

“When we light a candle in prayer or sprinkle holy water or consecrate a church building or pray in front of an icon, we are aware at some deep level that this is no utterly serious binding action but holy play. All that is necessary for our salvation has already been done. Holy places, things, and actions stand not on a foundation of human anxiety, but on our confidence in something else beyond them. The irony of a Christian attitude to holy things is akin to the suspension of disbelief that is part of drama. It is well illustrated by the Good Friday liturgy, which enters imaginatively into the solemnity of Christ’s death on the cross, all the time knowing, as no Christian can forget, that Christ is risen” (pp. 43-44).

In an environment in which it is distressingly easy to fall captive to partisan rhetoric and debate whenever the subject of worship is raised, *Vision Upon Vision* is a salutary invitation to step outside the categories we have drawn for ourselves, to be more aware of the forces that shape our assumptions and prejudices, and, thereby, to sit more lightly to them.

*The Rt. Rev. Daniel H. Martins, the 11th Bishop of Springfield, was drawn to Anglicanism while playing hymns as a music student at Westmont College.*

*Vision Upon Vision* is  
a salutary invitation  
to step outside the  
categories we have  
drawn for ourselves.

worship sometimes throws up new developments that are truly inspired. ... One of the most powerful moments in the liturgical year is the stripping of the altars on Maundy Thursday. Its origin is in mundane spring-cleaning of the church for Easter. Some inspired person ... recognized its potential for the liturgical drama. It would be ludicrous to suggest that in the interest of restoring purity this powerful moment in the liturgy should return to being spring-cleaning. Secondary developments like this can sometimes manifest such authenticity and power that restoration to the original state would lead to loss” (p. 6).

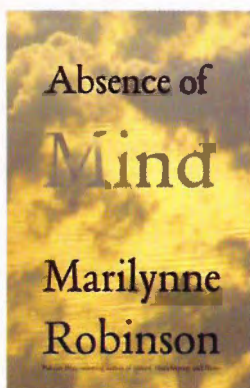
This is not to suggest, however, that there are not some normative tem-



# Mystery & Metaphysics

Review by Jean McCurdy Meade

Ever since Nietzsche pronounced the death of God in the mid-19th century, many philosophers and scientists in Europe and in the United States have rushed to applaud him and take his proclamation one step further, proclaiming the death of metaphysics, as A.J. Ayer and the Logical Positivists did in the first part of the 20th century. The death of metaphysics, however, also



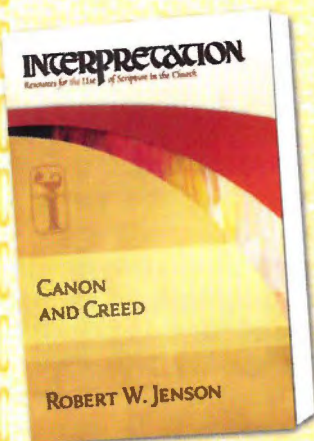
## Absence of Mind

The Dispelling of Inwardness from the Modern Myth of the Self  
By Marilynne Robinson. Yale. Pp. 176.  
\$24. ISBN 978-0-3001-4518-2

entails the death of the soul, or mind, or self.

Marilynne Robinson, who teaches at the University of Iowa Writers' Workshop, aptly calls this new conviction the "Modern Myth of the Self," which now, according to many of the bright lights of our day, should replace the ignorant and false faith of past generations in a "self" unique

(Continued on next page)



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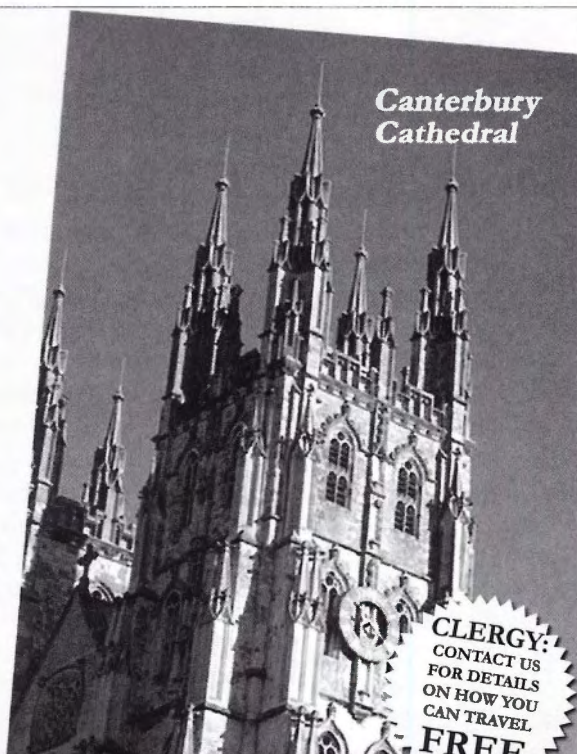
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MYSTERY (from previous page)

to each human person and capable of transcendence and even immortality.

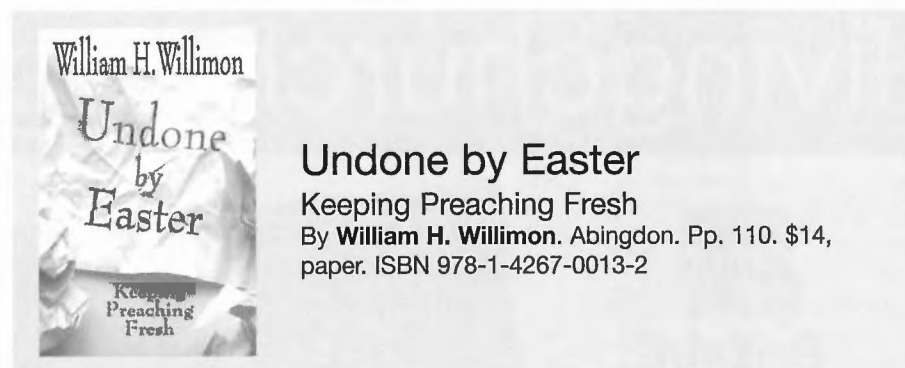
In the 16th century, the French scientist and philosopher Blaise Pascal may have said, "Man is only a reed, but he is a thinking reed." But the thinking Robinson takes issue with would insist that Pascal was mistaken, that "man" is a reed which has evolved over the centuries from lower forms of life to have what he falsely calls thoughts; or he is a combination of universal human patterns of emotions and desires over which he has little control; or he is simply misled into thinking that he

thinks because of the neural impulses which the brain, which is without remainder a bodily organ like the stomach or liver, sends out in response to external stimuli.

There has been an attempt to reconcile that philosophy of materialism with the contemporary theories of Freud about the unconscious, which is posited as the true source of our motivations, and to reconcile both with Darwin's theory of the evolution of biological life by survival of the fittest. But, as Robinson sets forth in these Terry lectures, given at Yale, these three major modern and postmodern ways of

seeing the self, all of which deny the existence of what human beings in every culture have always called mind, or soul, are themselves inconsistent with each other.

In doing so, she wittily and sometimes hauntingly recalls for the reader the essence of what humanity has always assumed to be true: that there is such a thing as a soul, or mind, *psyche*, to use the Greek word for it, that is unique to each of us, and that the inner experiences of that mind or soul lie at the heart of what it means for each of us to be human, and which is imbued with fascination and mystery in litera-



Even seasoned preachers have the urge to find something new and innovative with which to enlighten their congregations each time they take to the pulpit, especially when preaching on the major feasts of the Church year. William H. Willimon says those preachers have a wrong perspective, because "High Holy Days get 'old' mostly for us preachers. ... No lay person ever asked, 'Easter? Again?' Most laity come to church on these high days hoping it *will* be 'again'" (p. 3).

"How can we preachers proclaim the gospel time and time again without destroying the gospel?" Willimon writes. "The answer lies not in us but in the gospel."

The author freely uses reflections from many theologians and preachers, including Karl Barth, Dietrich Bonhoeffer, Walter Brueggemann, Thomas G. Long, and N.T. Wright,

to support his thesis that the Good News of God breaking into history is not just historical, but an essence of the present. Jesus' bursting forth from the tomb on Easter is not just an event of long ago, but must be seen as a bursting forth into our lives today. Preachers today need to see that "the good news of Jesus Christ stays news."

Responding to a question quoted by Brueggemann ("Can God become present?"), Willimon recasts it: "Do we preachers have the guts to name the world, the present world, the world we've got, as God's world, here, now?" (p. 86).

Willimon adds: "In a sense, on Easter or any other high holy day, our challenge is the same as on any Sunday — belief not only that Jesus Christ is Lord, but that he is Lord *now* and all other lordlets are not. There is room for only one Lord on

the throne. The reign of God has come near, and that nearness in space and time, has subversive implications, here, now. God takes up room among us as Lord, and thereby subverts, pushes aside competing rulers. When our preaching of the gospel is detached from visible, active obedience to the gospel here and now (that is, the church) and from the tense, expectant, disruptive power of God's future (that is, eschatology), our preaching wilts into some sort of report on a past event rather than, as it ought to be, proclamation of a divinely disruptive present reign" (pp. 38-39).

*Undone by Easter* is a concise book but not quick reading. It is a most thoughtful and challenging book and should be given the time due its significance, for all who are called to preach the good news of Jesus Christ and for laity who are serious about their faith. Willimon's ideas can help those who are on the receiving end of sermons to hear the good news as not simply historical but as God working in our present-day lives, bringing to our here and now Incarnation, Redemption and Salvation.

(*The Rt. Rev.*) Russell E. Jacobus  
Bishop of Fond du Lac

*Absence of Mind* is a succinct and carefully reasoned challenge to those who would say that all our thoughts, beliefs, aspirations, and intimations of immortality are only a combination of wishful thinking and outdated primitive beliefs.

ture, myth, and religion, as the essence of what we mean when we day self.

She mocks the conceit of recent philosophers and scientists constantly claiming to have arrived at a new threshold where we can cast aside centuries and even millennia of human wisdom and insights about our nature, our destiny, and especially our relationship with the divine, a higher power beyond our sense perceptions which gives us conviction and intimations of our place in the cosmos.

Having boldly crossed this new threshold, we can proceed to deliver ourselves from the temptation of thinking we really are something important, that "these thoughts that wander through eternity," as Milton's Satan put it, have any meaning at all. Once we are set free from such delusions, we can accept our humanity as nothing more than sensations and desires, perhaps totally determined by our heredity and environment, and conclude that it all really does signify nothing. Of course the end result of all of these systems is to deny the validity of religion. It is an atheistic enterprise that she exposes, examines, and challenges.

Her chapters, each a lecture, speak for themselves in their titles: "On Human Nature," "The Strange

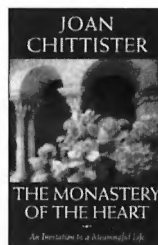
History of Altruism," "The Freudian Self," "Thinking Again." I was so impressed by her knowledge of modern philosophy and psychology on this subject, and her clear exposition of its inconsistencies with pre-modern literature and theology, that I was moved to buy and read her prize-winning novels, *Gilead* and *Home*. Both of them demonstrate in a poetic and compelling way the essence of what it means to be human beings with minds, souls, and faith in the eternal love that will not let us go.

*Absence of Mind* is a succinct and carefully reasoned challenge to those who would say that all our thoughts, beliefs, aspirations, and intimations of immortality are only a combination of wishful thinking and outdated primitive beliefs. As she concludes: "If my metaphor only suggests the possibility that our species is more than an optimized ape, that something terrible and glorious befell us, a change gradualism could not predict — if this is merely another fable, it might at least encourage an imagination of humankind large enough to acknowledge some small fragment of the mystery we are."

*The Very Rev. Dr. Jean McCurdy Meade is rector of Mount Olivet Church on Algiers Point, New Orleans.*

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# How Hauerwas Found His Faith

Review by Elyse Gustafson

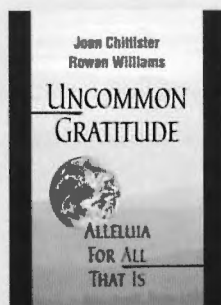
*Hannah's Child* is not the memoir one would expect from a famous intellectual. There is little cutthroat competition or self-congratulation. The memoirist sees in himself no entitlement to fame or success. Instead, he offers readers an intensely personal and humble account of the making of a theologian and a Christian from a man who

has done well precisely because he knows his own limitations.

Many of us associate Stanley Hauerwas with intellectual prestige. Sure, he's known for blunt one-liners and a feisty, combative style, but we appreciate Hauerwas's candor because he has walked the halls of prestigious universities. He has published dozens of books. He has traveled the world. And yet we may be able to sense, in his previous writ-

ings, that Hauerwas hasn't always been at home (and perhaps still isn't) among university elites; what we learn in this memoir is why.

"Good God, I'm a long way from Pleasant Grove!" is a favorite refrain of Hauerwas's. It first occurs after Hauerwas leaves his working-class hometown of Pleasant Grove, Texas, to pursue a theological education amid New England's socially privileged. More than 1,700 miles sepa-



## Uncommon Gratitude

Alleluia for All That Is

By **Joan Chittister**, OSB, and Archbishop **Rowan Williams**. Pp. 208. Liturgical Press. \$16.95. ISBN 978-0-8146-3022-8

*Uncommon Gratitude* is a book of brief meditations accessible to a broad spectrum of believers. Sister Joan Chittister writes 18 meditations, and Archbishop Williams writes another five.

In a meditation on "Divisions," Sr. Joan writes: "Being able to think differently from those around us and being able to function lovingly with people who think otherwise is the ultimate human endeavor."

Sr. Joan challenges us to move beyond the limited definitions of words currently in vogue. For example, she broadens the definitions of *poverty*, *generosity*, *liberty*, and *justice* so that we can be more expansive in our ability to move through conflict.

"Conflict," she writes, confronts us with the test of integrity. It requires that we review constantly

the arsenal with which we face our enemy. "It is we who are being tested for character in conflict, not the enemy, nor the other."

She covers such topics as sinners and saints, and bids us to claim our citizenship with the fallen of every age, and with those whose God-given goodness and love are an essential part of our character.

As may be expected, Archbishop Rowan Williams writes in a very different style, but the effect is the same: to draw us into faith-filled reflection on everyday topics.

He begins by using common words and ideas and offers fresh insights. In a meditation on "Genesis" he reminds us: "Instead of pointing us neatly back towards a golden age in the ancestral home, the story is one of repeatedly leaving home."

It is as if the archbishop is sitting

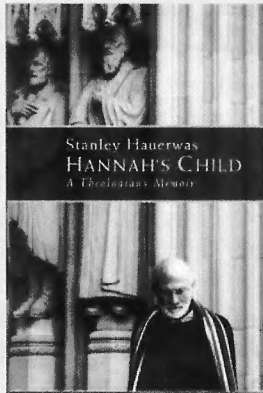
with us offering spiritual direction to the Church, reminding us that our forebears were people of the exile, and that growth and change, movement and exploration, is a state of our being. Throughout our wanderings, our "dangerous and free God" is with us.

He writes simply in another meditation: "Life, we come to understand, is simply the process of growing into God."

In this collection of meditations there are beautifully written passages that invite pause and reflection. The archbishop gracefully taps our reflective nature, and sends us more deeply into thoughts we have already experienced. Sr. Joan and Archbishop Williams offer words and reflections that offer a "mini-retreat" through which one can feel utterly full and refreshed.

The book is a walk through the Paschal Mystery. It takes everyday life experiences and weaves together death and disappointment, insight and growth, sin and liberation. It is a book of Alleluias for the marvelous richness of life.

(The Rt. Rev.) GERALDYN WOLF  
Providence, Rhode Island



## Hannah's Child

A Theologian's Memoir

By **Stanley Hauerwas**. Eerdmans. Pp. 287.  
\$24.99. ISBN 978-0-8028-6487-1

rated Hauerwas from Pleasant Grove, but the distance was more than geographical. Both intellectually and spiritually, Hauerwas found himself living in another world.

The world of Pleasant Grove that shaped Hauerwas's early years centered on frequent revivals at the local Methodist church, which were held in the hopes that someone would "get saved." Sunday after Sunday, Hauerwas attended these meetings thinking that he should get saved but unable to make it happen. The words didn't "work." God didn't seem "there" for him.

Even as a teenager, Hauerwas sensed that words are important, that the words a person speaks should reflect the shape of that person's life. If Christianity is about anything, he thought, it is about learning to speak the truth. Hauerwas could not bring himself to fake "being saved." Instead, in a last-ditch effort, he decided he would "dedicate his life to the Lord." He decided that if God was not going to save him, he "would at least put God in a bind by being one of his servants in the ministry" (p. 3).

From that point on, Hauerwas was drawn to descriptions of Christianity that demanded a "lifelong

transformation of the self" (p. 10). In college, he ravenously devoured the work of any thinker who had learned to speak truthfully over the course of a lifetime. The same was true in divinity school: his first year was spent absorbing the works of Barth and Aquinas, Kierkegaard and Wittgenstein. In his dissertation he tried to "demonstrate the link between the truth of what we say we believe and the shape of the lives we live" (p. 69). This was what he wanted to do with his life, and he found the work exhilarating.

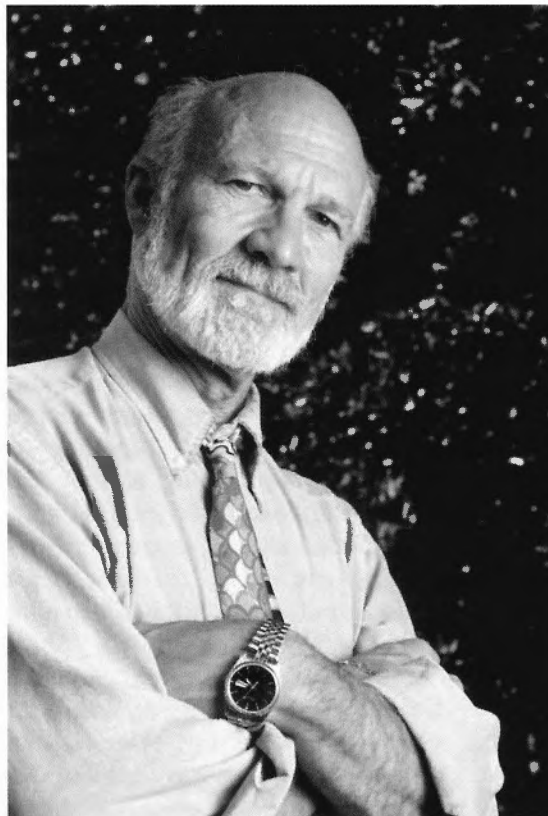
Hauerwas soon found a teaching position at Augustana College. He had married a young woman named Anne, and the two moved out to Rock Island, Illinois, to see what life was like among Swedish Lutherans. At Augustana, Hauerwas was increasingly pulled into the life of the Church. He was still uncomfortable calling himself a Christian, but church was quickly becoming his main source of community and friendship

outside of the university. He had lost interest in "being saved"; questions of friendship, character and virtue had become far more important.

After a few years at Augustana, Hauerwas taught at the University of Notre Dame for 15 years. Teaching from within a Roman Catholic institution precipitated in Hauerwas a period of intense intellectual development. Yet while his academic life was flourishing, his personal life was spiraling. During Hauerwas's time at Notre Dame, Anne was diagnosed with bipolar disorder and treated without success.

For ten years, Hauerwas and their son, Adam, learned to live with the uncertainty and pain of Anne's illness. Anne's mind and behavior were often uncontrollable, but through it Hauerwas learned to live "out of control," relying not on himself but on the kindnesses of others. As Anne's illness forced him to face the limits of his own energy,

(Continued on next page)



If Christianity  
is about  
anything,  
Hauerwas  
thought,  
it is about  
learning  
to speak  
the truth.



HAUERWAS (from previous page)

Hauerwas learned how to receive friendship from others and discovered what it means to be held together by the grace of God.

"I've come a long way from Pleasant Grove!" appears again toward the end of *Hannah's Child* (p. 283). But this time, the distance implies not an empty gap but a distance travelled. "The kind of Christian I am, the kind of academic I am, the kind of person I am, has everything to do with that distance. That distance, moreover, creates the space that makes the story I have to tell possible" (p. 17). The distance that was once a cultural chasm creating uncertainty and self-suspicion is now the space in which Hauerwas has taken up permanent residence. It is the space in which Hauerwas acknowledged and embraced his limitations and, in so doing, learned how to tell the truth.

Hauerwas's memoir is a compelling account of the making of a theologian and a Christian. Hauerwas gives us a glimpse into the strangeness of his own journey to faith, and in so doing, teaches us that being a Christian is strange. Learning this is no small task; it is the work of a lifetime.

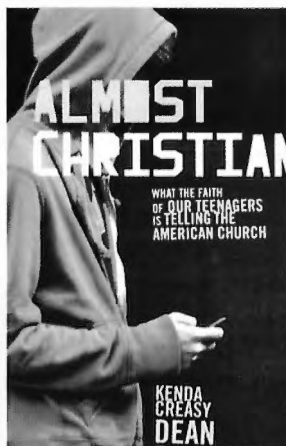
After over 40 years of study and service, Hauerwas now manages to call himself a Christian. He doesn't call himself a Christian because he had an emotional moment in his teens, because he wants to look like everyone else, or even because he's indifferent about what being a Christian means. Hauerwas calls himself a Christian because it is true. *Hannah's Child* is an important book for anyone who wants to learn what it takes to speak the truth.

*Elyse Gustafson is the assistant to the rector at St. Peter's Episcopal Church in Arlington, Virginia, where she directs programs for youth, young adults, and families with young children.*

## On Not Worshiping Whatever-ism

Review by F. Washington Jarvis

This superb book comes out of the author's work with the National Study of Youth and Religion, and is ostensibly for those working with adolescents. But it is really a book about the adult church, and one that everyone interested in the Church's future should read. The author is a Methodist and a professor at Princeton Theological Seminary. The



### Almost Christian

What the Faith of Our Teenagers Is Telling the American Church

By Kenda Creasy Dean  
Oxford. Pp. 254. \$24.95.  
ISBN 978-0-19-531484-7

book's title is taken from the words of the father of Methodism, John Wesley: "The Church is full of almost Christians who have not gone all the way with Christ."

The National Study of Youth and Religion reveals that young people long for a real faith — something to believe in, something to live for, something even to die for. But what the mainline churches are often giving them is what Professor Dean calls Moralistic Therapeutic Deism. This is a watered-down, tepid "imposter faith that poses as Christianity." It is "a bargain religion, cheap but satisfying, whose gods require little in the way of fidelity or sacrifice." It is an easy and unde-

manding religion based on the principle that, above all, we should feel good about ourselves. "We are doing an exceedingly good job of teaching youth what we really believe: namely, that Christianity is not a big deal, that God requires little."

Dean defines the basic beliefs of Moralistic Therapeutic Deism as follows:

- A god exists who created and orders the world and watches over life on earth.
- God wants people to be good, nice, and fair to each other, as taught in the Bible and most world religions.
- The central goal of life is to be happy and to feel good about oneself.

• God is not involved in my life except when I need God to resolve a problem.

• Good people go to heaven when they die.

Moralistic Therapeutic Deism, in short, is about *ourselves*, whereas Christianity is about God.

Dean writes about worshiping at "the Church of Benign Whatever-ism," a feel-good church that demands lit-

tle or nothing in the way of belief or action, a church devoted to ourselves. Such a church is a far cry from the truly Christian Church that worships God and follows a Christ who calls to a life of costly self-sacrifice.

"We confuse Christianity with self-preservation, which is the very opposite of Jesus' own witness, and the antithesis of his call to his disciples to take up their cross and follow him," she writes.

"The God portrayed in both the Hebrew and Christian Scriptures asks, not just for commitment, but for our very lives. The God of the Bible traffics in life and death, not niceness, and calls for sacrificial

love, not benign whatever-ism.”

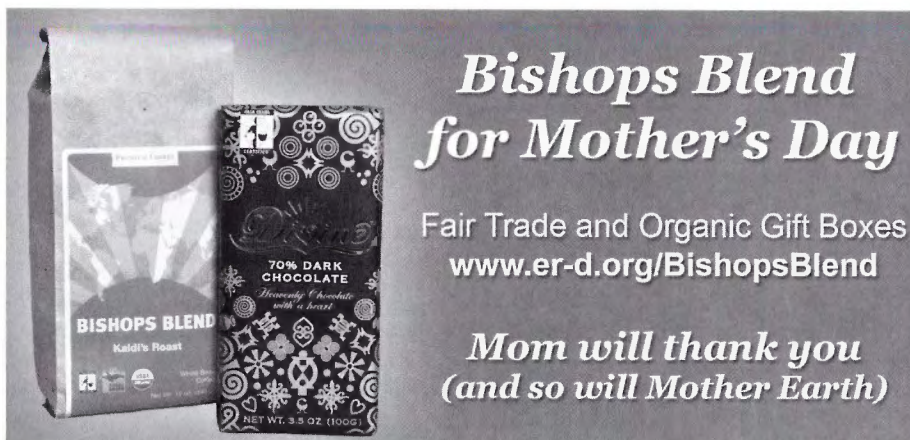
It is no wonder that teenagers are not inspired by such a vapid religion. In 1956, speaking at the 100th anniversary of St. Paul’s School, Concord, New Hampshire, Paul Tillich spoke of how the youth of Germany in the 1930s were longing for meaning and purpose in their lives, something to live and die for. The church offered them a tepid, undemanding version of Christianity. Not surprisingly the youth of Germany turned to Adolf Hitler: Hitler offered them a cause, he called them to self-sacrifice, he offered them something to live and die for, and they followed him.

Dean quotes L. Gregory Jones: “Churches seem trapped in a narrative of decline. ... We reassure ourselves that God calls us to faithfulness, not success, which is true. But ... too often we turn ‘faithfulness’ into a misguided justification for aiming low, settling for mediocrity, and remaining content with decline.”

When we hear church leaders proclaiming the closing of parishes as somehow a positive measure — and no talk of planting new parishes — we have a right to feel betrayed. Neither adults nor teenagers are interested in “a risk-averse gospel of self-fulfillment,” in Dean’s words. “Consequential faith has risks. The love of Christ is love that is worth dying for.” That is what teenagers and adults are really looking for: something worth living for and dying for. Instead, the Church all too often gives them “self-serving spiritualities like Moralistic Therapeutic Deism.”

Dean has given us an honest — if frightening — diagnosis of the modern Church’s sickness. “Those who have ears to hear, let them hear.”

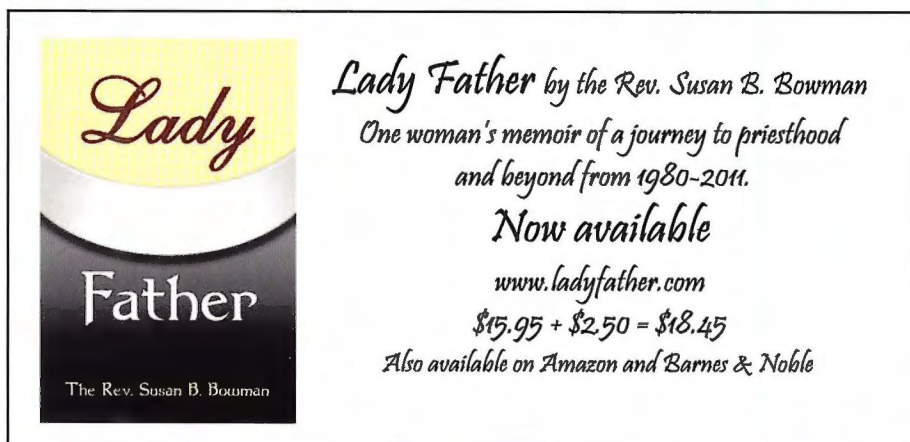
*The Rev. F. Washington Jarvis is director of the educational leadership and ministry program at Berkeley Divinity School at Yale.*



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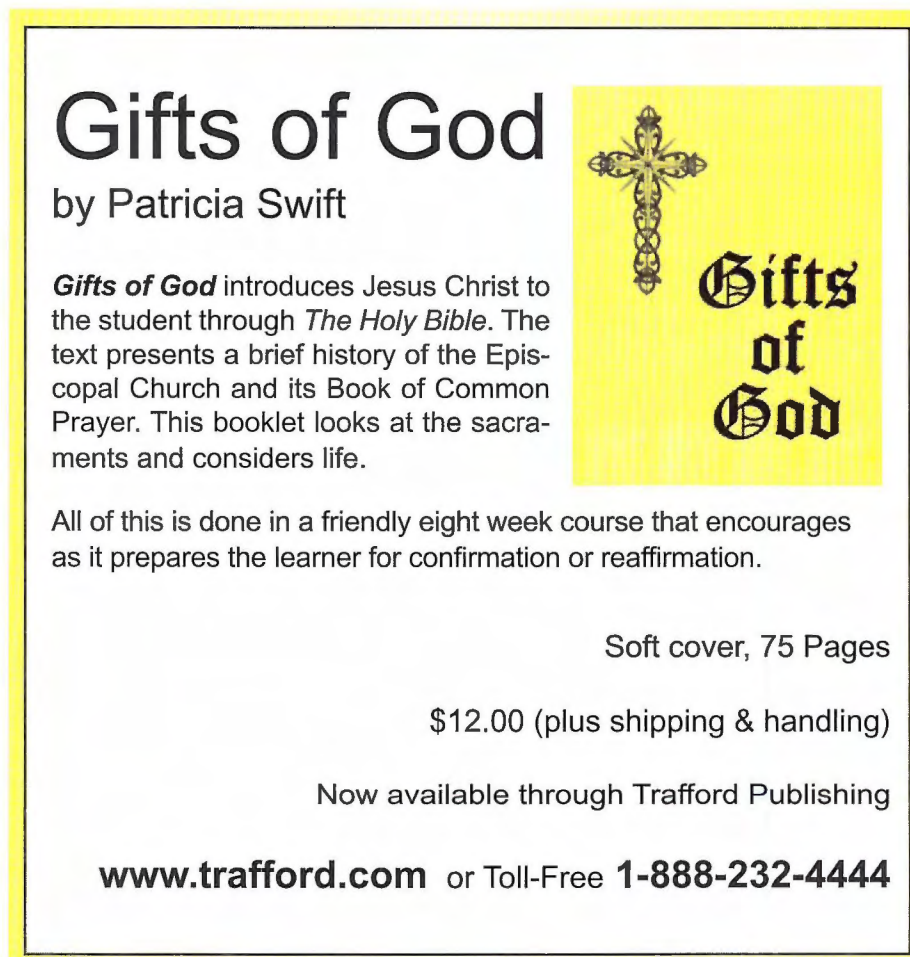
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*The Suburbs*  
Arcade Fire  
Merge Records

## Suburbia's Steady Drone

When the Grammy for "Best Album" was awarded to an alternative rock band from Canada over such popular acts as Eminem and Katy Perry, a flurry of outrage swept through various social webs. Many people simply had never heard of Arcade Fire, although it fills very large venues and tours tirelessly. If Lady Gaga is a spectacle of modern culture, Arcade Fire is a mirror.

Arcade Fire's first record, *Funeral*, is a profound expression of unfettered youth, a polyphony of parts barely yet successfully held together by thunderous drums and a chorus of vocalists. *The Suburbs* is in many ways the negation of *Funeral* and a searching tale of the modern suburbanite.

*Funeral* and Arcade Fire's second album, *Neon Bible*, abounded in movement, in running, in singing. *The Suburbs* struggles even to remember what movement was like ("Ready to Start" and "We Used to Wait"). Instead, "Modern Man" waits in a line, passively accepting the hidden and pervasive authority of forces outside his control.

Suburbs are the eerie realm of flat "Sprawl" and the rising peaks of "dead shopping malls." Such an oppressive space feels like "A City With No Children" in it, a space from which vigorous life has been drained, where there is "No Celebration" and where hours now are "wasted" and the "half-lit" nights are spent driving through the streets, recalling when friends used to listen

to music together, grow their hair long and dream of escape.

The album speaks of an aimlessness to life. Perhaps the suburbanite has a job, perhaps even cars and a 1970s house, but there is no real life there. Resignation prevails; the people in these songs show no struggle against the powers, no anger, no zeal. This shows up sonically too. In previous records vocalists infused almost every song. On *The Suburbs* they show up rarely and do not rally listeners. Likewise there is a near single-minded focus on the guitar, which either drives a fuzzed and droning tempo or drifts listlessly above the chord structure. Arcade Fire's familiar organ, piano, violins and accordion are very rarely heard.

*The Suburbs* captures a youth culture of endless stimulation but few job prospects, of limited incomes but multiple electronic devices. In this landscape college is still the norm but students doubt that it leads to a more prosperous future. Boomerang children live with their parents into their 30s and change careers multiple times. Arcade Fire sees contemporary youth culture with discomfiting clarity. How well are politicians and preachers responding to the widespread pessimism and skepticism of the suburban wilderness?

Tony Hunt  
Minneapolis, Minnesota  
<http://theophiliacs.com>



# POST-COSMO Cosmology

VANITY FAIR Supplement



Caricature of the Bishop of Stepney, Cosmo Gordon Lang, from *Vanity Fair*, April 19, 1906.

By Andrew John Archie

Out of the blue,  
there was a face  
from the past.  
It was as if I had  
run into an old friend.  
Sitting in a movie  
theater, I was  
watching *The King's  
Speech*, the story  
of the stuttering  
King George VI  
and his partnership  
with Lionel Logue,  
the maverick  
Australian speech  
therapist who forged  
an unlikely friendship  
and worked together  
to cure the king  
of his disability.  
It is rich  
and fascinating,  
with some excellent  
performances.  
And, in the middle  
of this psychological  
drama, onto the screen  
walks the 97th  
Archbishop  
of Canterbury,  
Cosmo Gordon Lang.

(Continued on next page)



(Continued from previous page)

When I was a teenager, Cosmo Gordon Lang was my hero. Other kids may have revered Mick Jagger, Che Guevara, John F. Kennedy or Mickey Mantle; but my hero was an Archbishop of Canterbury born a hundred years before me. Seeing Lang again after so long, made me think that with an archbishop for a hero, in the long run, I was probably not good for much else other than being an Episcopal priest. But the movie also gave me a chance to think about Lang from the perspective of someone who has been a priest for nearly 25 years.

The archbishop as rendered by the actor Derek Jacobi had practically no basis in history. As ripping a yarn as the movie is, it gets quite a bit of history wrong. The preeminent British historian Andrew Roberts has pointed out the man who would be king would never have disdained Australians by calling Logue "a jumped-up jackaroo from the outback."

The royal family cherished the ties of the empire and the sacrifice Australians had made in the Great War. Nor did Edward VIII taunt his younger brother for his stutter. They were close friends. It was mistaken to suggest that their grandfather, Edward VII, wanted their father, George V, to "be frightened" of him. The two men were so close that Edward VII brought George V's desk next to his at Buckingham Palace so they could work together.

Similarly, Queen Mary is depicted as a cold and heartless mother, yet it was to his mother that George VI turned to for solace during his abdication. Nor would Wallis Simpson not have curtsied to members of the royal family, or the Queen said, "Very nice to meet you" rather than "How do you do?" A private secretary would not have spoken of "The Duke" rather than "His Royal Highness." Roberts believes that the film was badly in need of a history consultant.

The movie portrays Archbishop Lang as disloyally trying to maneuver Logue out of the picture, forcing another speech consultant on the king on the verge of the coronation. Nothing could have been further from the truth. Lang felt nothing but awe and admi-

ration for George VI. No archbishop has ever been closer to the royal family. He was one of Queen Victoria's favorite preachers. He had been George V's most intimate confidant and was at his bedside when he died. He was outspoken in his opposition to Edward VIII's romance with the twice-divorced Wallis Simpson. He confirmed the present queen. After the 1937 coronation, George VI made him a Knight Grand Cross of the Royal Victorian Order.

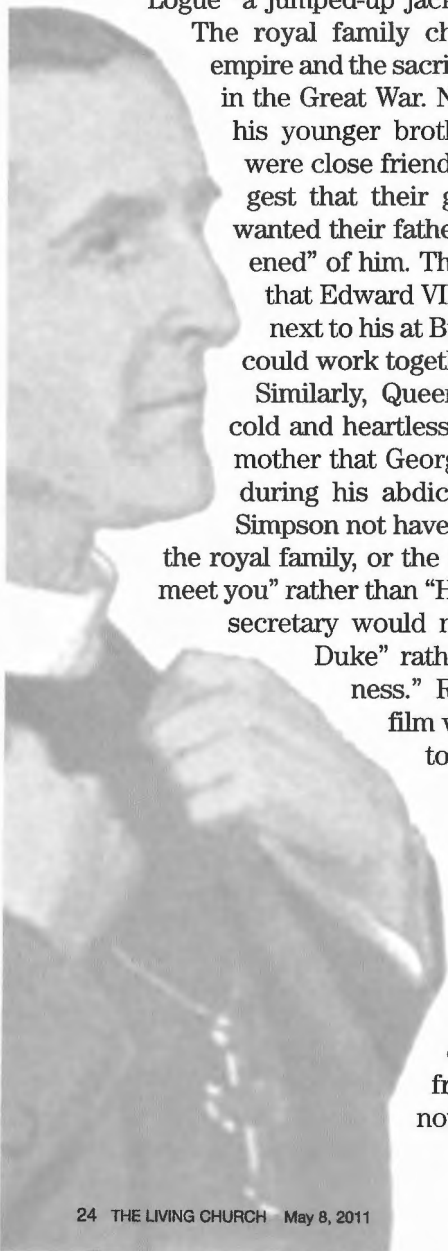
Lang was a complex character. His many facets seemed to be best illustrated by their contrasts. One contemporary described him this way: "There are two men in Lang — a canny Scot, and a narrow-minded man at that, who is on the lookout for what he can get; and a sentimental Highlander." A friend said of him: "He might have been Cardinal Wolsey or St. Francis of Assisi, and he chose to be Cardinal Wolsey." After sitting for a portrait by Sir William Orpen in 1924, Lang remarked to Hensley Henson, Bishop of Durham, that the portrait made him look "proud, prelatial and pompous." Henson replied: "And may I ask to which of these epithets does Your Grace take exception?"

When an archbishop from Sweden saw the same portrait, he said: "That is what the Devil meant him to be, but thanks be to God it is not so." The artist himself said, "I see seven archbishops. Which one am I to paint?"

"Lang was indeed a fascinating topic for discussion," church historian Adrian Hastings said, "a man of so many characters, the inner workings of his personality hidden far more mysteriously than in most great ecclesiastics beneath the varied public roles which he played through a long and highly successful career with such masterful virtuosity."

He had an illustrious academic career at Oxford. He gave himself as a curate in the slums of Leeds. He built a strong parish church in Portsea, and counted the king as his friend. He was a challenging, cerebral preacher. On his summer holidays, he would spend hours each day in his chapel, in prayer. A Scotsman from Glasgow, he succeeded brilliantly at the heart of the English establishment, always imparting the suitable spiritual note.

At the same time, Lang was decisive in 20th-century Anglicanism. First, as Archbishop of York from 1908 to 1928, and then as Archbishop of Canterbury until 1942, his leadership shaped the ethos and symbolism of Anglican worship for generations. Eucharistic vestments, candles on the altar, the use of wafers instead of bread, the eastward-facing position of the celebrant at Communion — all gained acceptance under Lang. Lang was the first Arch-



bishop of Canterbury to wear a miter since the Reformation. Under his stewardship, Anglican worship regained continuity with what had gone before the Reformation.

Thirty years after I first discovered Cosmo Gordon Lang, in the midst of my own career as an Anglican clergyman, it has been fascinating to think back on someone who had captured my imagination so long ago. I am struck by how much has changed. The world Lang inhabited might as well be another planet. Lang was a "churchman" rather than a spiritual leader, long past the time when "churchmanship" was the kind of leadership required. The Gospel was part and parcel of what had been established about Lang's world. The "establishment" was glad he was there. But the Gospel's place at the table was being questioned in his own time. The abdication crisis was a symptom of that questioning.

The adventure of ministry today is not found in being part of the way the world works, but in being a clear alternative to that world. Lang knew the tide of faith had turned and was headed out, but he didn't know what to do about it. We know which way the tide is heading and we know how to sail against the tide. We know more clearly than Lang that it is God, not nations, that rule the world. And today we are clear that we come to that realization through conversion, not assimilation. We have to learn the language of faith if we are going to use it.

Not everyone knows what it means to pray. Not everyone knows what it means to be a sinner. Not everyone knows what it means to be saved. The Church is much more important today than it was in Lang's time 80 years ago. If the world is basically Christian, the Church is not all that crucial. All that is needed is a change of mind, a change of heart, some tinkering here and there. Today the Church is nothing less than the foothold of the Kingdom of God where you learn a whole new language, where you become a part of a people who wouldn't be without the light of Easter morning. The Church's job is to transform us with an experience of God in Christ, who is vigorous, righteous, and just.

*The King's Speech* has made me pray once again that the soul of Archbishop Lang rest in peace. I am grateful that this complex character captured my jejune imagination with the way things once were, so that when the time came, I was able to answer God's call to the priesthood, and, together with my parishioners, to be faithful in all that is to come. ■

*The Rev. Andrew John Archie is rector of The Church of St. Michael & St. George, St. Louis.*

*The King's Speech has made me pray once again that the soul of Archbishop Lang rest in peace.*



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## LETTERS

### Challenged by Abp. Kwashi

"A Gospel Worth Dying For" by Archbishop Benjamin Kwashi [TLC, April 10] expresses the power of the Gospel in such a way that it inspires the kind of commitment that was present in the early Church. The way Archbishop Kwashi responded to the pain of 100 Churches and 200 Christian homes destroyed in the matter of three days with no response from the police and security is remarkable.

Can we in America draw on the power of the Holy Spirit to extend God's Kingdom here on earth? I am afraid not. We are all caught up in offering our own interpretation of Scripture to accommodate the changes that seem suitable for the times in which we live, and this means we are more focused on political correctness than we are in responding to the Great Commission.

What will it take to get us back on track?

*(The Rev.) H. David Wilson  
Past rector of All Saints Church  
Winter Park, Florida*

### The Wrong Successor

The article on the consecration of the new bishop of Springfield [TLC, April 10] reports that the preacher referred to Thomas Church Brownell as the successor to Bishop Philander Chase in Illinois. Brownell was the third bishop of Connecticut (1819-65). He did succeed Chase as presiding bishop in 1852.

Chase's successor in Illinois was Henry John Whitehouse. During the Civil War, Whitehouse was accused of being a southern sympathizer.

*(The Rev. Dr.) Charles R. Henery  
Delafield, Wisconsin*

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## Appointments

The Rev. **J. Brent Bates** is rector of Grace Church in Newark, 950 Broad St., Newark, NJ 07102.

The Rev. **John D. Bedingfield** is rector of St. Barnabas', 400 Camellia Blvd., Lafayette, LA 70503.

The Rev. **Clarke French** is rector of Holy Family, 200 Hayes Rd., Chapel Hill, NC 27517-5633.

The Rev. **Wilberforce Mundia** is rector of St. Bartholomew's, 308 Homestead Park, Apex, NC 27502-4445.

The Rev. **Michael C. Nation** is chaplain for Ministry on the River, the Seamen's Church Institute pastoral care ministry with mariners in the Lower Mississippi River region. He is based in Vicksburg, MS.

The Rev. **John J. Negrotto**, Oblate CSJB, is interim rector of St. Thomas', PO Box 742, Red Bank, NJ 07701.

The Rev. **Adam J. Shoemaker** is rector of Holy Comforter, PO Box 1336, Burlington, NC 27216-0557.

## Ordinations

### Priests

**North Carolina** — **Gabriel Lamzares**, St. Michael and All Angels', 1704 NE 43rd Ave., Portland, OR 97213-1402; **Sara E. Palmer**, St. Mary's, 108 W Farriss Ave., High Point, NC 27262; **Kathleen R. Pfister**, Good Shepherd, PO Box 5176, Austin, TX 78763-5176.

### Deacons

**North Carolina** — **Kelly Ayer**, PO Box 278, Avon, NY 14414.

## Retirements

The Rev. **Anthony Norman Noble**, as rector of All Saints', San Diego, CA.

## Deaths

The Rev. **Alva G. Decker**, 81, of East Windsor, CT, died March 24.

He was born in Newark, NJ, and served in the U.S. Navy during the Korean War. He attended the University of the South and transferred to Fairleigh Dickenson University where he received his bachelor's degree. He graduated from Berkeley Divinity School at Yale in 1960 and was ordained deacon and priest. His served St. Mary Magdalene, Newark, NJ, 1960-63, then served Church of the Incarnation, West Milford, NJ, and Good Shepherd, Ringwood, NJ, 1963-71. During this time, the Lyndon John-

son administration honored him for his work on the War on Poverty in Ringwood. In 1971 he became executive director of the Camp and Conference Center of Delaware, then rector of St. John's, East Hartford, CT, 1973-82, where he was instrumental in starting the Friendship Center which feeds the homeless and families in need to this day. In addition to his wife, Mary, he is survived by his daughters, Elizabeth of Bolton, CT, and Mary Lou Shefrin of East Windsor; eight grandchildren; and a great-grandson, Cameron Cianci.

The Rev. **William Patrick Douthitt**, 64, died April 3 at home in Tulsa, of cancer.

He was born in Manhattan, KS, graduated from Duncan High School in 1965. He was a Methodist before becoming an Episcopalian while in college at the University of Oklahoma. He also graduated from Nashotah House Seminary. He was ordained deacon in 1973 and priest in 1974. Fr. Douthitt was curate at St. Mark's, Glen Ellyn, IL, 1973-75; rector of St. Christopher's, Oak Park, IL,

1975-80; and rector of Zion, Oconomowoc, WI, from 1980 until 1988 when he became rector of St. Luke's, Tulsa, OK, where he served for two decades. At the time of his death he was employed as a chaplain at St. Francis Hospice, Tulsa. Survivors include his wife Lynn; a son, David, of Tulsa; his mother, Ann, of Tulsa; two brothers; and several nieces, nephews.

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

<b>Edward B. Hanson</b>	<b>61</b>	<b>Atlanta, GA</b>
<b>John E. Holman</b>	<b>76</b>	<b>Richmond, VA</b>
<b>Clement U. Hulick</b>	<b>88</b>	<b>Berne, NY</b>
<b>Martin G. Humphrey</b>	<b>59</b>	<b>Arlington, VA</b>
<b>Walter W. Ives</b>	<b>87</b>	<b>Iron Belt, WI</b>
<b>Barbara A. Knotts</b>	<b>64</b>	<b>Greensburg, PA</b>
<b>Nadine V.H. Leffler</b>	<b>87</b>	<b>Yerington, NV</b>

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816 E. Juneau Avenue,  
Milwaukee, WI 53202-2793  
Mailing address:  
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Phone: 414-276-5420  
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Third Sunday of Easter

# Sorrow, Scripture, and Sacrament

Acts 2:14a-36-41; Ps. 116:1-3, 10-17; 1 Peter 1:17-23; Luke 24:13-35

The story of the disciples on the road to Emmaus and their encounter with the Risen Lord exposes both their grief and the prospect of future hope. As the disciples set out, they are talking among themselves about all that has happened concerning Jesus of Nazareth. Their sad deliberations have a small glimmer of hope, as they are said to be, according to the Vulgate translation, "seeking" and "meditating." Sorrow, confusion, and hope cast a quiet shadow over their joint venture to Emmaus. At this point another one comes alongside them. Readers know it is the Risen Lord, but our peripatetic seekers do not. They are kept from seeing him.

In a sense, Jesus provides the distance they need, understands their pain and sorrow. Healing, in such cases, is seldom instant. Rather, like a skilled therapist, he draws them out: "What are you talking about?" After hearing their response (and can we ever fully imagine what it is to be heard by Jesus, from whom no secret is hid?), he begins to open the Scriptures to them. Beginning from Moses and the prophets he shows footprints of his life across the pages of the Old Testament. In this way, he begins slowly to open a new place for a new hope. They are not wrong; confused and grief-stricken, but not wrong.

At the close of the day, Jesus accepts their invitation to stay with

them. This anticipates his promise that "I will *remain with you always, even to the close of the age.*" In what manner? As Jesus reclined at table with them, "he took bread and blessed it and broke it and was giving it to them." Suddenly, "their eyes were opened and they knew him." Jesus having vanished from their sight, they "meditate" again asking, "Did not our hearts burn in us, while he was talking to us on the way and opened the Scriptures?"

Thus Christ is still made known. He does not lift up his voice; he does not strike a bruised reed or extinguish a dimly burning wick. He comes gently to our sorrow, listens to us, takes us into the mystery of what has been written about him in his holy word. He comes to us in sacred bread and holy wine. As Word and Sacrament he is yet coming. As he arrives again and again, we are caught up in his life and given new hope.

Just as it is important to acknowledge the role of loss and sorrow and doubt as part of our Christian journey, it is also important to recognize luminous moments of confident revelation. St. Augustine famously said: "Immediately, with the end of this one sentence [Rom. 13:13-14], it was as if by an infused light of security, every darkness of doubt fled." Put your trust in Christ. Allow yourself the rich nourishment of his body and his life-giving blood.

## Look It Up

Read Acts 2:38. You will receive the *gift of the Holy Spirit*. Often, among the Latin Church fathers, the Spirit is simply called "gift" or "love."

## Think About It

Jesus has vanished from our sight, and yet the eyes of faith may see him in ten thousand places.

Fourth Sunday of Easter

## Secure in His Power to Save

Acts 2:42-47; Psalm 23; 1 Peter 2:19-25; John 10:1-10

The earliest disciples understood the risk they were taking in following the Risen Lord. Facing their fears, they engaged in distinctive practices to lift their hearts and steal their nerves for the challenge of living their lives. "They devoted themselves to the apostles' teaching and fellowship, the breaking of bread and the prayers." In communion with their Lord, they exhibited "signs" and "wonders." They shared their possessions for the good of all, and the relief of the poor. At home, they broke their bread "with glad and generous hearts." They did this not only for private or even mutual solace, but as a way to store up strength and power for the time of trial.

Not a popular homiletic theme, to be sure, but who can look into the face of Christ for long without hearing a summons to sorrow? Yes, he is raised from the dead, and he has poured his life into us, and he gave his solemn promise: "I have said these things to you so that my joy may be in you, and that your joy may be complete." Of the things he said, however, the first still holds true: "Come after me." Midway in the gospels, he becomes more specific: "If anyone would come after me, let him deny himself and pick up his cross and follow me." Our lesson from 1 Peter says a great deal about "suffering unjustly" and receiving "God's approval."

The question at stake is this: Are we not all summoned, by circumstance and providence, to set our

lives upon a certain course, including specific binding commitments, from which we cannot turn back, without doing violence to our own inner being, our own deepest truth, which is Christ alive in us? When the second-century martyrs boldly confessed their faith, they did so because their hearts were wedded to Christ. Their identity and integrity as men and women stood in the balance. Having believed that "It is no longer I who live, but Christ who lives in me," they feared the "denial" more than death itself.

Even now, in certain places, Christians face grave dangers. What of those less threatened? We have also been summoned to Christ, and in union with him we have vowed our lives to commitments, responsibilities, spouses, and children. Joy in full measure may come, for which our heart should sing and our spirits dance. But sorrow will come too. God helping and strengthening, we walk with Christ along this path. It is what John Henry Newman called a sorry martyrdom, not particularly heroic, and often tedious. We are giving ourselves to Christ, suffering with him "in our ordinary course."

God helping, we will endure until the end. And, week by week, we will gather together for the strength of bread and wine, the strength of our common presence, teaching from the Apostolic Word, our sharing of joys and sorrows. In all of this, we encounter the great power of the Risen Christ, the Great Shepherd who cares for his sheep.

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### Look It Up and Think About It

Read 1 Peter 2:21. This is about suffering which is absolutely intrinsic to one's vocation, not a justification of all suffering.



# INCARNATION SCHOOL *of* THEOLOGY

June 13-24  
2011



## Theology of Luke

Monday-Friday, June 13-24 | 9:00 am - 11:00 am

This seminar will focus on the theological purpose of Luke in relation to his ordering of the narrative (*diegesis*), following on his collecting of eyewitness accounts from those who were present, as he was not, during the events of Jesus' life, ministry, death and resurrection.



INSTRUCTOR: David Lyle Jeffrey, Distinguished Professor of Literature and Humanities, Baylor University

“... [IST] is helping  
me to discern  
what place God  
has for me ...”

— Paul Wheatley

## Christian Unity in Word and Sacrament

Monday-Friday, June 13-24 | 1:30 pm - 4:00 pm

Students in this course will examine Scripture and the history of Christian thought on the matter of the Church as a baptismal and eucharistic body under the sign of grace/election.



INSTRUCTOR: Christopher Wells, Executive Director of the Living Church Foundation and editor of *The Living Church* magazine

**INCARNATION SCHOOL OF THEOLOGY** is a partnership between the Diocese of Dallas, Church of the Incarnation and Wycliffe College in Toronto, Canada. It aims to provide a limited number of courses accredited through Wycliffe with the Association of Theological Schools but based at Incarnation. These courses will allow potential students to test their vocations and to get a head start in study; they are also appropriate for those preparing for the diaconate, for clergy continuing education, and for auditing by interested lay people. The diocese wishes its seminarians to spend at least a full year in a residential seminary, where a more intense formational and educational experience is possible.

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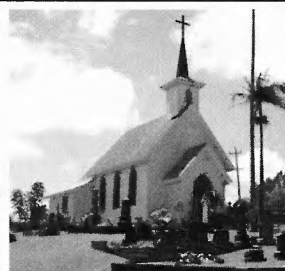
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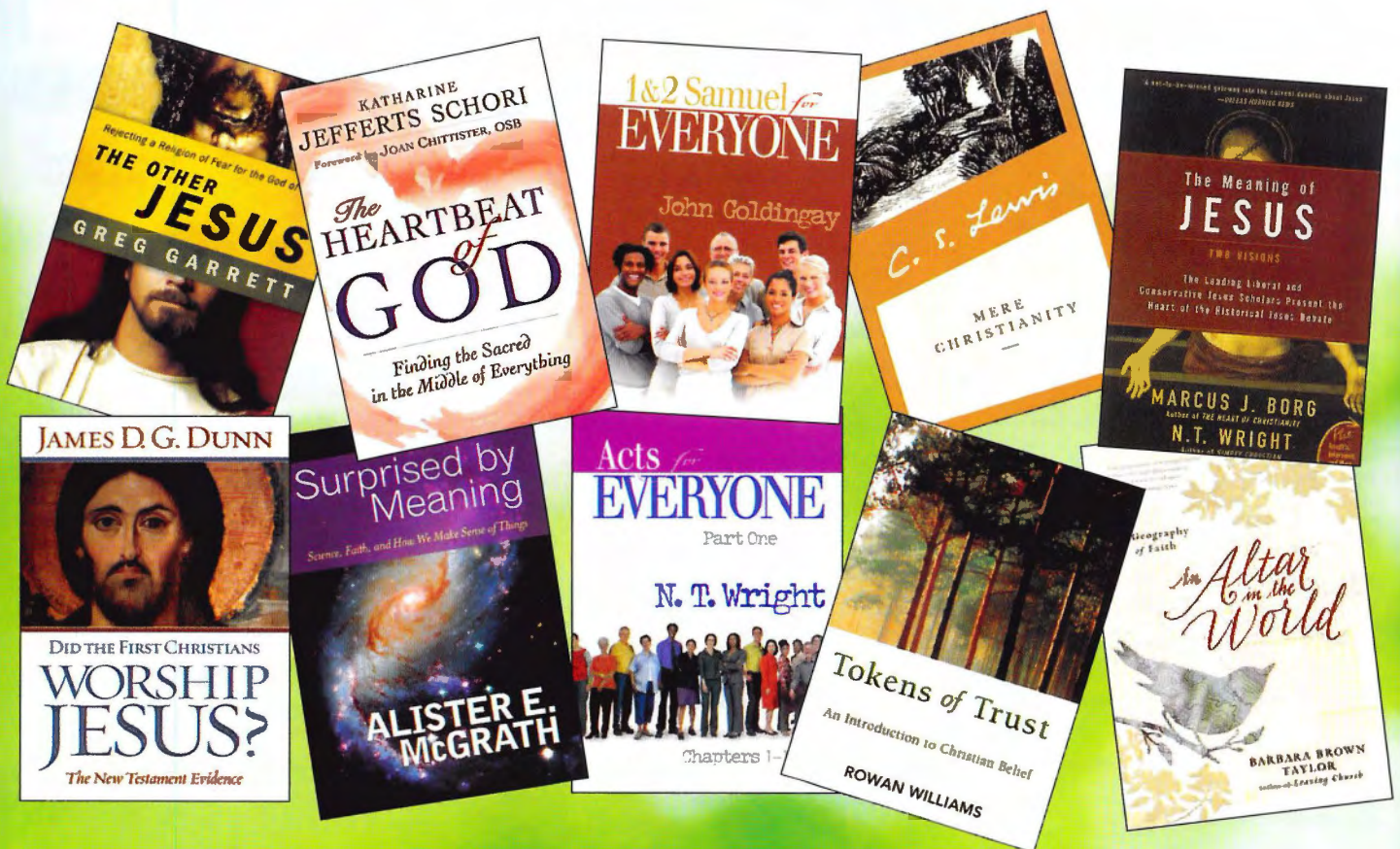
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