

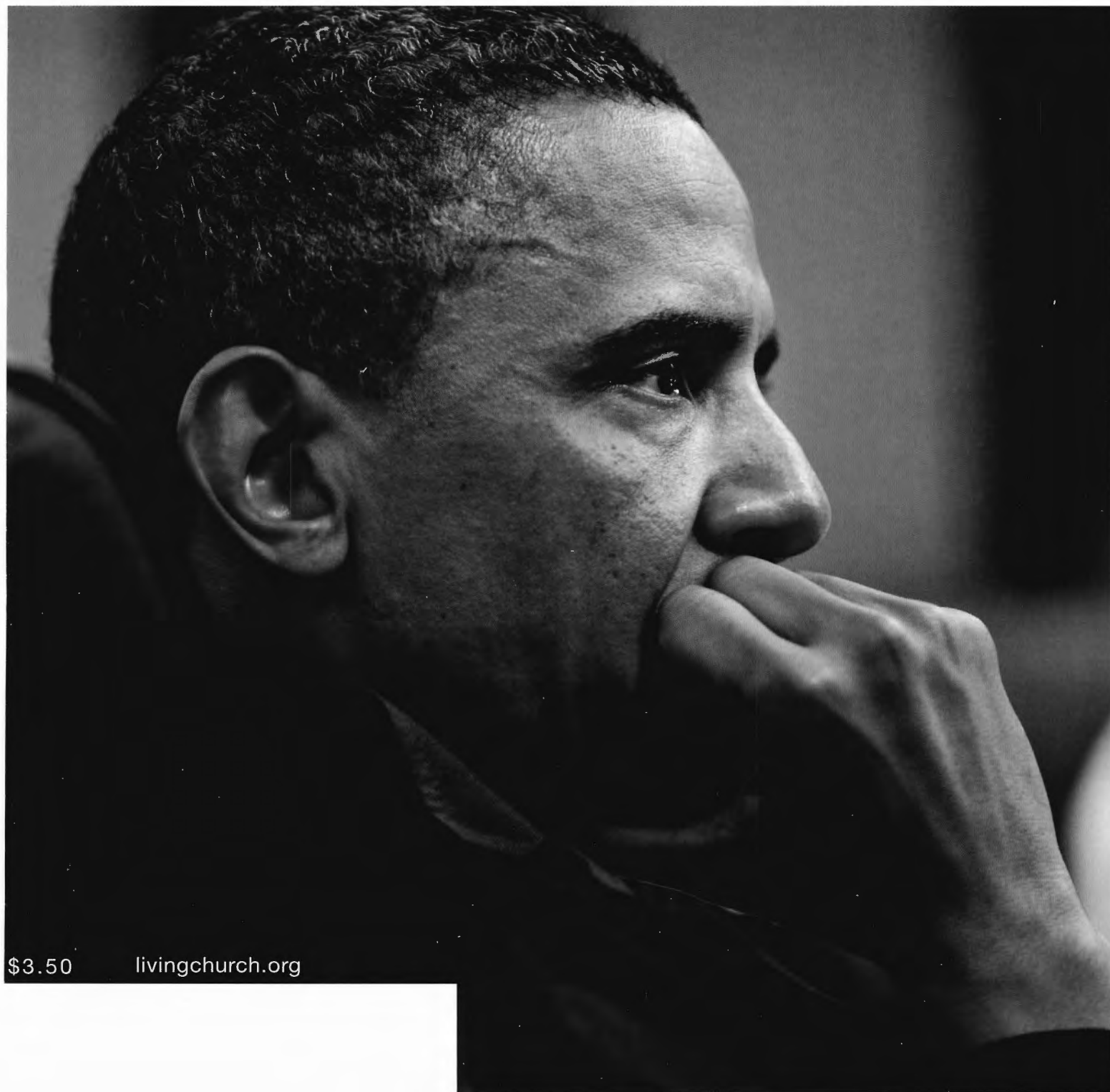
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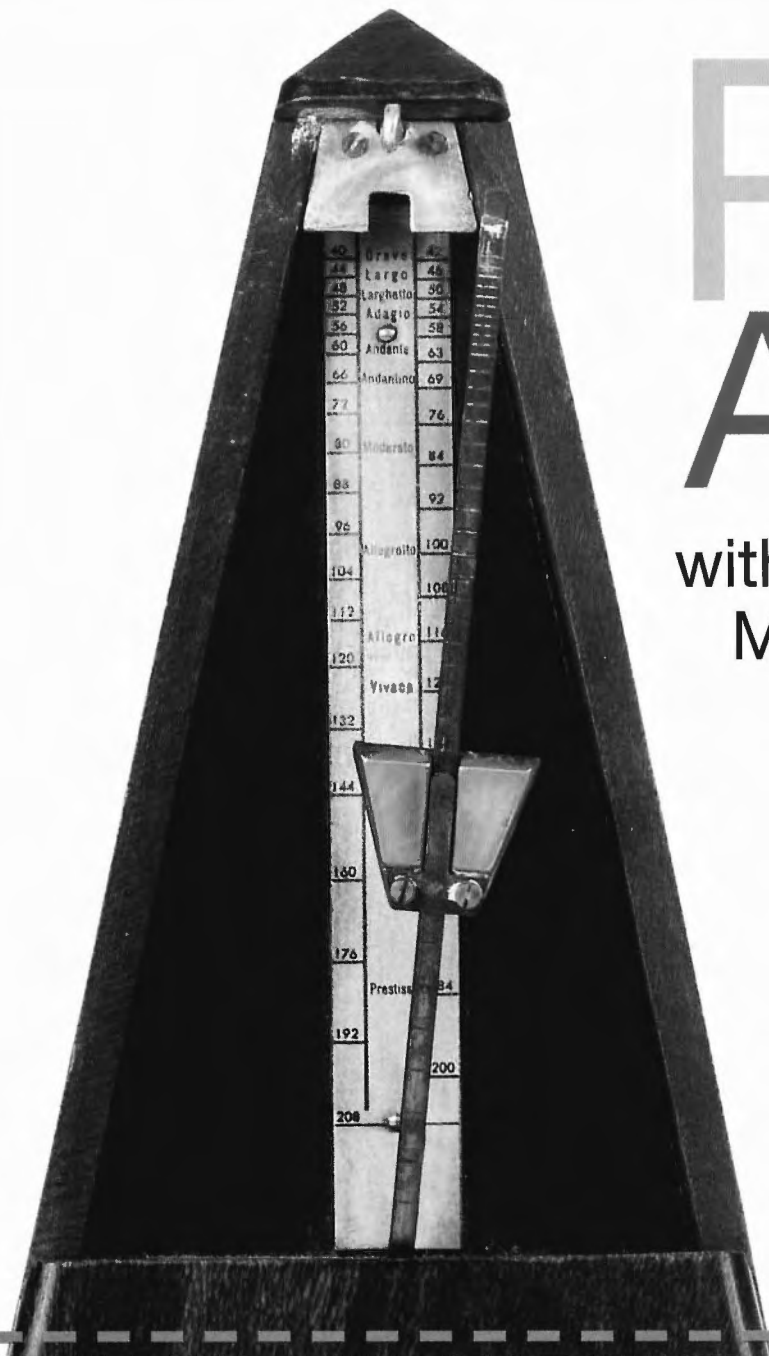
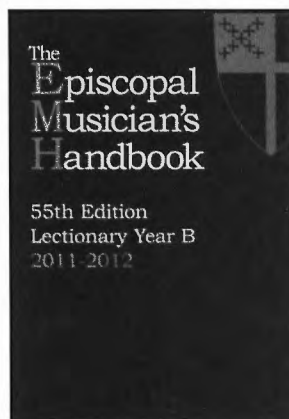
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Marching to Zion

This issue of THE LIVING CHURCH devotes considerable attention to ethical and theological questions raised by the killing of Osama bin Laden, nearly a decade after the terrorist attacks of 9/11 that became synonymous with his name. The interaction of church and state are complicated in particular ways in the United States, a nation that rejected a state church early in its life. As Christians in the U.S. join their fellow citizens, and brothers and sisters the world over, in discussing terrorism, war and more mundane forms of violence, may we always call one another — and, by extension, our leaders — to clearer understandings of God's will, and obedience to it.

ON THE COVER: President Barack Obama listens during one in a series of meetings discussing the mission against Osama bin Laden, in the Situation Room of the White House on May 1. (White House photo by Pete Souza)



THE LIVING CHURCH

THIS ISSUE | June 5, 2011

NEWS

- 4 Challenging Future for Brazil's Anglicans

REVIEW ESSAY

- 10 The Republic of Grace by Charles Mathewes
Review by Jordan Hylden

OTHER BOOKS

- 14 And One Was a Priest
by Araminta Stone Johnson
Review by Douglas LeBlanc
- 15 Who Are the Christians in the Middle East?
by Betty Jane Bailey and J. Martin Bailey
Review by Richard J. Mammana, Jr.
- 16 The Myth of Religious Violence
by William T. Cavanaugh
Review by Leigh Edwards

FEATURE

- 18 OUR UNITY IN CHRIST series
Recognizably Anglican
By George R. Sumner

CATHOLIC VOICES

- 20 An Act of Judgment?
By Oliver O'Donovan
- 22 'No Pleasure in the Death of the Wicked'
By Deonna Neal

OTHER DEPARTMENTS

- 17 Cultures
- 24 From the Archives
- 26 Letters
- 28 Sunday's Readings
- 30 People & Places

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Brazil's Anglicans Face a Challenging Future

By John Martin

Archbishop Maurico José Araújo de Andrade is a genial huggy-bear of a man who has been called to the helm of the Episcopal Church of Brazil in uncertain times.

Brazil is the world's fifth-largest country, both by mass (8.5 million square miles) and population (more than 200 million people). Most Brazilians call themselves Roman Catholic, but these days Pentecostals worship in about equal numbers. The presence of high-profile Pentecostals on the national football team is just one sign that the star of Pentecostalism continues to rise.

Roman Catholic parishes in Brazil are large, plentiful and highly visible. Most stay open all the time. Dotted all over cities and towns are tiny chapels of various Pentecostal affiliations. In the daytime they tend to be shuttered, but they come alive at night as people punctuate boisterous sermons with amens and pray fervently for promised material blessings.

Brazil's Episcopalians, at fewer than 30,000 adherents in nine dioceses, represent a tiny slice of the spiritual demographic. There are Church of England archdeacons with more worshippers.

Andrade smiles and stabs the table with his index finger as a point of emphasis. "We are Anglicans," he says in his Lusophone-accented English. "We are not called to be Catholics, or Pentecostals, evangelical or confessional."

Anglicanism in Brazil grew on two roots. There were English chaplaincies founded as the British began to trade and settle throughout a decaying Portuguese empire. For many

years they coexisted with Roman Catholic parishes by refraining from proselytism.

Then separation of church and state in the late 19th century opened the way for Protestant missions, including the Virginia Seminary Missionary Society. The Virginia root was instrumental in expanding Anglicanism among Portuguese-speakers. By the 1960s it became clear that creating an autonomous province provided the best hope of uniting the two traditions.

There are other small pockets of Portuguese-speaking churches in Africa and Europe. The Church of Brazil shares little in common with them and lives in linguistic isolation from most other Anglicans. With its catholic liturgical tradition, the province has little in common with its lower-church and Spanish-speaking neighbors in South America's Southern Cone. If anything there is a desire on the part of the Brazil's leadership to assert theological and liturgical distinctiveness.

What is certain is that the Episcopal Church in Brazil cannot afford traditional Anglican ways of organizing. In Rio de Janeiro one priest combines the role of cathedral dean with an assignment as chaplain to a rural school where he is planting a mission church. Maintaining traditional church buildings is a huge drain.

The Diocese of Rio de Janeiro says it cannot afford more clergy stipends. I met two very gifted young men, one an engineer and civil servant, the other a trainee den-



Archbishop Maurico José Araújo de Andrade of the Episcopal Church of Brazil.

tist from a Pentecostal background who has become a fervent Anglican.

In the 1920s the radical missiologist Roland Allen forecast that self-supporting ministry might become increasingly important in the church's self-propagation. In Brazil there is a lively internal debate: can the church thrive and grow this way? Roman Catholics tend to say no. Pentecostals will tell you this is a proven formula for church growth among the poorest of the poor. Anglican opinion is divided, but financial austerity will probably have the last word.

In a country where 10 percent of the population controls 90 percent of the wealth, Brazilian Anglicanism exercises a conscious identification

with the poor. In Rio de Janeiro the church helped with relief projects for people whose homes were wiped out by huge mudslides early this year. International Anglican connections came into play. Financial support from Anglicans in Japan arrived just a few days before the terrible tsunami and earthquake hit that country.

The Rt. Rev. Saulo Mauricio de Barros, based in the port city of Belem, is building the Diocese of Amazon from scratch. He is supported by a tiny team of laypeople who are prepared to give themselves sacrificially to the poor.

A speed-boat journey took us to an island in the Amazon where 300 descendents of slaves live. They generate their own electricity, run a community radio station, have internet access and, with help from USPG, are planning to launch a bakery. They want to become Anglicans.

The diocese eschews prominent locations, preferring to establish a church presence in poor areas in buildings mostly indistinguishable from neighboring houses. One such center in Belem is deemed so dangerous that when we visited the city authorities gave us an armed police escort. Here laypeople courageously offer supplementary education, alongside telling the story of Jesus.

All this means some numerical growth, but not necessarily expansion in ways that we will secure institutional solvency.

"This new century will be characterized not by mission to the poor but mission *by* the poor," the Peruvian theologian Samuel Escobar has said.

Such a style of ministry may be gestating among Anglicans in Brazil.

John Martin, who writes regularly for The Living Church, was part of a Compass Rose Society delegation that visited Brazil in early April.

Brazilian Church Ambivalent on Covenant

A six-member working party set up by the Episcopal Church of Brazil says at this stage it cannot recommend either "immediate adoption or refusal of the proposed [Anglican] Covenant."

The working party has issued an eight-page report that responds to the Ridley-Cambridge draft of the proposed Covenant. The province has not offered a further response since the release of the Covenant in its final form.

The Primate of Brazil, the Most Rev Mauricio José Araújo de Andrade, said in exclusive interview with TLC that the province had identified no issues with the proposed Covenant's first three sections, which he said identify "the faith of the Church."

"The fourth section concerns discipline and we are uncertain about it," the archbishop said. "What is this discipline and how will disciplinary powers be exercised?"

So far that seems to be the consensus among Brazilian dioceses that have discussed the Covenant.

The report acknowledges the Anglican Communion "has historically gone through moments of crisis from its inception, and that these crises and tensions form part of the history of Anglicanism."

Even so, throughout its history the Brazilian church has found "the ability to dialogue with mutual respect, to affirm interdependence and to respect provincial boundaries."

Anglicanism, says the report, "is not a 'Church,' but a fellow-

ship of national, autonomous and interdependent churches, united not only through bonds of affection, but also by a classic tradition developed over centuries, centered on worship, the incarnation, and the upholding of each culture's ethos and contextual mission."

The report recognizes that Anglicanism's Instruments of Communion "need to be revised and strengthened in order." The aim should be to preserve interdependence and not centralize power, the report says.

It is critical that the Ridley-Cambridge draft seems to have been framed "without broad consultation with missiologists and liturgists," the report says, and this "conferred a judicial character particularly on Section 4."

The result is "little emphasis on spirituality, liturgy and mission, and accentuating traces of institutionalization that significantly alter the ecclesiological nature of the Anglican Communion, bringing it closer to the idea of a denominational macro-structure."

"Anglicans are not a Church, we are not a federation or a fellowship," Andrade said. "We are a Communion."

"We hold much in common, but at the local level there are differences of customs and culture. There are differences between us and our context here in Brazil and the USA, and provinces in Africa or Asia. Will an international instrument be able to fully comprehend local nuances?"

John Martin

New Bishops to Serve Catholic-minded Britons

The Church of England has appointed two new Provincial Episcopal Visitors (flying bishops). The Rev. Jonathan Baker, 44, and the Rev. Norman Banks, 57, will replace Bishops Keith Newton and Andrew Burnham, who left to join the Ordinariate, the Vatican's initiative which allows Anglicans to join the Roman church while retaining much of their Anglican ethos and liturgy. Both men will be consecrated June 16 at Southwark Cathedral.

At the press conference announcing the appointments, Archbishop Rowan Williams owned to feeling "uncomfortable" about the killing of Osama bin Laden. That made the headlines worldwide while Baker and Banks hardly got a look in.

Media coverage took another direction in mid-May as word got round that Archbishop Williams had consented to the appointment of

Baker even though he was a senior and long-standing Freemason. It is generally accepted that membership in a Masonic Lodge is problematic for Church of England priests, although there are Freemasons among the ranks of the clergy.

Baker joined a lodge in Oxford while an undergraduate and originally defended his Masonic links, saying there are "few organizations more supportive" of the church. Later, however, he changed tack and resigned the lodge, saying he wanted nothing to distract from the inauguration of his new ministry.

The appointment of Baker as Bishop of Ebbsfleet and Banks as Bishop of Richborough seems to have caught many by surprise. With the departure to the Ordinariate of Burnham and Newton, together with around 900 lay people and priests, some anticipated the Church of Eng-



Fr. Jonathan Baker (left) and Fr. Norman Banks with Archbishop Rowan Williams.

land would quietly discontinue the flying bishops arrangement. Research data published last year suggested that just 2.8 percent of parishes — 363 out of 12,894 — wanted the ministry of a flying bishop.

Certainly the appointment was met with sharp criticism from campaigning groups. "The risk of these two appointments is that they will haul us back to a position where women priests and bishops are 'nearly but not quite' on a par with their male colleagues," said a statement from WATCH (Women and the Church).

Archbishop Williams clearly wants a robust alternative to the Ordinariate to keep options open for enabling Catholic-minded people to remain in the Church of England.

The archbishop said the appointees were "faithful and gifted," adding: "They are taking up a very demanding pastoral ministry at a time of much upheaval and uncertainty, and will need our prayers and friendship as we work in the Church of England for a future in which there is full mutual respect and constructive work in mission to be undertaken together."

The appointment is also a matter of integrity. The Act of Synod (1993) that created the system of Provincial Episcopal Visitors is still on the

Two More Provinces Support Covenant

Acting on a motion from its Standing Committee, the Church of Ireland's General Synod *subscribed* to the Anglican Covenant May 13.

Motion 6 was a model of brevity: "Seeing that the Anglican Covenant is consonant with the doctrines and formularies of the Church of Ireland, the General Synod hereby subscribes the Covenant."

"The Covenant sits under the Preamble and Declaration and cannot challenge it," said the Rt. Rev. Harold Miller, Bishop of Down and Dromore, in a seconding speech for Motion 6. "This is vitally important, because it is the Preamble and Declaration which declares our essential and foundational principles for determining those with whom we are in communion."

For its part, the Anglican Province

of South East Asia has *acceded* to the Anglican Covenant.

"Churches that accede to the Anglican Communion Covenant need to subject their common life to the reforming and transforming work of the Holy Spirit, so that the Communion may be built up until all 'reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ' (Eph 4: 13)," the province said in a 3,200-word "Preamble to the Letter of Accession."

"The Anglican Communion should adopt more uniform processes in the election and appointment of bishops, to ensure that such processes are not held hostage to local politics and to parochial understandings of the episcopal office."

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statute book, despite rumblings from proponents of women bishops that it should be rescinded.

Williams said the newly appointed bishops would be a permanent fixture in the Church of England, even though the draft law on women bishops does away with the positions. He told the media: "I have two new suffragans and General Synod can't simply take them away. The pastoral need will not go away."

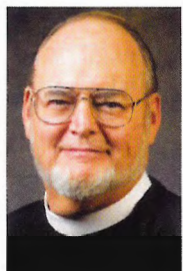
Both come to their new responsibilities having occupied iconic posts within the Catholic wing of the Church of England. Jonathan Baker, principal of Pusey House in Oxford, has served on General Synod and as a member of its influential Faith and Order Commission.

Banks is longtime vicar at St. Mary's Church in Walsingham, Norfolk. With that comes a close association with the much-venerated shrine of our Lady of Walsingham. He has been a chaplain to the Queen since 2009.

John Martin, in London

Restarting Spiritual Theology

A 400-page book on pneumatology (theology of the Holy Spirit) by



Hughes

a systematic theologian may sound like an unlikely candidate for international acclaim. But the Rev. Dr. Robert D. Hughes III, author of *Beloved Dust: Tales of the Spirit in the Christian Life* (Continuum, 2008), has

already won the Inaugural des Places-Libermann Award in Pneumatology from Duquesne University in Pittsburgh, and the book has been shortlisted for the 2011 Michael Prize.

Hughes is professor of systematic theology and Norma and Olan Mills Professor of Divinity at the University

(Continued on next page)



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HUGHES (from previous page)

of the South's School of Theology.

"I was very grateful for that kind of recognition," Hughes said in an interview with THE LIVING CHURCH. "It meant someone was reading the book and getting it."

The Michael Ramsey Prize will be announced May 27 as part of the annual Hay Festival of Literature and the Arts.

"The attention the book has received has spurred a lot more writing," Hughes said. "I took it as an opportunity to say, 'Okay, what's next?' I am working on Volume Two."

Beloved Dust is part of a project to "restart spiritual theology as a discipline," Hughes said.

Hughes dates his own interest in the subject to age 19, when he sought spiritual direction from the Cowley Fathers.

"We haven't taught some of the foundational doctrines of the Faith very clearly," he said. "You can't teach pneumatology without first understanding the Holy Trinity. As Christians we know the Holy Spirit, first and foremost, as the power by which God raises Jesus from the dead. All of our reflections move forward and backward from that."

Hughes often uses feminine pronouns to refer to the Holy Spirit. "The Spirit is neither she nor he," he said. "The passion for inclusive language for God comes from a lot of women who are tired of having to translate everything. I don't claim to have a solution, but I wanted to indicate I know there's a problem."

Hughes praises other Anglican theologians as he discusses spiritual theology, including *The Vision of God* by Kenneth Kirk (who writes that everyone is called to contemplative prayer), *After the Spirit* by Eugene F. Rogers, Jr., and a forthcoming volume on systematic theology by Sarah Coakley.

The other shortlisted titles for the



Bishop Franklin in a light moment outside the Center for the Arts in Buffalo.

Franklin Consecrated in Western New York

The Rt. Rev. R. William Franklin was consecrated April 30 as the 11th Bishop of Western New York.

Presiding Bishop Katharine Jefferts Schori was chief consecrator during the two-hour service at St. Paul's Cathedral in Buffalo. Co-consecrating bishops were the Rt. Rev. Mark Sisk, Bishop of New York, and the Rt. Rev. Pierre Whalon, Bishop of the Convocation of Episcopal Churches in Europe.

The newly consecrated bishop emerged from the Center for the Arts after the service to discover that a large statue of a buffalo just outside the entrance had been dressed in cope and miter by a group of 58 diocesan youth who had taken part in a Consecration

Overnight held at the diocesan center.

Franklin had served as senior associate priest at St. Mark's Episcopal Church in Philadelphia since July 2010, having returned from five years in Italy serving as an associate priest at St. Paul's Within the Walls in Rome. While in Italy, he also served as associate director of the American Academy in Rome, a fellow and associate priest of the Anglican Centre in Rome and vicar of the Church of the Resurrection in Orvieto.

He and his wife, Carmela Virchillo Franklin, who is a scholar in medieval studies at Columbia University, have been married since 1971. They have two adult daughters.

Laurie Wozniak

Michael Ramsey Prize are *Vulnerable Communion* by Thomas E. Reynolds (Brazos Press), *Holding Together* by Christopher Cocksworth (Canterbury Press), *The Re-enchantment of Morality* by Richard Harries (SPCK), *The Theology of Food* by Angel F.

Montoya (Wiley-Blackwell) and *Atheist Delusions* by David Bentley Hart (Yale University Press). All short-listed authors for the Michael Ramsey Prize receive \$1,000; the winner will receive \$10,000.

Douglas LeBlanc

GAFCON Primates Expand Goals

The Primates Council of GAFCON and the Fellowship of Confessing Anglicans has expressed its disappointment in the most recent Primates' Meeting of the Anglican Communion, announced plans for another international conference and two offices, and elected new leaders.

The Most Rev. Eliud Wabukala, Archbishop of Kenya, is the council's new chairman. The Most Rev. Nicholas D. Okoh, Archbishop of the Church of Nigeria (Anglican Communion), is the new vice chairman.

"Until the presenting issues are addressed we will remain weakened at a time when the needs before us are so great," the nine-member council wrote after meeting in Nairobi, Kenya, April 25-28. "We were disappointed that those who organized the Primates meeting in Dublin not only failed to address these core concerns but decided instead to unilaterally reduce the status of the Primates' Meeting."

The council said it reviewed plans for a leadership conference in April 2012 and another international gathering, provisionally called GAFCON 2, for the first half of 2013. The first Global Anglican Future Conference met in Jerusalem in June 2008.

The council agreed to open a chairman's office in Nairobi and a global coordination office in London which will be directed by the Rt. Rev. Martyn Minns, missionary bishop of the Church of Nigeria, serving in new roles of deputy secretary and executive director.

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(Continued on page 27)

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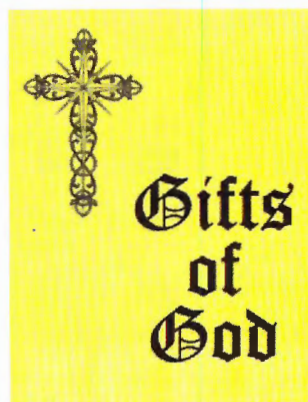
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The Republic of Grace

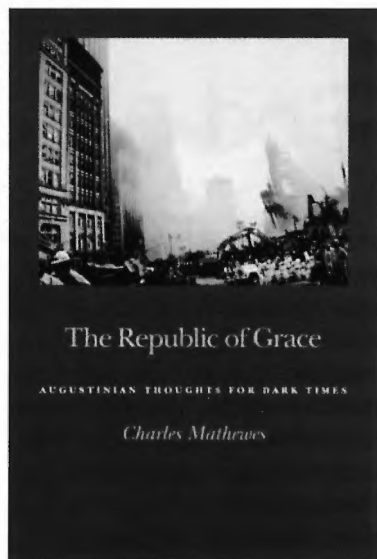
Augustinian Thoughts for Dark Times

By Charles Mathewes. Eerdmans. \$20. Pp. 279. ISBN 978-0-8028-6508-3

of the Heart

Review by Jordan Hylden

It is a curious thing: almost none of the work done under the heading of “serious” political analysis has anything to do with hope, but hope is everywhere you look in the everyday world of American politics. You can see it in Whole Foods parking lots around the country, where bumpers are still festooned with the iconic logo of the Obama campaign: *HOPE*, in colors bright and bold, underneath the chiseled visage of the man who was to become our president, his firm gaze trained ahead to the wild frontier of our brave American future. That is, you can see what logos still remain, those few whose owners have not by now ruefully scratched them off in despair, or covered them over with the next icon of the next hope *du jour*.



The past two years of American life have been characterized by wild national mood swings between hope and despair: messianic hope that Obama would give us the change we'd been looking for, followed by the inevitable letdown of real life and the Tea Party's despairing rejection of Washington and all its works and ways, all circling around in the end to a new grasping for hope at Glenn Beck's flag-waving rally on the National Mall. Hope, clearly, is the air that we political animals breathe. But just as clearly, we have no idea where to place our hope (Glenn Beck? *Really?*), and so we oscillate madly between dark despair and the latest messiah-of-the-moment. As long as we stay this way, it seems safe to say, there isn't much

hope for American politics.

According to Charles Mathewes, professor of religion at the University of Virginia, part of our problem is that most of us have no vocabulary in which to think well about hope, or for that matter about what we should care about and trust in. His excellent new book *The Republic of Grace: Augustinian Thoughts for Dark Times* seeks to give us just such a vocabulary, drawn from the deep wells of Augustine of Hippo. Augustine thought that our whole lives are lived *coram Deo*, before God, and that the substance of our faith, the direction of our hope, and most of all the order of our loves make all the difference for our life together this side of paradise. Mathewes thinks so too, and his book is an extended effort to show how Augustine's language about faith, hope, and love can help us to see clearly and act rightly as Christians in public life.

The book, he tells us, is meant to be a “mirror for Christian citizens,” and so it is: Mathewes has written in a lively and engaging style, well-suited for the interested layperson. In large part, the book is a popularization of his earlier work *A Theology of Public Life*, without the extended detours into academic theory. Here, Mathewes is more interested in showing how Augustine’s theology helps us navigate through everyday political life; with how politics today, no less than in Augustine’s time, is deeply shaped by the perennial misadventures of the restless human heart.

Most deeply, the book aims to inform and redirect our hope: away from the fragile, glass-like brilliance of the illusory hopes of this world, and toward the true hope found only in God. Only if we train our hopes to rest in God, Mathewes thinks, can we sustain the hope we need to live patiently and well as clear-eyed Christian citizens. Christian hope, for Mathewes, is the truest form of realism, since it inures us against escapist fantasies that would stand in for the kingdom of God, and steels us against despair in a world that we know will never finally give us change we can believe in.

The radical Islamist terrorist threat, Mathewes argues, can best be understood as a kind of challenge to hope, itself springing from a defeated hope that has soured in some corners of the Muslim world into apocalyptic despair. The terrorists, Mathewes contends, are by and large people for whom hope has become unintelligible; they are young men, living largely in Europe, out of place in their ancestral and adopted homelands alike, seeking purpose from an invented, apocalyptic “Islam” that appeals to their frustration with the world as they find it.

(Continued on next page)



Terrorist attack in Jerusalem, 2008.

The Israel Project/Wikimedia Commons photo



Remembering 9/11 aboard a U.S. naval ship.

U.S. Navy photo

(Continued from previous page)

Augustine, Mathewes argues, would have us recognize the human quality of their hopes, while not excusing the warped and negative direction they have taken. There is, just as Augustine held during his own “war on terror” (against the Donatists), a place for the use of military force, and a way in which the fear of it can prevent harm and induce positive change. But primarily, a war against hope must be met with a greater hope, to assuage the temptations of despair. The war on terror, Mathewes contends, is most deeply fought on the battlefield of the heart, and only if we in America have a better hope to offer will it ever be won.

At least for some, that hope is to be found in America itself, both in its military prowess and in the cultural and economic superiority of its way of life. Mathewes cites the famous toast of the 19th-century U.S. naval officer Stephen Decatur, Jr.: “Our country! In her intercourse with foreign nations may she always be in the right; but right or wrong, our country!” To an Augustinian mind, this sort of jingoistic faith is of course idolatrous. The picture it gives (Glenn Beck’s America, perhaps?) is that of a pure and righteous nation that brings peace to all the world, a nation in which Native Americans were never killed, blacks never enslaved, the poor never left behind, and unjust wars never fought.

But the reverse mentality, for which “Amerika” is the Great Satan and liberal capitalism is the root of all evils, is just as misleading. Here, Mathewes asks Augustinian questions that would be familiar to neo-conservatives: American hegemony is bad, he asks, in relation to what? The Soviet Union? A rising China? And how, in a fallen world such as ours, would any semblance of just order be achieved without force?

Much better, Mathewes thinks, is the chastened hegemon of the liberal democratic state, governed by citizens rather than despots, and the limited allegiance that Christians give to it, knowing as they do that ultimately they are citizens of another kingdom.

Mathewes gives a similarly mixed review to what he calls “millennial capitalism,” the influence of market forces that has long been spreading across all sectors of society and around the globe. It is unmistakable,

His judgments on these and many other controversial issues are consistently measured; agree with Mathewes or not, he is committed as a matter of theological principle to seeing all sides of an issue, and he practices what he preaches. One can, at times, get the sense that the political pronouncements of Christian professors are somewhat more reflective of academic pieties than Christian faith, but such is not the case for Mathewes. He believes, as an Augustinian, that the line

As Christians we do indeed
hold to quite exacting ethical standards
and specific beliefs about the way
things are, as well as a substantive
hope for the way things will one day be.

he says, that market societies have raised standards of living and lifted millions out of poverty, accompanied by gains in tolerance and declines in violence. But so too, it is also the case that the proliferation of market forces has diffused, diluted, and inflamed our loves, inducing in us a sort of constant channel surfing of the soul, wherein we want everything but genuinely love nothing. We are possessed, in other words, by a *libido dominandi*, a dominating lust that in the end dominates us. We think, as it were, that we possess a remote control for the entire world, empowered to choose and create whatever we want whenever we want it, but we no longer know how to open ourselves to the great goods of life that choose and create *us*. Nor do we know how to wait for them: as Mathewes puts it, in our world “eschatology has been replaced by next-day air.”

between good and evil runs down the middle of each human heart and every public policy, and so he resists the simplistic Manicheist dualism that supposes that the world can be neatly divided up into the children of light and the children of darkness.

At the same time, Mathewes shuns the sort of “non-judgmental” relativism so popular today, the sort of ethical twilight in which all cats are gray. As Christians, he says, we do indeed hold to quite exacting ethical standards and specific beliefs about the way things are, as well as a substantive hope for the way things will one day be. But we do not, he argues — or at least we ought not — suppose that we possess a sort of code with which to read off the whole meaning of history, nor that it is our place to separate out the wheat from the tares before Christ’s return. The difference, Mathewes says, is between an appropriately *eschato-*

logical imagination and an inappropriately *apocalyptic* mindset, in which we profess to know the secrets of God and presume to open the seven seals before their time.

There is, of course, something very right about this. There is no shortage of fundamentalists, whether Christian, Muslim, or otherwise, who claim to possess very detailed knowledge of God's will for all and sundry. And there is always a danger of opposing faith to reason, of forgoing careful investigation and thought because "all I need to know is what the Bible tells me." Mathewes, by labeling this tendency as "apocalyptic," is attempting to help us avoid it. But it is, of course, still the case that the Bible contains a good bit of apocalyptic; there is much that the Scrip-

and genuine intellectual engagement is a false one.

Another possible problem is raised by his discussion of violence, war, and statecraft. Drawing on Augustine (and Oliver O'Donovan), he argues that the heart of politics is the act of judgment, and that to say with Harry Truman that the buck must stop somewhere is to say that the exercise of power is inevitable. But if power is to be more than just brute violence, it must be properly authorized, which is to say that it must be lovingly ordered toward the good of those affected by it, and understood as borrowed from and answerable to the only *real* Judge, our Father in heaven. Good power is "distantly paternalistic," on loan from God, and is ordered toward

tragedy of war and the awareness of the moral compromises, even sins, it must entail. This is, Mathewes argues (echoing Lincoln's Second Inaugural), simply part of what it means to live in a world in which divine Providence works out his judgments within history. And more deeply, it is part of a "larger theological worldview that begins from a vision of human life as tragically, irredeemably corrupted."

It is precisely this point that can be questioned, as part of the long and ongoing argument between John Howard Yoder and Stanley Hauerwas, on the one hand, and the followers of Reinhold Niebuhr on the other — or, indeed, the Church itself before and after Constantine. Is it in fact the case that the Church's liturgy works most of all to change our perception and reorder our hopes and loves, to train our longings during the tragic time of the world? Is the Church primarily a hospital for sinners, and is virtue in this life the forgiveness of sins? Or is the Church a "little apocalypse," a proleptically peaceful and holy city on a hill, a place and time governed by the politics of Jesus?

If it is, it is only by God's grace, to be sure. Of that, Mathewes and his critics would surely agree. And it is the merit of his book to raise such deep questions, while giving its readers so much wise counsel along the way. Mathewes is, at present, a member of the Theology Committee for the Episcopal Church's House of Bishops, and his presence there is surely a gift for the church. May his tribe of thoughtful Augustinians increase. ■

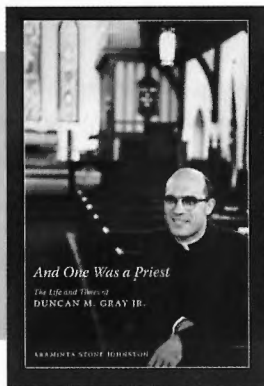
Jordan Hylden, a doctoral student in theology at Duke Divinity School, is a candidate for holy orders in the Diocese of North Dakota.

We ought not suppose that we possess a sort of code with which to read off the whole meaning of history, nor that it is our place to separate out the wheat from the tares before Christ's return.

tures tell us God has unveiled about himself and the direction of history. It would be both too easy, and alien to the nature of Christian faith, to simply conclude that we should eschew "dogmatism," forswear "certainty," and instead "live into the questions." Mathewes is much too careful to fall into this trap, but it may be that he does not say enough about how the nature of Christian truth *itself* is engaging, endlessly fascinating, and comprehensive enough to contain the whole world. The example of Augustine shows that the popular opposition between dogma

human flourishing. And because we are *not* God, but sinful humans who must one day give an account, the only way to judge well is uneasily, humbly, and mercifully: "Judge yourself first," as Augustine says, before deigning to judge others, and pray that God would save you from your necessities.

This will, finally, involve force: *ultima ratio regum*, the last argument of the king, as Louis XIV had inscribed onto his cannons. The Christian will, however, be a mournful warrior, living in a "state of near-despair" due to the inevitable



And One Was a Priest

The Life and Times of Duncan M. Gray Jr.

By **Araminta Stone Johnston.**

University of Mississippi. Pp. 287. \$40.

ISBN 978-1-6047-3828-5

On Sept. 30, 1962, when James Meredith was poised to register and bring racial integration to the University of Mississippi, the Rev. Duncan M. Gray, Jr., walked amid a gathering mob of white students and older, thuggish visitors. He pleaded with one clear leader, Maj. Gen. Edwin Walker, who had once enforced President Eisenhower's integration orders in Arkansas, to urge the students back to their dormitories. Instead, Walker — who had since resigned in protest of Kennedy administration policies — denounced Gray in front of the mob.

Gray pleaded with the students himself and was soon surrounded by part of the mob. Had two students and a deputy not escorted him to safety, Duncan Gray might have joined Jonathan M. Daniels in *Lesser Feasts and Fasts* as a martyr.

Instead, Gray served as the seventh Bishop of Mississippi from 1974 to 1993 and is still alive to see his oldest son (Duncan III) serving as Mississippi's ninth bishop and to welcome a second biography written in his honor. (Will Campbell's *And Also With You: Duncan Gray and the American Dilemma* was the first, in 1997.) That this biography is published by the University Press of Mississippi makes it an especially poignant tribute to Gray's leadership at St. Peter's Church, Oxford, and his extended ministry to the university, alongside the Rev. Wofford K. Smith, whom Gray hired as the parish's chaplain to Episcopal students. Gray and Smith spent much of that September evening asking individual students to surrender their makeshift weapons. Many students complied.

Johnston, assistant professor of philosophy and religion at Queens University of Charlotte in North Carolina, grew up in Oxford and was a member of St. Peter's. Her fondness for Bishop Gray sometimes takes her writing close to hagiography: "Although Gray himself was far too humble a man to identify his sufferings with those of Christ, it would have

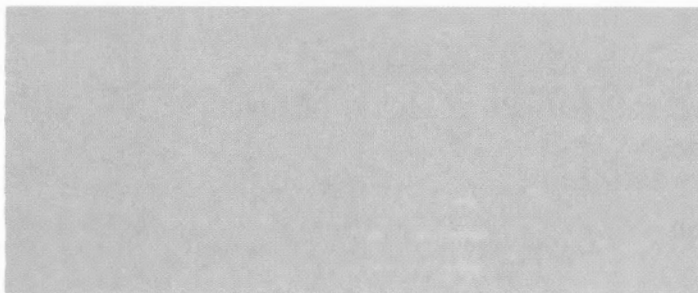
been difficult to listen to the vivid description of that suffering as he spoke on Good Friday 1956, in Calvary Church, Cleveland, without thinking of what the preacher had recently endured" (p. 151).

More often, though, Johnston allows Gray's heroism and compassion to shine through simply by showing how he responded to crises. Rabbi Milton Schlager describes a visit from Gray soon after Schlager's synagogue had been attacked with dynamite: "My friend appeared to try to speak but words did not come. Only a profusion of tears. ... His tears spoke so much more than mere words could have." Johnston adds: "He, his wife, and Gray silently embraced until the police arrived. Then Gray accompanied them to the ruins of the synagogue" (p. 226).

Gray was a student at the University of the South's School of Theology when the seminary admitted its first black student, and (along with future Presiding Bishop Edmond Lee Browning) he was among the seminarians pressing for that integration, despite contrary pressures from trustees and donors. During this dispute, theology professors and other supporters of integration appealed to a statement by the Lambeth Conference of 1948 that the Church "demands essential rights for all, irrespective of race or color" (p. 100).

Johnston gives Gray's heroism a theological grounding. Gray credits two seminary professors, Howard A. Johnson and Robert Malcolm McNair, with influencing his thinking: "Howard Johnson was very neo-orthodox, with a heavy emphasis on original sin, the sinfulness of human beings. ... Bob McNair was the opposite and a real theological liberal. His attitude was 'Ah, everybody's basically good,' but when people did bad things, he just looked right over it" (p. 85).

Johnston notes early on that Gray's father, who was the fifth Bishop of Mississippi, had an adventurous sense of humor — he once suggested that a



postulant do his best to appear crazy during his psychological evaluation. The bishop thought better of the idea after a night's sleep, to the loyal postulant's great relief.

Wafting through these accounts of racist violence and nonviolent resistance is the healing sound of laughter, often in small details:

One seminary alumnus recalled, in a discussion that followed the university's annual DuBose Lectures in 2002, that in the 1950s it was a tradition at the university to show *Gone With the Wind* in the student union every year and a custom for students to stand when Scarlett O'Hara shoots an invading Yankee soldier. White students of the college continued to follow custom, but the black seminary student remained seated, only to rise by himself later in the movie when Scarlett falls down the stairs. (pp. 117-18)

After many calls from a man who would only breathe into the phone, Gray's wife, Ruthie, decided to respond. Johnston writes (quoting Duncan Gray III): "He kept calling until one day Mom got hold of one of those horns like you have at football games. The next time he called, Mom got [son] Lloyd to hold the phone and she went 'WHOOOO!' into the phone and all this cussing came out of the other end. He didn't call again after that" (p. 174).

And Gray remembered an especially nasty item from a longtime friend who attended Ole Miss with Ruthie: "I got this wire from him just *blasting* me, calling me the worst kinds of things you could think of! And then he ended it with 'Love to Ruthie!' I think that's so typical of Mississippi relationships — people would scream bloody murder, but then, okay, 'love to Ruthie'" (p. 175).

In that laughter, perhaps, is the key to Gray's longevity and vision: joy.

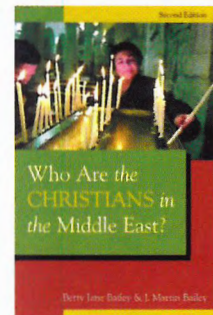
Douglas LeBlanc

Who Are the Christians in the Middle East?

By **Betty Jane Bailey** and **J. Martin Bailey**.

Eerdmans. Pp. 227. \$20, softcover.

ISBN 978-0-8028-6595-3



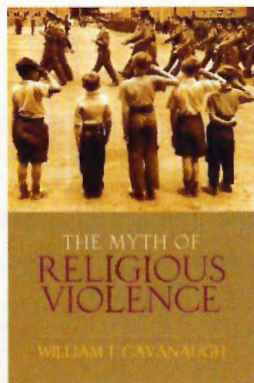
Prominent recent news about the persecution of Coptic Christians in Egypt and Chaldean Catholics in Iraq has brought fresh attention to the extreme difficulties faced by Middle Eastern Christians today. Behind the headlines, however, the lives of Christians in this region are not well known outside of their communities. This second edition of Betty Jane Bailey and J. Martin Bailey's *Who Are the Christians in the Middle East?* provides up-to-date information on the cultures, histories, and institutions of Christians living in Muslim-majority countries from Morocco to Iran.

The first portion of the book is a broad overview of the history of Christianity in the Middle East. The second section is devoted to a closer look at individual traditions: Eastern Orthodox, Oriental Orthodox, Roman Catholic, "the Evangelical (Protestant) Family," and the Assyrian Church of the East. Facts and figures about the Episcopal Church in Jerusalem and in the Middle East, the branch of the Anglican Communion in this region, are included in the section on evangelicals and Protestants. The last third of the book is a review of the very diverse church-state relations in specific countries and regions: Cyprus, Egypt, Israel and Palestine, Iran, Iraq, Jordan, Lebanon, North Africa, Saudi Arabia and the Persian Gulf, Sudan, Syria, and Turkey.

As marginalization of Christians continues throughout the Middle East, the Baileys' efforts to increase awareness of Christian witness here is more important than ever. This accessible, brief, and timely introduction to the ongoing and inspiring life of Christians in the earliest homeland of the Church fills an important gap and should have a wide audience.

Richard J. Mammanna, Jr.
New Haven, Connecticut

BOOKS



The Myth of Religious Violence

Secular Ideology and the Roots of Modern Conflict

By **William T. Cavanaugh**. Oxford. Pp. 285.

\$49.95. ISBN 978-0-19-538504-5

William T. Cavanaugh's *Myth of Religious Violence* is a disciplined, detailed and painstakingly thorough book that sets out to debunk an all-too-pervasive liberal myth: that something called "religion" is necessarily inclined to produce violence, especially left unchecked. Cavanaugh, senior research professor at DePaul University in Chicago, does not set out to solve any problems, but reveals to be untenable the commonly accepted idea that religion is ever-threateningly violent.

The scope of Cavanaugh's work reveals entrenched, pervasive, unfounded assumptions, even in the minds of devout Christians, about what "religion" is and what its consequences are. The religious/secular divide is the water we drink as educated Westerners, and Cavanaugh is the Erin Brokovich to the water company, working doggedly to tell the truth about what (and why) the poisons are.

That being said, *The Myth of Religious Violence* is dense. This is not a book that excels in rhetoric, but rather seeks to fight fire with fire by throwing argument and fact at certain histories that suggest religion needs a dominant secular force to keep it at peace.

Cavanaugh first addresses those whom he considers key representatives of the most commonly accepted religious paradigms: religion as intrinsically absolutist, divisive or non-rational. He challenges three representative theorists in each camp, primarily by revealing that the distinction between religious and secular that each draws, and the identification of "religion" with the negative qualities, is arbitrary at best. (Cavanaugh takes for granted a basic knowledge of history and

a familiarity with modern political theory that has inevitably shaped public religious discourse.)

Cavanaugh repeatedly attacks a fatal flaw in the myth: if we cannot isolate something called "religion" from secular ideologies with similar characteristics, the argument against religion breaks down. For further support, Cavanaugh provides a history of the myth as it came into being, citing motivations that underlie the secular/religious distinction.

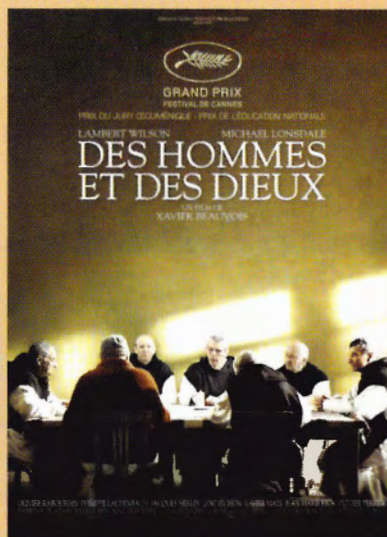
Cavanaugh addresses the modern invention of "religion" and then attacks, in meticulous detail, the theories that support so-called wars of religion. He challenges with abundant historical facts the arguments that seek to attribute the violence in these wars primarily to religion.

Cavanaugh aims to undermine the modern liberal assumption that religion is a private, volatile matter that, for the sake of order and peace, must be controlled by a putatively neutral and peaceable secular reason, modern science, or political government. Cavanaugh does not deny that religious people are often implicated in violence or that religion can be absolutist and divisive. But he lays greater responsibility for violence at the feet of economic, political and other forces of power.

I am left asking: What now? If secular or economic power is not the kingdom of peace among us, what should public discourse about religion and government look like? If Cavanaugh's book is taken seriously, modern Westerners will keep a decidedly more cautious eye on politics, international warfare, and the modern democratic ideal.

Leigh Edwards
Durham, North Carolina

If secular
or economic
power is not
the kingdom
of peace
among us,
what should
public discourse
about religion
and government
look like?



Of Gods and Men

(*Des hommes et des dieux*) Directed by Xavier Beauvois Sony Classics

Review by Ephraim Radner

Of *Gods and Men* is a beautiful film. As with the films of Robert Bresson, however, it is impossible to separate the form — slowly paced tableaux of human interchange, personal struggle, and small epiphanies — from the Christian message.

The film is not likely to make it to local chain cinemas in America, but it is fast gaining audiences through word-of-mouth praise and its winning several awards, including the Grand Prix of the Cannes Film Festival. It is now available on DVD. I was fortunate to see it on one of the wonderful large screens of the newly opened TIFF Bell LightBox, Toronto's new cinemàtèque, and the power of the film in such a space was overwhelming.

The movie is carefully based on the actual experiences of a small group of French Benedictine monks in 1990s Algeria, and traces the monks' struggle to discern their vocation in the face of mounting political violence and chaos as Algeria's brutal civil war unfolds.

The story has become relatively well-known, especially as the final "testament" of the prior, Dom Christian de Chergé, was made public after he and six of his fellow monks were killed in 1996. (*First Things* published the testament in August 1996.)

Fr. Christian's legacy, founded on years of study and local friendships, touched on critical matters of interfaith relationship, in this case Christian and Muslim, but also on deep ques-

tions of God's salvific providence and forgiveness. For those who know of this document, the film fills in its more abstract ideas with the living breath and flesh of real Christian life and service within a difficult cultural context, and it does so with enormous compassion and truth.

Algerians I know have testified to the authenticity of the portrayals of persons, habits, and the swirling confusions of moral identity in those dark years not so very long ago. More than this, however, *Of Gods and Men* is a remarkable depiction of Christian life together, of the burdens of discernment in hard situations, of the struggle to love, to deal with fear, to grapple with the demands of discipleship in an ambiguous and dangerous context — and, most beautifully, of what it means for these monks to pray and worship together as diverse individuals bound to one another in Christian faith and to their Muslim neighbors in

all their difference.

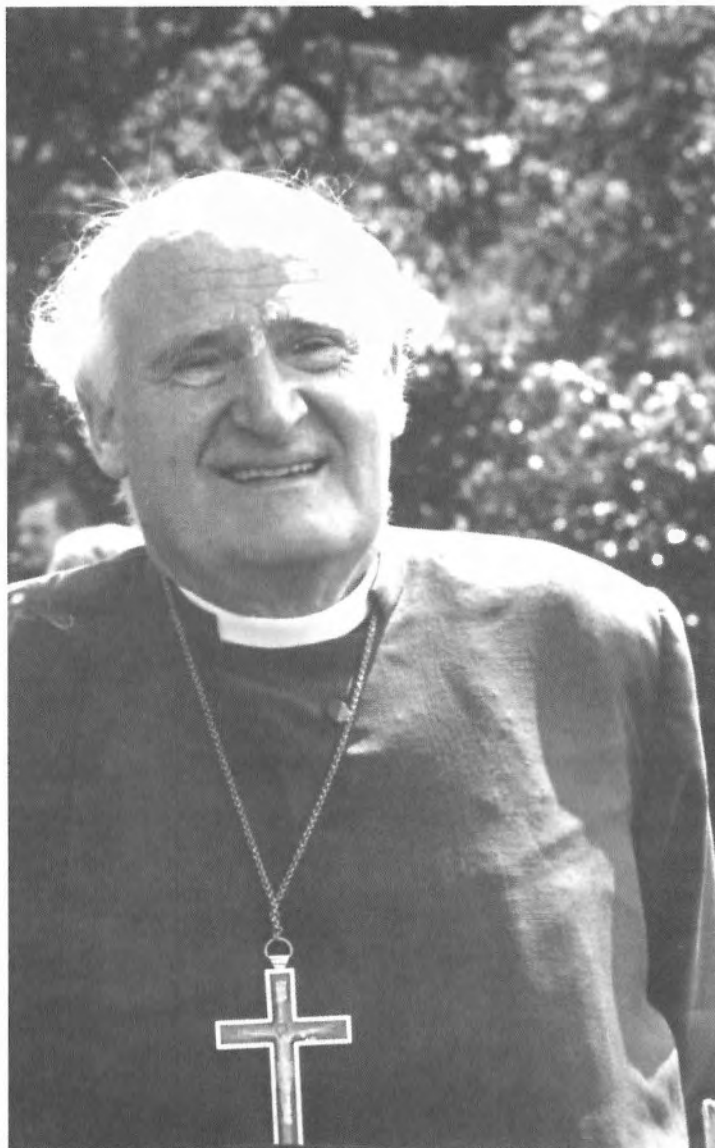
The dramatic tension that unifies this film — the monks' need to decide whether to leave or stay in the midst of mounting violence and danger — is tremendously powerful, heartrending in its agonized progress, and deeply hopeful in its evangelical fruit. Realistically framed and acted, populated by well-etched characters, and discreetly willing to crack open images of tremendous cinematographic beauty, this is probably one of the most gracious films being shown in this or any year.

The Rev. Dr. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto.

Of Gods and Men is a remarkable depiction of Christian life together.



OUR UNITY IN CHRIST
In Support of the Anglican Covenant



The Most Rev. Michael Ramsey was Archbishop of Canterbury at the time of the Anglican Congress in Toronto.

Recognizably

By George R. Sumner

The 1963 Anglican Congress in Toronto came at the high-water mark of Anglican prestige in the Global North, and yet it held up a much wider and deeper vision of the nature of communion in a prescient way. The Congress gave us the banner “mutual responsibility and interdependence” in which mission priorities in a parish in Canada or the United States should take into account the needs of partners in Ghana or Burma. The vision assumed the Communion to be a family of churches throughout the world, and church leaders throughout North America applauded it — no one complained that this sense of accountability was somehow un-Anglican (though getting churches to fund it was another matter).

The delegates who crowded into Maple Leaf Gardens to listen to Michael Ramsey had a vision of the Communion quite consonant with the Covenant.

Mission has loaned to the whole Church talk about “context” and the local (not to mention the notion of the “missional” itself). But if we stop to think for a moment, we realize that legitimate mission thinking always balances considerations of the local and the “catholic” (or universal), of “incarnational” strategy and the “recognizability” of one church’s beliefs and practices by its siblings. We might object that mission would be most successful when it considers the needs and circumstances of its own situation, unconstrained by the reproof of more distant neighbors. This may well be true, if *mission* were only another word for *marketing*, and all we sought were the adaptation of the most saleable product.

In fact, however, mission must balance both adaptation and a careful guarding of what is authentically Christian. Lesslie Newbigin, the great missionary bishop of South India, made this point eloquently, even as he stressed that it must be an ongoing and two-way process. At present North Americans are challenged by

ANGLICAN

our brothers and sisters from Africa and elsewhere on the subject of human sexuality, but we can imagine future occasions when we might pose “lovingly tough” questions to our African or Indian or other neighbors.

Max Warren, honored at the Toronto Congress, stressed that churches are always at risk of selling out to the surrounding pagan culture, and that the line between the two is ever being redrawn. Churches need global partners because it is hard to see ourselves.

The Covenant is a framework for just this mutual sibling encouragement and admonition around the pole of “recognizability.” This responsibility is in fact entailed in the very idea of “oversight,” of episcopacy. That is why bishops are not merely local

Embedded in the very concept
of a bishop is a ministry
of recognizability
beyond the merely local.

administrators, but also constitute a worldwide collegium of stewards of the recognizability of the Gospel in the Church’s life and teaching. This is why, in the patristic era, there arose a custom that three bishops, ordinarily from neighboring dioceses, would participate in consecrations. The ministry of vouching for the catholic and apostolic nature of life and teaching was held by them jointly.

In other words, embedded in the very concept of a bishop is a ministry of recognizability beyond the merely local. A covenant of oversight for the sake of communion is implied by episcopacy itself. This ministry, to be sure, is best exercised in a flexible manner that provides for discernment

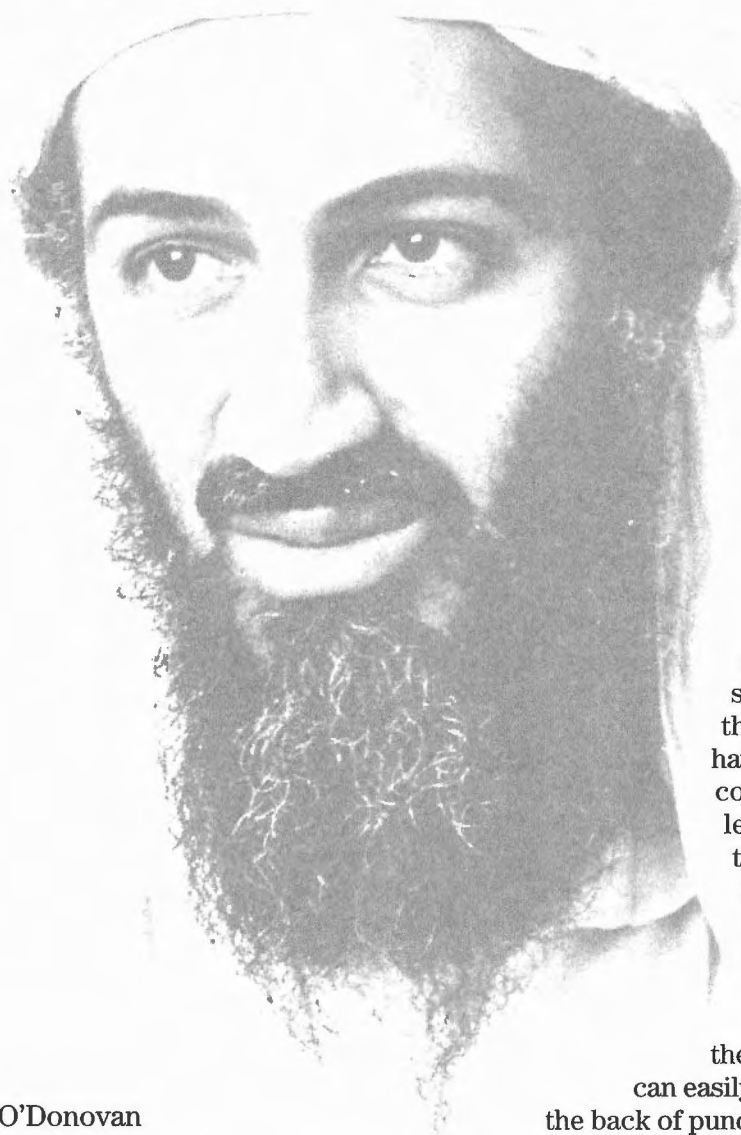
over time and gathering in council. (The Covenant presents such opportunities in abundance, which makes the accusations of quasi-Romanism so extraordinary.)

I have in this argument assumed the evangelistic importance of the local, but would do well to qualify this in a postscript. First, the noted mission historian Bengt Sundkler points out that often the most effective evangelists were people who lived in between cultures. Evangelism in a local setting involved seeing beyond the immediate. Second, our context in North America is not a single locale, but is itself variegated. In the Canadian setting, the innovation in teaching, and not the Covenant, introduces a stumbling block to West Indian, Chinese, Native, Inuit, and African communities. Third and finally, it should be noted that the “hot topics” in missiology are immigration, displacement, and refugee-ism and their effect on evangelism. By their very nature, these phenomena involve communication across cultures. In each case, “incarnational” mission in a context such as Canada or the United States implies recognizability and so communion.

The Gospel must be proclaimed in every locale, and it must be recognized as the very same Gospel committed to us by the Lord. If only we would see it, we are blessed to be members of a worldwide communion of churches who share with us in both. Slowly, sometimes painfully, the promise of Toronto is being fulfilled. The Covenant is the providential means, in our time, by which we as global Anglicans may together be stewards of the mysteries of God to the nations, the very Gospel itself. ■

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

An Act of JUDGMENT?



By Oliver O'Donovan

The week before the raid that killed Osama bin Laden at Abbottabad in Pakistan, NATO air forces came close to hitting Colonel Gaddafi in a raid on Tripoli and may have killed one of his sons. The suggestion of an assassination attempt was met with a disapproving denial. The targeted building was positively identified as a command-and-control center, the British Prime Minister insisted; the rationale of NATO operations was military, and would not envisage assassination — though, of course, if the colonel had happened to be on-site

commanding and controlling when the planes came over, that was his lookout. A compound may house families as well as facilities for military planning, but it does not follow that in targeting the military offices you are targeting families, too. All of which was in conformity with international law and traditional Just War doctrine, which prohibits assassinations but allows attacks on the enemy's command facilities.

About a week after the raid that killed Osama bin Laden, a parallel account of that operation has begun to emerge. Material recovered from computers has shown that the compound was a center of planning operations. Bin Laden's continuing role, which experts had for some time discounted, now appeared in a more significant light. And so in retrospect the military reasons for his death have come to seem clear: "an enemy commander in the field," he was a legitimate target of hostilities. But this is all in retrospect. In the hours and days just after the raid the justifications, doubts and criticisms all bore a very different cast.

There was, to be sure, a good deal of debris swirling around in the pool of early commentary which can easily be dismissed, questions lurking at the back of pundits' minds which, in the rush to get a comment out quickly, surfaced to create a distraction from the point in hand. Did the United States have a just cause of war in the area founded on the attacks of ten years ago upon New York and Washington? Did the military alliance with Pakistan allow for such independent American activity on Pakistani soil? Discussable, certainly, but not getting to the heart of the bin Laden case.

But can we also dismiss the strident declarations of patriotism, valor and vindictive justice with which the news was greeted? It is, of course, the kind of thing that tends to upset observers abroad,

reinforcing the superficial impression of a highly-strung national narcissism, but those who know the United States best know that behind the parade of popular passions there is always much cool and careful thinking about public affairs — off-Broadway, as it were. The fact that in the heat of the moment elected politicians could not tell the difference between good reasons for the raid and bad ones — or, worse, believed that the voters were more interested in bad ones than in good ones — need not mean that national policy had all the time been at the mercy of bad reasons.

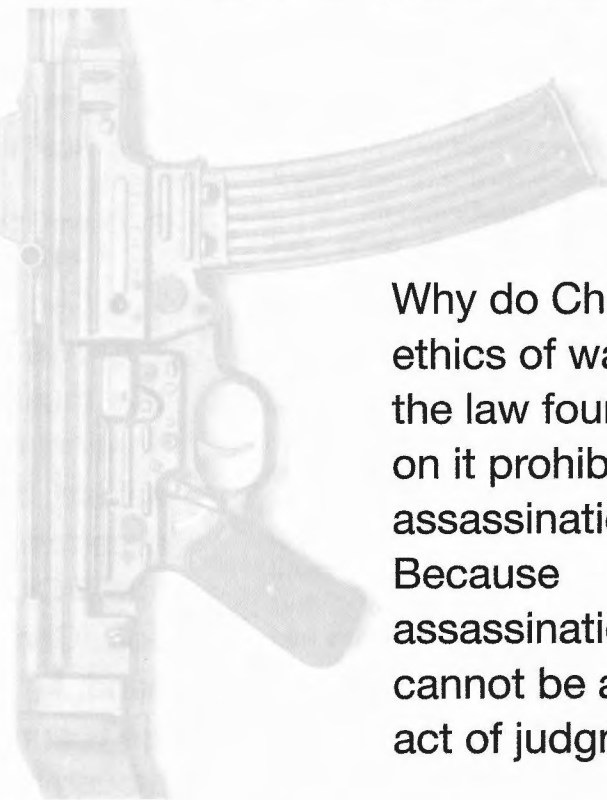
And yet the questions remain: What were the goals of this mission when it set out? What did those who authorized the mission intend that it should accomplish? If, as CIA director Leon E. Panetta has said, the recovered material “only further confirms” the importance of Osama bin Laden as a target, what exactly was the nature of that importance *before* the material was recovered? Perhaps one day last month or last year, somewhere deep in the bowels of the Pentagon, one old hand on the Pakistan desk may have said to another, “You know, I feel in my bones that if we only can catch up with bin Laden, we’ll be at the heart of this Al Qaeda business.” But official and political actions don’t rely on that kind of feeling. Catching up with bin Laden has long been a project that seemed to afford its own justification. “Since 9/11,” Mr. Panetta added, “this is what the American people have expected of us.” And it is on that point that any attempt to ask a moral question has to focus sharply.

Why do the Christian ethics of war and the law founded on it prohibit assassinations? Because assassination cannot be a true act of judgment. The logic of armed conflict is a logic of collective judgment on collective responsibility for wrong. War enacts justice between nations, taking over judgment, as the old saying had it, *ubi iudicia cessant*, where the courts run out. Its justice is attributive, denying the facility to do wrong, rather than vindicative, setting right old wrongs. As judgment it is pretty rough, lacking the detailed discernment to attribute personal responsibility.

It is easy enough for an angry community to project blame for its wrongs on the leaders of an enemy people, but that is the justice of the lynch mob. Only inquiry can determine individual merits, even approximately. In the fog that rises with the fight against terrorism, where all the shapes are undefined and we never clearly discern who or where the enemy is, we must not lose sight of the

difference. For it is we who make war in the fog; it is we, therefore, who need to know quite clearly what kinds of things can and cannot be accomplished by war.

But the prohibition of assassination is not the sole point to consider in relation to the search for bin Laden. With the recent appearance of war-crimes tribunals on the international landscape there is a new link between the attributive judgments of war and the vindicative judgments of criminal courts. As we saw in the antecedents of the invasion of Iraq, once an international tribunal has made an authoritative ruling something has to be done to



Why do Christian ethics of war and the law founded on it prohibit assassinations? Because assassination cannot be a true act of judgment.

enforce it, and that something may be indistinguishable from an act of war. The new fact of international criminal tribunals has forced us into a world of international manhunts for accused persons, sometimes pursued by military means. The collective logic of war now acts as a launch-vehicle on which the personal logic of criminal process penetrates the outer space of international law.

The goal of the new logic is clear: it is to bring the accused before a competent court. Anything else would not be mere attainder. How much that goal may have shaped the planning and execution of the Abbottabad operation is not clear, but if it did so we should not refer to the raid as an “assassination.” We

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have been told that the assault team was ready to recover its target alive if that should prove possible. If military arrest meets resistance, of course, military necessity requires it to be forcibly overcome, and if that costs the target's life, the loss may be proportionate to the evil of leaving him at large. That the target was personally unarmed in this case need not be decisive if he was effectively defended by others, though how much resistance was actually offered has still not been made clear. Can this serve as an explanation of what happened? Perhaps. Yet on this account we might have expected to hear a word not very much used in recent days: it was surely a *failed* mission!

Christian citizens need not expect, and should not pretend to, total certainty about the rights and wrongs of this or any other public act. It is no part of God's plan for their holiness or for their service of the neighbor that they must be all-knowing about the morality of what others have done, even when it is done in the name of the political community. Christians can be useful citizens, though, by being rather fussy about the justifications and explanations offered by political actors for their consumption and approval. Faced with extraordinary actions, they may demand thorough and coherent explanations on morally serious and law-regarding grounds. For myself, I am left thinking that whatever good account there is to be given of why bin Laden was killed, it has yet to be fully made public. ■

The Rev. Dr. Oliver O'Donovan, Professor of Christian Ethics and Practical Theology at the University of Edinburgh, is the author of The Just War Revisited (Cambridge, 2003) and The Ways of Judgment (Eerdmans, 2005).

'No Pleasure in the DEATH of the Wicked'

By Deonna Neal

In "An Act of Judgment?" Oliver O'Donovan shows a nuanced grasp of the many distinctions that must be made when thinking through the justification of the use of force in the international sphere, though his particular position is difficult to ascertain. On the one hand, he seems to suggest that if Osama bin Laden's killing was an assassination, Christians should condemn it. On the other hand, he suggests that perhaps bin Laden's death isn't correctly described as an assassination, though he doesn't offer an alternative classification.

O'Donovan doesn't seem to think that the killing of bin Laden was wrong, but he is not satisfied with the justification given for the targeting operation. "Faced with extraordinary actions, [Christians] may demand thorough and coherent explanations on morally serious and law-regarding grounds," he writes. "For myself, I am left thinking that whatever good account there is to be given of why bin Laden was killed, it has yet to be fully made public."

What might this good account be? We should want an account that confirms that bin Laden was still active as the leader of Al Qaeda and actively participating in hostilities as a command and control figure. It seems as if the Obama administration has demonstrated this. We should want an account of why the *United States*, as opposed to anyone else, understood itself as having the authority to carry out that mission. And, perhaps most importantly, we should

want an account of bin Laden's legal status: Was he a combatant, an unlawful combatant, or a criminal?

This designation is crucial to the entire discussion since this status determines our moral and legal responsibilities. Indeed, his legal status is also relevant to the discussion of whether or not his targeting killing should be classified as an assassination. (In 1981 President Ronald Reagan issued Executive Order 12333, which expressly forbids any member of the U.S. government to take part in assassination attempts [part 2.1]. Apparently, however, this executive order was reinterpreted in 1998 regarding terrorists.)

But these are issues to be settled by those with expertise in international law. O'Donovan is right that it is important for Christians to hold their political authorities responsible for answering these questions. I believe this is not only a Christian duty, but also the duty of every citizen who is concerned with the rule of law that governs the use of force. We cannot sacrifice our legal and moral principles in the face of enemies who do not share them — otherwise we become just like those we are trying to defeat.

The death of bin Laden also is an opportunity to remember the particular Christian duties that we have toward our enemies.

When I watched the live coverage of U.S. citizens' jubilant reactions at the White House and Times Square and learned of the celebrations at U.S. military installations I felt that something terribly wrong was taking place. While these reactions were understandable to a certain extent, the display failed to recognize that killing met by killing rarely produces peace. I thought of Proverbs 24:17: "Do not rejoice when your enemies fall, and do not let your heart be glad when they stumble, or else the Lord will see it and be displeased, and turn his anger away from them."

The Christian answer to violence is that violence must be met with love. "Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven" (Matt. 5:44). And Paul instructs the Christians in Rome to "never avenge yourself, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay says the Lord.' No, 'if your enemies are hungry feed them; if they are thirsty, give them some-

thing to drink; for by doing this you will heap burning coals on their heads.' Do not be overcome by evil, but overcome evil with good" (Rom. 12:19-21).

But the truth of the matter is that we find it difficult to love our enemy. It is highly unlikely that any of us would have invited bin Laden in for dinner if he had showed up at our door. We must ask ourselves, however: "Have we 'avenged' ourselves on bin Laden?" This is why we need the "good account" of the moral and legal principles that were followed to justify the use of force. If the act of killing bin Laden was truly justified, then this justification must be articulated clearly so that our actions may be distinguished from the actions of our enemies. Justice cannot be satisfied with revenge.

Even if we were justified in using force to kill Osama bin Laden and his death brings a sense of "closure" to the victims of the 9/11 attacks, his death has not broken the cycle of violence. We have already seen that 80 people in Pakistan have been killed as an act of "revenge" for bin Laden's death. Will someone avenge those 80 deaths, too? And then who will avenge the avengers? Will anyone be marked as Cain so that he may not be killed in revenge?

As has been so often said, the Christian duty to love is not a feeling, but can be understood as an act of fulfilling our responsibilities to God

and our neighbor. Augustine believed that taking someone's life to defend the innocent in order to preserve a "provisional and earthly peace" could be understood as a paradoxical act of love. But he also understood these responsibilities of political authority to be a tragic necessity, borne from the responsibility that comes with trying to preserve a common life in the face of evil.

Those who render this provisional and earthly judgment, Augustine says, do so "with tears," knowing that the death of one's fellows can never be something to celebrate. "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live" (Ezek. 33:11). ■

The Rev. Dr. Deonna Neal currently serves as the Distinguished Visiting Professor in the William H. Lyon Chair of Professional Ethics at the United States Air Force Academy.

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FROM THE ARCHIVES

Reflections on a Combat Jump

By Chaplain George B. Wood

Selected and transcribed by
Richard J. Mammana, Jr.

THE LIVING CHURCH, Nov. 21,
1943, pp. 13-14

Chaplain Wood, the Episcopal Church's paratrooper chaplain, is shown in battle dress.

For every chaplain the army provides a typewriter, field desk, organ, and hymn books; our Commission supplies a portable altar kit. These are all very good and helpful, and the chaplain would not be without them if possible, but for the parachuting chaplain they are the impossible. We who jump out of planes can take with us only what we can carry on our person. This is a new kind of warfare; no chaplain had ever jumped into combat before. Rations, clothing, shaving articles were common to all of us, but I had to determine my own combat load. At my frantic call a good parishioner had presented me with a miniature Communion set, which, with three purificators and a box of wafers, I deemed essential for a combat offering of the Holy Sacrifice. For general services a pocket New Testament containing a few hymns and prayers was all that was available, and for my own daily devotions I took my Office Book and *Forward — Day by Day*. First aid kit, extra cigarettes and chewing gum for my men completed my combat load.

That night we assembled at the barren African airport. There was an atmosphere of excitement mellowed by a sure sense of confidence among the men. As we took our places in the plane and the motors warmed up, I read the sixth chapter of the Epistle to the Ephesians, said the Paratroopers' Prayer, and together we said the Lord's Prayer. "It helped" was the simple comment of an officer, and the feeling of relaxation and assurance in the men fol-

lowing the few moments of prayer was very evident. Having commended ourselves into God's hands there was nothing else to be done, and we were all shortly lulled to sleep by the hum of the motors. As we neared our drop zone the jumpmaster woke us, and unhurriedly we buckled on our equipment and fastened our chutes. The night was bright, there were fires below, and flack was reaching up through the sky towards us on the right. The old familiar commands rang out, the green light went on, and without hesitation every man went out the door to be first to land on the Island of Sicily. There was no bravado in all this; the men were at the highest pitch of their training; they knew exactly what they had to do on reaching ground.

I had arranged a signal with my clerk who, too, went unarmed. Landing three feet from a high stone fence, I was quickly out of my harness and in two minutes my clerk and I were together. It was unbelievable that we were in the midst of enemy territory, for it was a beautifully quiet pastoral scene in which we found ourselves. For some strange reason we could locate no one else from our plane, so we struck out on a compass finding in the direction that we knew we were supposed to go. In a few minutes we picked up a fellow soldier who had not yet located anyone, and the three of us began a grueling three-hour night march. Ever since I have marveled at our fearlessness, for of the three of us only one was armed and under the circumstances I would not have allowed him to use his weapon. We aroused a barking dog whose howl shattered the silence of the night; we quickly bypassed that farm. In a shadow we thought we saw a figure; we hid behind a rock pile and stealthily crept away in another direction. We aroused a bull in a field whose bel-

From THE LIVING CHURCH, March 28, 1999

The Rev. George B. Wood, 88, retired priest of the Diocese of Northern Indiana, died Jan. 5 in Blairsville, GA. Fr. Wood was a native of Biddleford, ME, and graduated from Hobart College, the University of Cincinnati and Nashotah House. He was ordained deacon in 1935 and priest in 1936. Fr. Wood served as assistant at St. Barnabas', Rumford, ME, 1935, deacon-in-charge and rector of St. Andrew's, Ashland, WI, 1935-38, rector of Christ Church, Austin, MN, 1938-42, chaplain in the U.S. Army, 1942-46, rector of St. John's, Milwaukee, WI, 1946-47, and rector of Trinity, Ft. Wayne, IN, 1947-71, where he was elected rector emeritus.

lowing was enough to wake the dead; we avoided that field. On all sides of us we were now hearing small arms fire, and from off shore exchanges of heavy artillery. We began to sense what we later learned to be the truth — the plane had missed its course, and we were far from our proper drop zone. Dawn was approaching, and being physically exhausted it was best that we seek cover in a well protected ravine. Twice that morning my clerk scouted the surrounding countryside but to no avail. I kept careful watch behind a wall which gave us good cover, and much to my joy, 12 hours after leaving the plane, I sighted a patrol of ours coming down the ravine. I shall never forget that moment!

A few hours later we were with a group of our men who had set up a command post on a hilltop. The chaplain was heartily welcomed; it was as though his presence was a reassurance to the men who had been fighting. There I performed my first sad duty as a chaplain. Two days later I was again humbled by the divine reassurance which our fighting men received from the presence of the chaplain on the battlefield.

Services were held wherever convenient; vestments could be only the dirty uniform that I was wearing. The hood of a jeep was once an altar; a garden, once used as a bar room by German officers, was a chapel. A general service was held on the steps of the Temple of Jupiter, while

not far away stood the Temple of Peace which, in the irony of history, was well preserved.

What about the men? What was their reaction, after combat, to religion? Probably the same as to be found among civilians at home as world events press closer to them. Some men became more conceited as to their own abilities; others gladly offered prayers of thanksgiving for their safety. There was a decided increase in attendance at church services, and sensing the need I preached on God the Father's welcome for the prodigal, for I found that the fear of being the hypocrite was haunting the minds of my men. Another man, whose religion is private and personal, refused to have a piece of shrapnel removed from his leg, so that it might be a constant reminder to him of his debt to the Divine.

The church attendance has again fallen off, but that was not unexpected. The harrowing experiences of combat are soon forgotten during the periods of rest, but God again will have His day, and there are some who never forget, whether in the army or civilian life, and for these the priest is ever thankful as he continues to minister to one and to all. God in the infinite goodness of His mercy will understand the frailties and foibles of men, whether they are soldiers or civilians. Thank God and His Son Jesus Christ that "there is a wideness in God's mercy like the wideness of the sea." ■

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Seventh Sunday of Easter

'I Am Glorified in Them'

Acts 1:6-14; Psalm 68:1-10, 33-36; 1 Peter 4:12-14, 5:6-11; John 17:1-11

"When a man knows he is to be hanged in a fortnight," quipped Samuel Johnson, "it concentrates his mind wonderfully." We live in a world when the timing of death is often much less certain than it was in Johnson's or Jesus' day. But surely many of us have seen how the promise of a quickly approaching death can bring people to wrenching despair, agonizing questions, or deep peacefulness.

St. John preserves for us Jesus' final words with his disciples and the Father on the night before his death. And the pervading theme in them, the truth upon which he "concentrated his mind," is the glory of God. Jesus' death on the cross, for all its pain and seeming defeat, was to be in the deepest sense a glorification, a "lifting up" that points ahead to an even more complete glory. Jesus would be faithful and steadfast, and for his obedience, the Father would raise him up to share in that glory which had been his since before the world began.

This prayer of Jesus is, in an important sense, a "moment in and out of time." He looks through the darkness of Friday to the glorious Ascension recounted in our lesson

from Acts. Like the great heroes of the Old Covenant, Jesus is exalted in power. "See, the Conqueror mounts in triumph; see the King in royal state, Riding on the clouds, His chariot, to His heavenly palace gate."

But Jesus also sees the glorification of his body, the Church. He prays that night for those who have loved and followed him, for the tiny company of apostles, and for all in ages to come who would share in his grace and glory. "I will be glorified in them," he says.

In part, he means that they will share with him in the glories of heaven, that as he says elsewhere in John's Gospel, he goes "to prepare a place." But he also will be glorified in their steadfast obedience: in their boldness in sharing the truth, in their fruitfulness in bringing many into his kingdom, in the faithful witness of their deaths. Peter knew this well when he wrote: "But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. ... After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you."

Look It Up

Read Hebrews 6:19-20. Why is the Ascension so crucial to Christian hope?

Think About It

The prayer in our Gospel lesson is timeless in an important sense, and reflects the continual intercession of the Son before the Father. What fruit from this prayer do you see in your life?

The Day of Pentecost

'I Will Pour Out My Spirit'

Acts 2:1-21 or Num. 11:24-30; 1 Cor. 12:3b-13 or Acts 2:1-21;
John 20:19-23 or John 7:37-39; Psalm 104:25-35, 37

Pentecost, from the beginning, was about bread. God gave the feast, falling 50 days after Passover, to the Israelites as a day of thanksgiving for the beginning of the wheat harvest. The first grains harvested from the fields were ground into flour, baked into two loaves, and presented to God in the temple. Later, Pentecost came to also commemorate the giving of the law on Mount Sinai. The righteous Lord, who had freed his people from slavery, now gave them the essence of their way of life, the central marker of their holiness and the great summons to fidelity. They brought two loaves to the temple, in gratitude for bread and for the two great tablets, for "every word that proceeds from the mouth of the Lord."

The Lord who died and rose again at Passover, deepening and transforming that great feast, sent down his Spirit to do the same at Pentecost. Is it too fanciful to see this too as a feast of bread? The Spirit comes down with flames and the bubbling energy of yeast. And the flour is made of all the grains of the world. Could those who wrote the ancient prayer have been thinking of this day? "As this broken bread was scattered upon the mountains

and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom."

Here too, are the first fruits. Only a handful of the faithful were gathered in that Upper Room, but the Spirit came down to empower them for the beginning of the ministry that would be theirs for the rest of their days: to preach the Gospel, to administer the Sacraments of grace, to call the whole world to holiness and fidelity to the crucified and risen Lord. And what a beginning it was: a Church called together of people from every nation under heaven, all hearing the message in the language they knew and loved. We inherit the same mission, as we share in the same Spirit — who, as our Epistle lesson reminds us, bestows the variety of gifts needed for us to work together for the common good.

There are not two tablets, though, or two loaves, but one Spirit, "of which we were made to drink." Our Gospel lesson reminds us that he is sent forth from our Lord's wounded and glorious body: he is sent "to complete his work in the world, and to bring to fulfillment the sanctification of all."

Look It Up

Read Deuteronomy 16:9-12, an account of the Feast of Weeks, the Pentecost of the Old Covenant. Do you see any other parallels between this feast and the outpouring of the Holy Spirit?

Think About It

How is the diversity of gifts described in the Epistle lesson present in your congregation?



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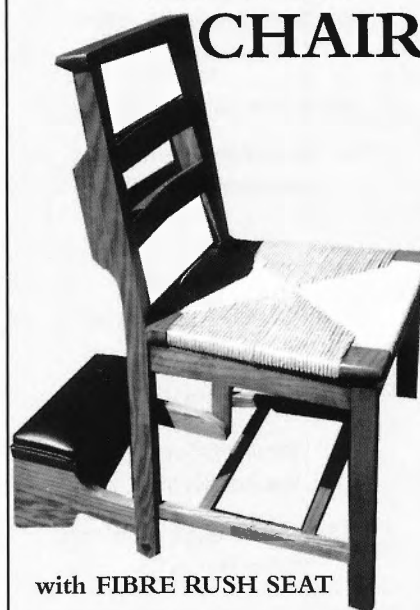
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Deaths

Sister Boniface Goetz, Mother Superior of the Sisterhood of the Holy Nativity for more than 30 years, died March 29 at the convent house, Bethlehem-by-the-Lake, Green Lake, WI. She was 83.

Born in 1928 in Wurzburg, Germany, she was an only child. Her father was a tailor and taught her to sew. She lived through the bombings of her hometown in World War II. After the war she was hired as a secretary by the U.S. Air Force. She decided to immigrate to the United States and arrived at Philadelphia in 1954. She moved to Los Angeles, where she became an Episcopalian. When she visited St. Mary's Retreat House in Santa Barbara, she knew she was called to life as a religious. Sister Boniface entered the order in December 1957 in Fond du Lac, and the Rt. Rev. William Hampton Brady received her life vows on the Feast of St. Teresa of Avila, Oct. 15, 1962. She became a naturalized citizen in 1961. During her years in the sisterhood she spent time in houses in New York, Rhode Island and Wisconsin. She spent many hours in prayer, communicating regularly with the associates, serving as Sister-in-Charge, Novice Mistress and Mother Superior. After the order sold the Motherhouse in Fond du Lac, she worked hard to create Bethlehem-by-the-Lake. She continued her service to the order until her death.

Thomas Newton Whiteside Rae, 80, died on April 24 following a long illness.

Mr. Rae was the only son of a family with strong connections to the Episcopal Church in New York; his relatives donated the building of the Church of St. Joseph of Arimathea, White Plains, and his immediate family was connected with both the Church of the Transfiguration and the Church of the Heavenly Rest, New York City. He was a regular delegate to the diocesan convention of the Diocese of New York, and a vestryman, usher, treasurer, and dedicated volunteer at the Church of the Resurrection, Manhattan. A graduate of Exeter Academy and Yale University, Mr. Rae served in the Navy from 1956 to 1962. He was a generous benefactor of The Living Church Foundation.

The Very Rev. **William "Bill" Josiah Snow II** of Orangeburg, SC, died May 13 at his home.

Born in Washington, D.C., in 1923, he was a 1945 graduate of the United States

Military Academy and a 1963 graduate of Virginia Theological Seminary. He was ordained deacon in 1963 and priest in 1964. Dean Snow served as a rector of the Episcopal Church of the Redeemer from 1965 to 1989. He was minister in charge of Christ Church, Denmark, SC, 1963-65. He was a supply and interim minister during his retirement. In 1996 he was honored as the first rector emeritus of Church of the Redeemer. The diocese appointed him as a dean in 1970. He also served on the Board of Trustees, Bishop and Council, Finance Committee, and other institutional boards of the diocese. In 1977 he helped found the Still Hopes retirement community in Columbia, and served on its founding board. Survivors include his wife, Margaret Valliant Snow; daughters Elizabeth Lee Snow of Chapin, Catherine Louise Snow of Orangeburg, and Virginia Page Snow of Orangeburg; son William Arthur Snow, II of Manassas, VA; a sister, Peg Coburn of Norfolk, VA; five grandchildren; and eight great-grandchildren.

The Rev. **Layton P. Zimmer** died May 4 at Maui Memorial Medical Center in Hawaii. He was 79.

Born in Honolulu in 1931, he was a 1952 graduate of the College of William & Mary and a 1955 graduate of Episcopal Divinity School. He was ordained deacon in 1955 and priest in 1956. Fr. Zimmer was curate, Church of Sts. Andrew and Matthew, Dover, DE, 1955-59; secretary of the Diocese of Delaware's Department of Christian Education, 1956-58; rector, Trinity Church, Swarthmore, PA, 1959-65; board member of the Episcopal Society for Cultural and Racial Unity, 1961-67; chairman of the Interfaith Reconciliation Committee, 1964; urban missionary, Diocese of Pennsylvania, 1965-67; associate rector and director of religious education, Grace and St. Stephen's Church, Colorado Springs, CO, 1977-78; and rector, Good Shepherd Church, Wailuku, HI, 1988-97. He was a contributor to *The Underground Church* (Sheed & Ward, 1968), edited by the Rev. Malcolm Boyd. A sentence from Zimmer's essay ("The Church is struggling, sacrificing even its own integrity, to sustain its organic life recognized in terms of buildings, stained glass, real estate, and homiletical whoredom") attracted the attention of *Time* magazine. He was among William & Mary students who depicted Thomas Jefferson in an outdoor play, *The Common Glory*. Fr. Zimmer also wrote about arts for *Variety* magazine.

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E-mail: stmarys@gis.net
The Rev. Karin E. Wade, r
Sun 8 & 10

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. Bernardo Iniesta; the Rev. DeLaney Armstead, d; the Rev. Bonnie Polley, d

LONG BRANCH, NJ

ST. JAMES' CHURCH 300 Broadway (732) 222-1411
Website: <http://stjames-longbranch.org>
Email: info@stjames-longbranch.org
The Rev. Valerie T. Redpath, r
Mon 9; Wed 11:30; Sat Vigil 5:30; Sun 8 & 10

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

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
Website: www.sttimothyschurch.org
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S 100 E. Washington Ave., 18940
www.stlukesnewtown.org (215) 968-2781
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin, Jr., r
Sun H Eu 8, 10 (Choral)

CHARLESTON, SC

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

HENDERSONVILLE, TN

ST. JOSEPH OF ARIMATEA (615) 824-2910
The Rev. Joseph B. Howard www.stjosephofarimatea.org
Sun 8 (Rite I) & 10:30 (Rite II)

NASHVILLE, TN

ST. PHILIP'S 85 Fairway Dr. (near the airport) (615) 883-4595
The Rev. Vicki T. Burgess, r church@stphilipsnashville.org
Sun 9:30 (Jun 5 - Aug 28)

DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave. (214) 521-5101
Website: www.incarnation.org
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 (803) 341-0075
160 Merovan Dr.; 29860
www.holytrinityna.org
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.a., 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 Union; 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.

Saints Peter
and Paul unified
the Church
in their day.

Pray that we
may have grace
to glorify Christ
in our own day.

To learn more about giving
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June 29