

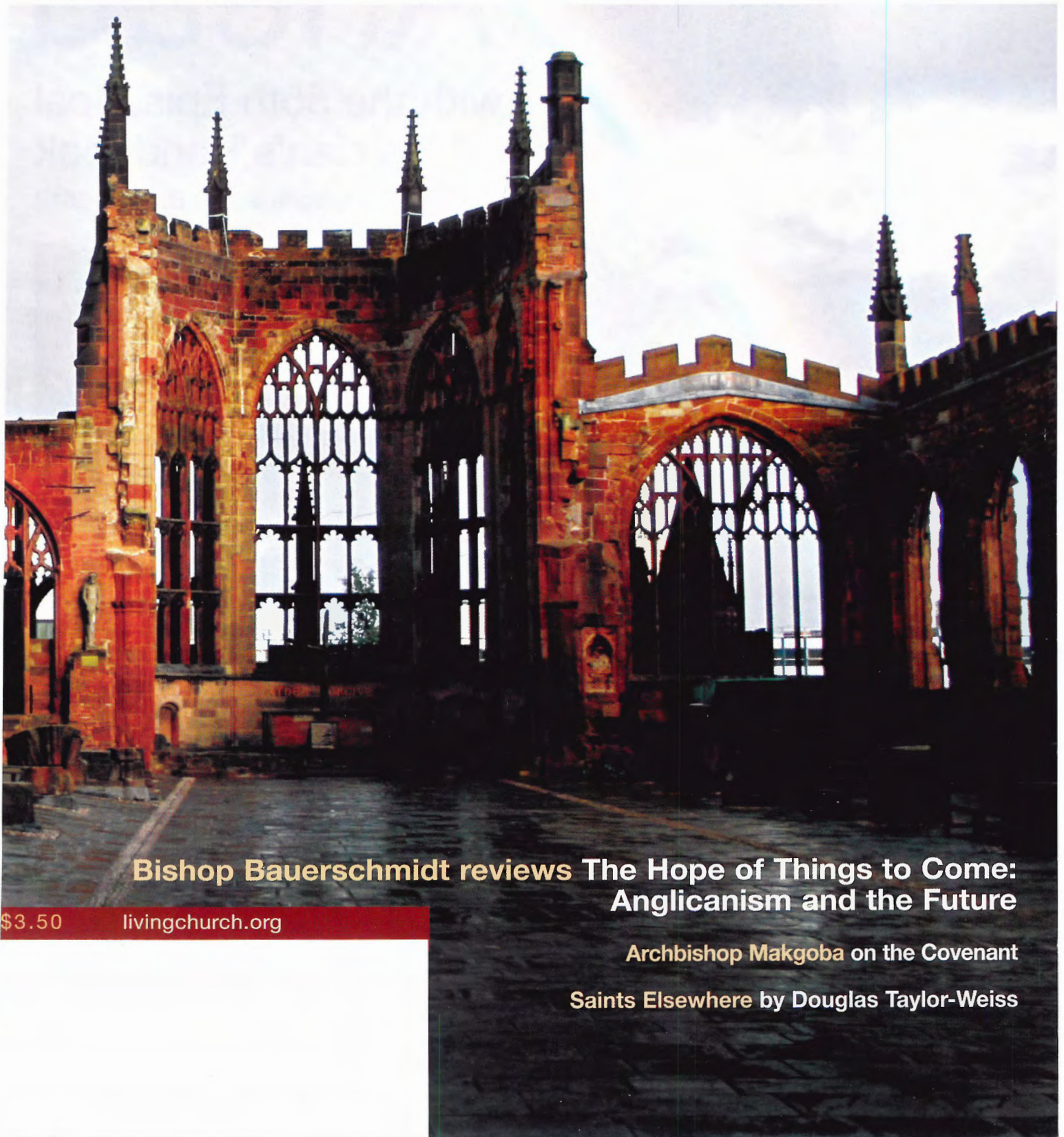
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July 3, 2011

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ON THE COVER

The ruins of Coventry Cathedral



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Property Agreement Clears Way to Ordinariate

St. Luke's Church will make a pilgrimage from Anglicanism to Roman Catholicism without leaving its historic location at 53rd Street and Annapolis Road in Bladensburg, Md.

The Rev. Mark Lewis, rector of St. Luke's since 2006, praised the Rt. Rev. John B. Chane, Bishop of Washington, for the arrangement, in which St. Luke's will lease the facilities from the Diocese of Washington and has an option to buy the property.



Chane

"We have a relationship that is mutually respectful," Lewis said in an interview with *THE LIVING CHURCH*. "He appreciates where I am theologically, and I know he appreciates the parish."

Bishop Chane sounded similar notes in a joint news release issued by the Diocese of Washington and the Roman Catholic Archdiocese of Washington.

"This was a transition achieved in a spirit of pastoral sensitivity and mutual respect," Chane said in that statement. "Christians move from one church to another with far greater frequency than in the past, sometimes as individuals, sometimes as groups. I was glad to be able to meet the spiritual needs of the people and priest of St. Luke's in a way that respects the tradition and polity of both of our churches."

Lewis said he felt the bishop's support as soon as he broached the question of St. Luke's pursuing admittance to the Ordinariate, which the Vatican has established for Anglicans who wish to join the Roman church while retaining aspects of Anglican piety.

"From the very first meeting he



Catholic Standard photo by Rafael Crisostomo

The Rev. Mark Lewis has been rector of St. Luke's Church, Bladensburg, Md., since 2006.

was open to what we wanted and he was supportive," Lewis said.

Lewis said Bishop Chane encouraged him to take the next step of calling the Archdiocese of Washington. Without that encouragement, Lewis said, he was unsure how the archdiocese might have responded to his inquiry about entering the Ordinariate.

The vestry of St. Luke's voted unanimously to make the move.

"Everyone who was at church two weeks ago was very supportive," Lewis said June 14. "The church is committed to traditional teaching on matters of faith and morals."

The parish will be received into the Archdiocese of Washington on Oct. 9, Lewis said. His pilgrimage toward becoming a Roman Catholic priest may take longer.

The Rev. Scott Hurd, who assists Donald Cardinal Wuerl with coordi-

nating the Ordinariate in the United States, will be chaplain of St. Luke's in the interim.

Hurd, ordained as an Episcopal priest in 1993 in the Diocese of Fort Worth, became a Roman Catholic in 1996. He worked a few years as a professional lay minister in the Archdiocese of Washington, and by 2000 he was a priest of the archdiocese.

"It took a while back in those days," he said in an interview with *TLC*.

In contrast, priests entering the Ordinariate will engage in "directed self-study leading to a final assessment," Hurd said.

The archdiocese was free to welcome St. Luke's with a public announcement because the parish and the Diocese of Washington had



Hurd

reached an amicable agreement on the property.

"No community can enter the Ordinariate until property and asset matters have been resolved," Hurd said.

What guidance would Hurd offer to parishes that run into greater complications regarding property and assets?

"Do everything you do in charity," he said, "and persevere in faith, trusting in the providence of God."

Douglas LeBlanc

New COO: 'It's a Leadership Task'

For the Rt. Rev. Stacy F. Sauls, Bishop of Lexington, joining the staff of Presiding Bishop Katharine Jefferts Schori means leaving his diocese at a time he describes as especially rewarding. Sauls will become the Episcopal Church's chief operating officer September 1.

"After ten years, I'm beginning to get the hang of this bishop thing," Sauls, 55, said when addressing his diocesan convention in February.

The new job also means working for a friend who began her episcopal ministry in Nevada soon after Sauls became a bishop.

"We're contemporaries in the House of Bishops," he said in an interview with THE LIVING CHURCH. "We first came to know each other in February 2001. I was a brand-new bishop, and she was about to become a bishop."

The idea of his becoming COO "began with some colleagues at the House of Bishops meeting who approached me and said they thought I would be good at this," he said.

Leaving behind his ministry in

Lexington "was a huge part of the questions I had for myself," the bishop said. "I am going to miss Lexington more than I can express."

Sauls said he believes the diocese has done groundbreaking work

through two programs: the Small Church Ministry Consortium and the Network for Pastoral Leadership and Congregational Development.

The consortium is designed for

(Continued on next page)

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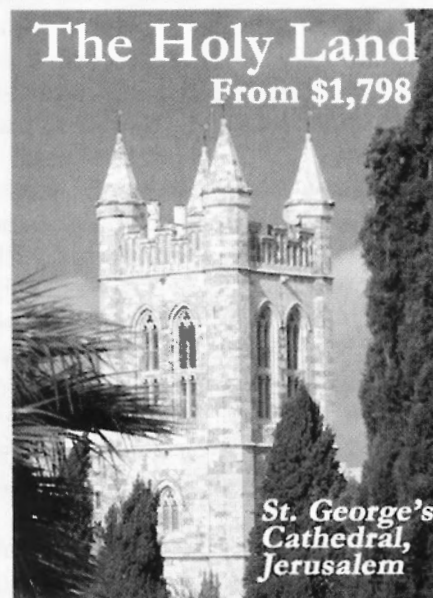
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Canadian Bishops Pledge 'Gracious Restraint'

Six conservative bishops have banded together in the hope of influencing the overwhelmingly liberal House of Bishops in the Anglican Church of Canada (ACC). The six have pledged to observe with "gracious restraint" the three-fold moratoria of the Windsor Report.

Although the six have been dubbed "gracious restraint bishops," there is no official name for their association. Nor is it formally related with a similar American group, Communion Partners.

The group includes three relatively new bishops — the Rt. Revs. Stephen Andrews (Algoma), Michael Hawkins (Saskatchewan)

and Fraser Lawton (Athabasca) — and three longtime bishops: William Anderson (Caledonia), Andrew Atagotaaluk (Arctic) and Larry Robertson (Yukon). At the April meeting of the House of Bishops they declared:

"We are pleased to announce the establishment of an association of bishops in the Anglican Church of Canada who are committed to a policy of 'gracious restraint,' embodied in observing the three-fold moratoria as enjoined by the Windsor Report. Between ourselves we agree to observe the discipline of the Windsor moratoria until such time as there is clarity in the Communion

about the final status of the Anglican Covenant and our mutual obligations."

The primates had urged the Communion to exercise "gracious restraint" when they met in Alexandria in 2009 and the principle has been a significant factor in developing the Anglican Covenant.

The three-fold moratoria include consecrating clergy to the office of bishop who are living in a same-sex relationship, authorizing public rites of blessing for same-sex couples, and interventions by bishops into ecclesiastical provinces other than their own.

The ACC has not yet consecrated any actively gay clergy to the episcopate and has not as a national body officially approved same-sex blessings. However, 10 jurisdictions out of 30 — one third of the province — allow such rites, with two more pending.

The third moratorium was broken by three retired ACC bishops — the Rt. Revs. Ronald Ferris, Malcolm Harding and Donald Harvey — when they relinquished their licenses with the ACC and became active bishops in the Anglican Network in Canada (ANiC). Currently four ACC dioceses are in court over property disputes with 11 ANiC parishes. (A fifth, the Diocese of Ottawa, recently reached an out-of-court settlement with two ANiC parishes.)

The six bishops issued a statement declaring the purposes of their new association:

"1. To provide fellowship, support and accountability for those who are committed to remaining within the Anglican Church of Canada and the Anglican Communion;

"2. To encourage some of our episcopal colleagues who are themselves in dioceses deeply conflicted on matters dividing the church;

Bishop Sauls: 'It's a Leadership Task'

(Continued from previous page)

parishes with a membership ranging from the single digits to 50. "They have both an individual identity and a common identity as the consortium," the bishop said.



Sauls

The network works with parishes of 50 to 150 members that may become self-supporting. Parishes involved in the network participate in a weekly web-based seminar with the bishop or another designated member of the diocesan staff.

The bishop said he has concentrated on recruiting "energetic, bright, missionary-oriented clergy." Or, as he expressed it in his address to the diocesan convention: "I have learned over those years to take a very active role in recruiting the very best clergy we can find, and I am not remotely above stealing the best

clergy from other dioceses."

In the same address, the bishop reflected on the difference between a bishop as a chief executive officer and as chief missionary officer.

"CEOs deal with governance, oversight, and regulation. CMOs deal with the apostolic ministries of the teaching, forming, and sending of leaders," he said. "CEOs have fiduciary responsibility for the property. CMOs have fiduciary responsibility for the Gospel. CEOs have a tendency to be risk averse. CMOs have a greater tendency to be risk-takers, perhaps because they have less to lose."

The bishop thinks he may be able to carry that vision into his new work.

"It's not primarily a management task," he said of his new role. "It's primarily a leadership task. I hope to redefine it in some ways. I think the position has lots of potential for building coalitions of leaders in the church."

Douglas LeBlanc

"3. To preserve and promote the conditions for constructive discussion of the nature of Communion and the place of the Covenant, particularly in light of General Synod's express will that we study the Anglican Covenant;

"4. To respond to a call issuing from across the church for greater episcopal leadership regarding matters threatening our fellowship; and

"5. To issue a message to the wider Communion that there is an association of Canadian bishops who greatly value the efforts being made to strengthen our common life through the Covenant."

The new group represents only one fifth of the House of Bishops. Although conservative bishops have been elected since 2007, they only have replaced conservatives who have retired or moved.

The association is open to any bishop who shares these commitments, but Bishops Andrews and Robertson said they had not heard any response or interest from their episcopal colleagues. Andrews added, however, that "there are others in the House who are sympathetic to our cause."

Andrews explained in an interview with TLC that "the purpose of the group is not so much to 'help' theologically conservative bishops as it is to promote conditions that would help the church deepen its understanding of the nature of communion. There certainly is a degree of fellowship, support and accountability that exists between those of us who have signed the document — it is always difficult being in the minority. But in forming this association we are primarily wanting to make a constructive contribution to our common life."

He continued: "The primary focus of our action is the House of Bishops. But we do hope that our efforts will be an encouragement to others outside the house who value the Anglican Communion and view with

concern actions which threaten the integrity of our Anglican fellowship."

Andrews quoted British theologian John Stott, who says that orthodox Anglicans "have three options before us: to get out; to give in; or to stay in and refuse to give in." Andrews said he has chosen the last option.

When asked why he has remained within the ACC, Bishop Robertson replied, "As a bishop I have tried to be honest in standing against what I believe to be erroneous teaching in the church. I have, along with others, made a stand in my diocese, and at provincial and national synods. However, as bishop I have also a responsibility to those God has given me to serve. I am responsible in part for their spiritual care and growth. I cannot do this by abandoning them. Although many have

chosen to ignore it, the canons of the national church in this area have not changed."

He added: "It is my understanding that we are to proclaim the Gospel to all and not just the like-minded."

Bishop Andrews said that he found Jesus' parable of the wheat and tares helpful. "Up until the time they bear fruit, the tares and wheat resemble each other. It is because of this ambiguity Jesus urges caution and patience.

"While we must not ignore false teaching or trivialize disloyalty to Christ, our job is not to purify the kingdom. Our job is to advance it by proclaiming the word and will of Jesus to those who disagree with us. Who knows? As St Augustine said, 'Those who are tares today may be wheat tomorrow.'"

Sue Careless, in Toronto

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Haiti Project Gets Children Off the Street

The Haiti Micah Project, a non-profit ministry founded by a Haitian-born priest, is providing relief and development among street children in Mirebalais, a town northeast of Port-au-Prince.

The Rev. Joseph M. Constant, the project's founder, is director of ethnic ministries and coordinator for recruitment at Virginia Theological Seminary. Presiding Bishop Katharine Jefferts Schori appointed Constant as one of the Episcopal Church's two special coordinators for relief and development in Haiti.

The Haiti Micah Project (www.haiti-micah.org) receives financial support from churches and private schools across North America. Members of



The Haiti Micah Project photo (www.haiti-micah.org)

The Haiti Micah Project receives financial support from churches and private schools across North America.

the Phillips Brooks Society, a student-run chapel group at Brooks School in North Andover, Mass., recently raised and donated \$3,500 through fundraising events and profits from soft-drink machines on the campus.

"I think that helping out the orphans was especially important because Haiti got a lot of publicity when the earthquake first struck. But in the recent months, I feel as though other disasters around the world have taken over the media and people are forgetting that the people of Haiti are still struggling and trying to rebuild their lives," said rising senior Joanna Choe, co-head of PBS next year. "The children, having to go through a life changing experience so early on in their lives, needed our help and we couldn't have picked a better project for this year."

"I think donating to Haiti was a great cause because they currently still are in need of lots help, whether it's soap, water or money," said next

year's co-head and rising senior Will Stockwell. "Even after the Japan dis-

aster, Haiti was still in distress and people seemed to shy away from Haiti and focus more on Japan, when both need a lot of help."

The Rev. Endicott Peabody, head-

master of the Groton School, founded Brooks School in 1926 and served as the first president of its board of trustees. Brooks became a coeducation school in 1979. Today its enrollment is approximately 170 girls and 191 boys.

The school is named for the renowned rector of Trinity Church, Boston, who was elected Bishop of Massachusetts in 1891.



Phillips Brooks Society co-heads Will Stockwell and Joanna Choe.

Native Nebraskan Elected Bishop

The Diocese of Nebraska has elected a native son as its 11th bishop. The Rev. J. Scott Barker, who was born in Omaha and ordained to the priesthood by the Rt. Rev. James E. Krotz, ninth Bishop of Nebraska, was elected on the second ballot June 4.



Barker

The Rev. Margaret Duncan Holt Sammons, 62, co-rector, St. Michael's in the Hills Church, Toledo, Ohio, and the Rev. Canon Sarah J. Shofstall, 59, canon to the ordinary, Diocese of Western Massachusetts, also were nominees.

Barker, 47, is a 1985 graduate of Yale College and a 1992 graduate of the Berkeley Divinity School at Yale. He has served as rector of Christ Church, Warwick, N.Y., since 2002. In Omaha he served as canon and assistant to the dean, Trinity Cathedral, 1992-98; rector, Church of the Resurrection, 1996-2002; chaplain, Brownell-Talbot School, 1999-2002; and founder and program director, Resurrection House, an urban Christian community for recent college graduates, 2000-02.

The bishop-elect is in the sixth generation of the Barker family, which "at one time owned thousands of acres of prime Omaha real estate," Susan Szalewski of the *Omaha World-Herald* reported. "One of those locations became the site of the Barker Building on the southwest corner of 15th and Farnam Streets."

In his nominee's profile Barker described growing up in a church-going family.

"Though my parents did not talk much about Christ, I have come to appreciate their faith more and more, especially as evidenced in how our family life was ordered around

the church calendar, church events, and simple home devotions," he wrote. "It was prayers before bed, grace before meals, and every Sunday of my life (plus holidays) at All Saints Episcopal Church in Omaha."

Barker also wrote about two tragic losses in the family.

NEBRASKA

Ballot	1		2	
	C	L	C	L
Needed to Elect				
Barker	35	50	46	78
Sammons	25	23	19	26
Shofstall	15	18	6	7

"My mother was an alcoholic and died suddenly and unexpectedly of an overdose of alcohol and barbiturates when I was fifteen years old. That trauma shaped me in many ways," Barker wrote. "In particular, I experienced an almost overwhelming outpouring of care and concern from close family friends by which God's grace was manifest in my life, including notably from the people and priests of All Saints. My mother's death also set profound questions about ontology and theodicy before me, which soon [led] me to the study of religion at Yale College.

"The most challenging spiritual experience of my adult life was living through my younger brother's suicide, which happened just after moving away from Nebraska and my extended family in the summer of 2002," he wrote later in the profile. "Jesus was present as always — this time through the kindness of old friends who made heroic efforts to love and care for me even at great distance and, wonderfully, in the caring of a new church community, who extended themselves with extraordinary grace though I was a virtual stranger in their midst."



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The Rev. Dr. Clayton J. Schmit

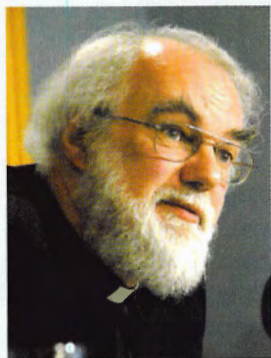
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Archbishop Deplores Attacks in Sudan

Lambeth Palace issued this statement June 14 by the Most Rev. Rowan Williams, Archbishop of Canterbury:



Williams

"Along with the Christian leaders represented in the Sudan Ecumenical Forum and Council of Churches and many more throughout the world, we deplore the mounting level of aggression and bloodshed in South Kordofan State and the indiscriminate violence on the part of government troops against civilians. Numerous villages have been bombed. More than 53,000 people have been driven from their homes. The new Anglican cathedral in Kadugli has been burned down. UN per-

sonnel in the capital, Kadugli, are confined to their compound and are unable to protect civilians; the city has been overrun by the army, and heavy force is being used by government troops to subdue militias in the area, with dire results for local people. Many brutal killings are being reported.

"This violence is a major threat to the stability of Sudan just as the new state of South Sudan is coming into being. The humanitarian challenge is already great, and the risk of another Darfur situation, with civilian populations at the mercy of government-supported terror, is a real one.

"International awareness of this situation is essential. The UN Security Council, the EU, the Arab League and the African Union need to cooperate in guaranteeing humanitarian access and safety for citizens, and we hope that our own government, which has declared its commitment to a peaceful future for Sudan, will play an important part in this."

Scottish Primate Reflects on Covenant

The Scottish Episcopal Church's General Synod discussed the proposed Anglican Covenant during its meeting as it prepared to vote on the Covenant in another year.

The Most Rev. David R. Chillingworth, primus of the church, offered both supportive and critical perspectives on the Covenant before the synod discussed the document in Indaba groups.

"The intention of the Anglican Covenant is that it should lead us into deeper communion. Commu-



Chillingworth

ion in that sense is a relationship of shared faith in Christ, shared belonging, trust and mutual respect. The prize is a global church held together by the richest of aspiration and the most minimal of structure," the primate said. "But there is another side to the same argument. It is that mutual respect which has to be organized and institutionalized is a contradiction in terms. The risk is that the Covenant may push further away the very thing which it is trying to engender and safeguard. It is for us to make the judgment as to which it is."

Meanwhile, a second diocese in the Anglican Church in Aotearoa,

New Zealand and Polynesia has voted against the Covenant.

"In terms of our shared Mihinare and Anglican heritage, our call to communion, and our call to ministry and mission, the Covenant offers us nothing new or more compelling than the spiritual covenant that we already have with each other through faith in Jesus Christ," said a resolution by Te Hui Amorangi ki Te Tairawhiti, the Maori Anglican Church in the Tairawhiti.

The province will vote on the Covenant at its General Synod in 2012. It approved the first three sections of the Covenant, in principle, in May 2010.

San Joaquin OKs Same-sex Blessings

The Diocese of San Joaquin announced June 8 that its bishop, the Rt. Rev. Chester L. Talton, has authorized clergy to bless same-sex couples. Talton had announced his decision April 29 in a weekly diocesan newsletter.

"Effective on Pentecost, June 12, 2011, clergy in the Diocese of San Joaquin may perform blessings of same gender civil marriages, domestic partnerships, and relationships which are lifelong committed relationships characterized by 'fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God,'" the authorization said.

Bishop Scruton Retiring in 2012

The Rt. Rev. Gordon P. Scruton, Bishop of Western Massachusetts since 1996, has announced his intention to retire in December 2012.

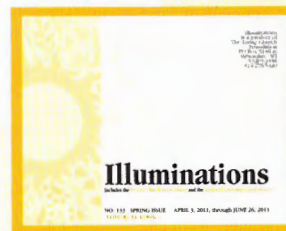
"It has been an extraordinary gift and privilege to walk with all of you, as God has led us through the challenges of this time in history," he wrote June 9. "God has been overwhelmingly good to us in this diocese as we have worked and prayed together 'to develop healthy mission-focused Christians and congregations who live the fullness of the Baptismal Covenant wherever God places us.'"

Correction

An editing error misstated the location of the consecration service for the Rt. Rev. William Franklin, Bishop of Western New York [TLC, June 5]. Bishop Franklin was consecrated at the University of Buffalo's Center for the Arts.

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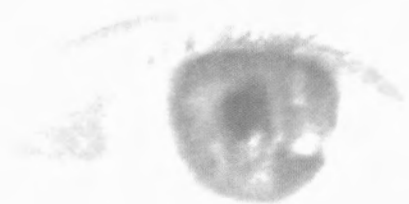
By Thabo C. Makgoba

“God has called us into communion in Jesus Christ,” says the opening phrase of the proposed Anglican Communion Covenant, quoting from St. Paul’s first letter to the Corinthians (1:9), which later has much to say about what it means for us all to be members of the body of Christ, with Jesus as our head.

These images of one body, composed of many different “members,” are very powerful in the experience of the Anglican Church of Southern Africa. It is probably true that we are the most diverse Anglican province. South Africa is hugely mixed — culturally, racially, linguistically and economically — and the province encompasses Angola, Lesotho, Mozambique, Namibia, and Swaziland, as well as the Islands of St. Helena and Tristan da Cunha. Johannesburg has some of the richest suburbs anywhere on the planet, while Angola, Lesotho, Mozambique and Swaziland occupy four of the five lowest slots for life expectancy.

Our prayer book appears in 13 languages, but these are just a fraction of the languages in our parishes and pews. And practically every imaginable expression of Anglicanism — high and low, so-called conservative and liberal, European and African — is found among us. We are a microcosm of the worldwide Communion.

Yet if you were to attend our Provincial Synod, you would find a remarkable sense of unity among us. We enjoy this oneness through the gift and grace of



Perhaps the Covenant
is not perfect — no human
invention ever will be.
But it is more than
good enough.

God. We are more than conscious of how counter-cultural and even miraculous this is, given the history we have been through. Not very long ago, South Africa was an apartheid state, oppressing the majority of its citizens and brutalizing its neighbors. Anglican chaplains served with its armed forces, even as they assaulted, occupied, or otherwise tyrannized Anglican parishioners and their communities.

Yet somehow we held together. Often we argued eyeball to eyeball, and in doing so, rather than turning our backs on one another, despite our differences, we were able to see Christ in one another. Even if I disagree on every theological and political and social and economic question, if I nonetheless recognize in the eyes of others — in the window into their soul — that they are my brothers or sisters in Christ, then I know that we belong together, within the same body that is his Church. We may be as mutually incomprehensible as hearing is to the eye, or smell to the ear, as St. Paul puts it, but we can still recognize that we have no choice: we are one in Christ. And without each other, the body is broken and our longing for healing, wholeness, and growth is wounded and shattered.

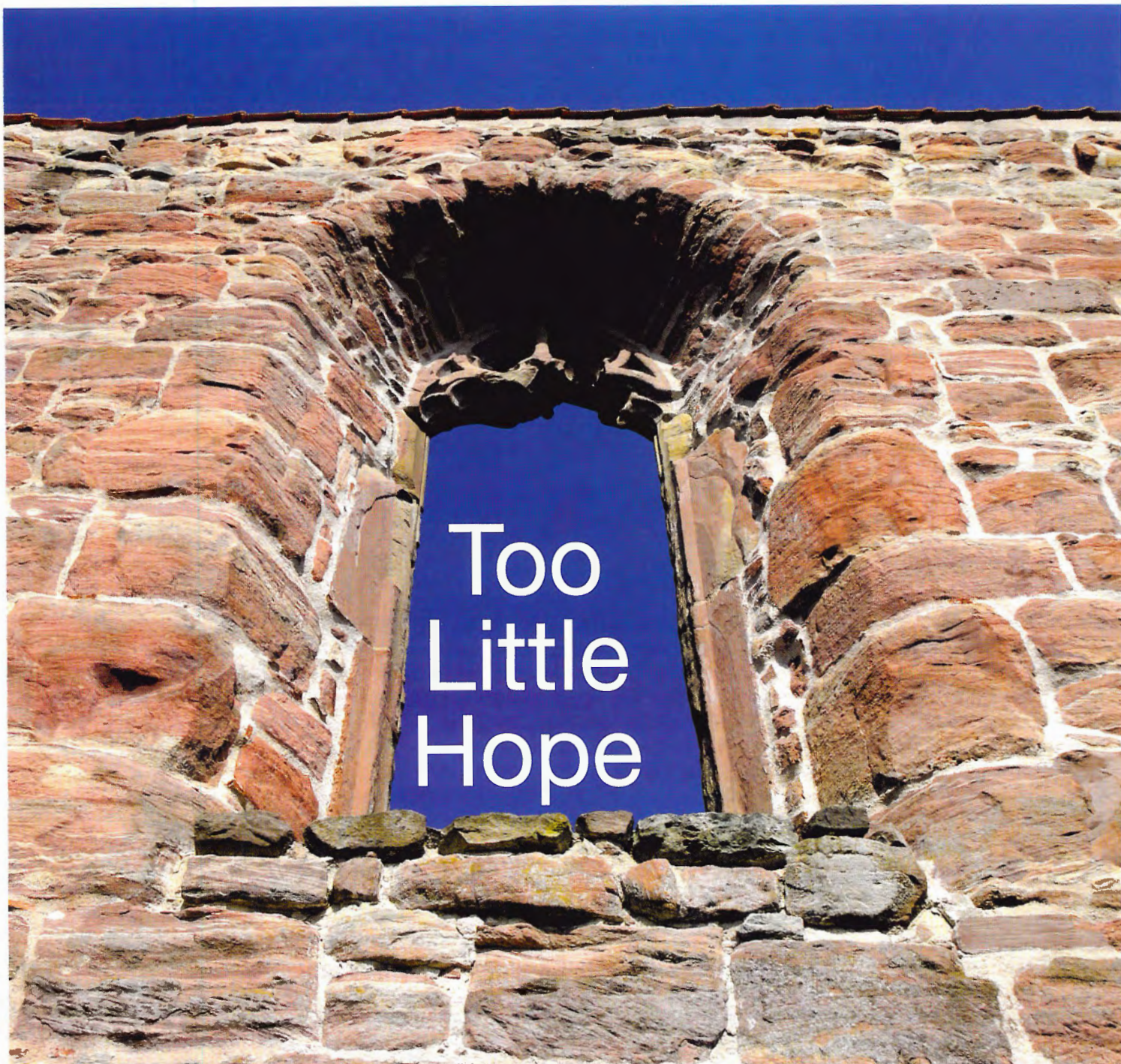
Now, you might well ask, what has all this to do with the Covenant? It seems to me that this is a way of expressing, on a global scale, what we have discovered within Southern Africa, about how Christians can, and must, live with almost unimaginable diversity. The Chicago-Lambeth Quadrilateral of 1886 and 1888 was right to point to local adaptation of the administration of the episcopate — and, with this, our expressions of Anglican life — in accordance with varying local needs. But my great concern is that the momentum this set in motion has not

been matched with a similar determination to hold together through an increasing differentiation. Over the decades, we have grown too far apart — further apart than is holy, than is right, than is healthy for us or good for the mission of God's Church to the world with all its desperate needs for his good news and healing touch.

Perhaps the Covenant is not perfect — no human invention ever will be. But it is more than good enough. It has the potential to work well, if we are committed to making it do so. Conversely, no matter how good our texts or resolutions or shared statements, we also have the capacity to derail them all if we put our minds to it. What is at stake is this: are we prepared to live in mutuality, across our differences? Or do we demand the right to do our own thing, on our own terms, even though this fails to reflect the body-of-Christ communion life to which God calls us; and even though, in the longer term, this will damage our own ability to flourish?

Each part of the body fundamentally needs those parts which are wholly different, if we are to be whole. As St. Paul intimates, the eye may be frustrated with the hand; perhaps it cannot hit the target the eye sees clearly. But with practice eye and hand can learn to coordinate and achieve what neither could alone. To Covenant together is to affirm our commitment to strive for the body of Christ to be whole and healthy in this way. I support it. Won't you join me? ■

The Most Rev. Thabo C. Makgoba is the Anglican Archbishop of Cape Town and Metropolitan of the Anglican Church of Southern Africa.



Review by John C. Bauerschmidt

The Hope of Things to Come collects a number of essays that explore a common theme: as described by editor Mark D. Chapman, the relationship of past, present, and future within the context of the historically revealed Christian faith transmitted in a historical process within the institution of the Church. History, tradition, and the Church are approached from different angles in different essays, yet it is fair to say that each (whatever its starting point) moves intentionally to consider the future of Anglicanism.

Three of the authors hold posts at Ripon College Cuddesdon, a theological college of the Church of England outside Oxford, and another at St. Stephen's House, Oxford, a Permanent Private Hall of the University; another is the Principal of St. Chad's College, Durham, and the author of the final essay is the retired Bishop of Salisbury. Most of the essays began life as lectures given around the time of the 2008 Lambeth Conference.

It is necessary to say at the first that the essays suffer from incomplete proofreading, as they are consistently marred by missing words, usually only a minor irritation but sometimes leaving the meaning obscure. In at least one place, one feels that more than a single word may have been left out. We cannot know. This is unfortunate in such an otherwise attractive volume.

The book is one of a number offered in a series of books that have their roots in the Affirming Catholicism movement within Anglicanism that has attempted over the past 20 years to find a positive, hopeful, "affirming" role for Anglican Catholics. Implicit in this claim is the assumption that the Catholic Movement with its origins in the 19th-century Oxford Movement has become primarily negative, defined by what it is against (principally in England the ordination of women to the priesthood and episcopate) rather than by what it is for.

Church and tradition are classic Catholic concerns. In many ways the tone of this volume is set in the two essays by Charlotte Methuen of Ripon College. The first, on the ecclesiology of the Church of England in the context of the European Reformation, begins with the Lutheran Reformation's redefinition of authority in the Church, replacing the pope's primacy with that of the prince, and its grounding of the true interpretation of Scripture in the affirmations of the Augsburg Confession. Ecclesiology and scriptural interpretation are linked in the Augsburg affirmation that the Church is "the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered." The effect of the Reformation was to produce particular churches defined by the authority of the prince and the "true" interpretation of Scripture.

The Church of England, according to Canon Methuen, defined the Church in a very Lutheran way, as "a congregation of faithful men, in which the pure word of God is preached and the sacraments be duly ministered," with Articles of Religion and a Book of Common Prayer but without a Confession that governed scriptural interpretation. Methuen notes that it continued to claim to be Catholic in a catholicity linked to the primitive Church, to an earlier formulation of faith that the reformers desired to restore. But restoration of this old order depended on the capacity of the *Ecclesia Anglicana* to reform itself. So catholicity too in Methuen's formulation hinged on



The Hope of Things to Come

Anglicanism and the Future

Edited by **Mark D. Chapman**. Mowbray.

Pp. xiii+174. \$24.95, paper.

ISBN 978-0-5675-8884-5

the Church of England's willingness to "govern itself," to act independently as a particular church.

Though Canon Methuen uses this gentler frame of reference, of the Church of England governing itself or of its "integration ... into national structures," the thrust of her account effectively emphasizes the royal supremacy and the formation of a "national church." She reduces the Church of England's claim to catholicity to its authority for independent action as a particular church. And though it plays as a minor theme in the essay, Methuen's suggestion that the Church of England had no confessional stance begs the question of what the "pure word of God" might be for Anglicans, a question that she herself raises. These conclusions leave us only an ecclesiology of the self-authenticating particular church moving forward in no particular direction except as it wills (or perhaps as the monarch wills).

Yet the complex history of the English Reformation and of Anglican divinity as a whole leads to

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something more than the simple valorization of the “national church.” In fact, there is a robust appeal to the Scriptures and to the primitive Church, which Canon Methuen mentions but then discounts. There is even a conciliar emphasis at different points along the way, in the earlier Henrician period especially and then later with Hooker and others. The Church of England did not abandon the idea of an appeal to a General Council or even the notion that it might act in consultative and conciliar fashion with other churches. All these elements worked against an absolutism of the particular Church which is simply self-referential in terms of its own authority.

The second essay by Canon Methuen, “Passing on the Flame,” argues in turn against the notion that tradition is primarily a deposit that must be preserved and in favor of tradition as transmission, “the lived reception of the Gospel” (p. 38). Tradition as content and process are contrasted by Methuen in a way that would be surprising to many, instead of each being seen as the necessary condition for the other. Yves Congar (himself referenced in the essay) put it this way: “The act does not exist without its content, nor the content without the act of transmission” (*Tradition and Traditions*, p. 297).

Methuen also seems to equate tradition with history, everything that’s happened in the life of the Church, leaving no way to distinguish between one part of the Church’s history and another as an expression of its tradition. We might imagine that tradition is transmitted in history and helps us make sense of history. History cannot distinguish between Arius

and Athanasius, while tradition can. “The lived reception of the Gospel” really requires us to be able to do so.

In many ways Canon Methuen’s essays on Church and tradition are reprised in Mark Chapman’s essay on “Catholicity and the Future of Anglicanism.” Fr. Chapman, also of Ripon College, firmly grasps the “imperial” nature of the Tudor Reformation, and its embrace of the royal and particular church. He seems more sensitive to the difficul-

ties of a purely “temporal catholicity,” rooted in an appeal to the primitive Church, and of a “contained catholicity” (p. 114) segmented within each particular church.

Chapman rightly identifies the weakness of Anglican churches in having no way to deal with conflicts between themselves, through an authoritative teaching office of whatever sort that could resolve such disputes. But at the end he confesses himself unable to see how worldwide Anglicanism can become *one* catholic Church because of its ingrained resistance to a centralized view of catholicity. But surely the answer to that is found in a catholicism not of the centralization of *one* Church but of consideration for a common life shared by autonomous and interdependent churches?

This same theme is echoed in Martyn Percy’s essay, “Know Surrender,” where he argues that Anglicanism must resist becoming a polity governed by law and remain a still discernible polity that can tolerate great diversity within one family. The question remains, however, how the Anglican churches will be able to recognize each other as Anglican. Or is toleration of diversity the only true mark of Anglicanism? Joseph Cassidy’s essay, “Radical Anglicanism,” is yet another argument for the toleration of diversity within the Anglican family, modeled on the diversity of religious orders within the Roman Catholic Church. Here the requirement of toleration is explicit, as Cassidy imagines the Anglican Church in North America being invited into the Anglican Communion only on condition of its toleration of the Episcopal Church as part of the same Communion

(an interesting if implausible thought experiment). Bishop David Stancliffe's wide-ranging essay, "The Grammar of our Intercourse," draws on the process of linguistic translation to argue against the substitution of substantives for the adverbs of our common life, juridical terms for relational ones, within the Anglican Communion.

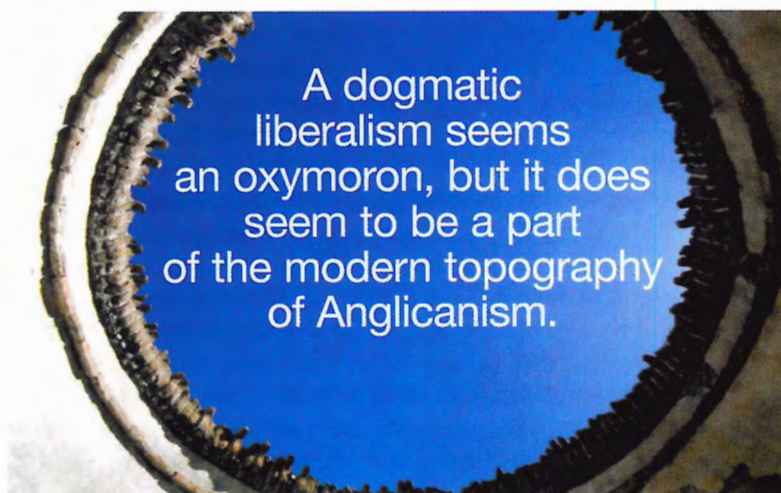
Fr. Chapman's other essay, "The Authority of Reason? The Importance of Being Liberal," is a welcome valediction of the worth of the critical and anti-dogmatic spirit in Christianity. But Oliver O'Donovan has recently raised the question of what happens when Liberalism becomes a party within the Church, no longer providing a glue that holds its Evangelical and Catholic wings together but becoming the dominant faction itself (*Church in Crisis*, pp. 1-17). A dogmatic liberalism seems an oxymoron, but it does seem to be a part of the modern topography of Anglicanism. I would have appreciated as well some mention of the way in which the meaning of the word *reason* has developed over time from an ordering principle that brings cohesion to a critical tool that discerns difference. We all need to be reminded of how "reason" in our tradition is meant to function, and of what Hooker was really talking about.

In "Theology and the Renewal of the Church," Andrew Davison of St. Stephen's House provides a valuable and virtually solitary reference within these essays to the Oxford Movement, as well as mention of the 20th-century French *Ressourcement* theologians, a reminder of the two movements' common characteristic of bringing "history to the foreground" (p. 84). Davison also points us toward a concern that remains for the reader at the book's conclusion. He posits the existence of a number of open-minded and catholic-leaning people who worry that Affirming Catholicism "advances its arguments on the basis of liberal, secular principles rather [than] on the basis of theology." They wonder whether it has "lost its theological nerve" (86).

It is an apt criticism, because tolerance and diversity do have a high value in this collection of essays without much theological grounding. Chapman's

essay on reason does offer some theological support for the liberal value of critical thinking, but it is disappointing to see otherwise such an uncritical embrace of tolerance and diversity. Because of Davison's essay, one cannot accuse Affirming Catholicism of being uncritical toward itself!

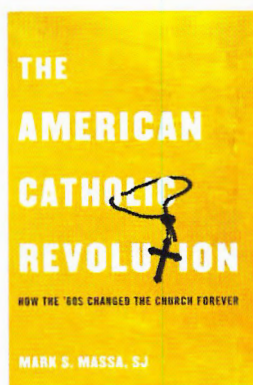
The question remains of the authenticity of a catholicism that is content with a merely "temporal catholicity" appealing only to the past or a "contained catholicity" appealing only to the particular church. The prospect for a "conciliar catholicity" within Anglicanism that appeals beyond the past and the



particular to the common life of the Church today looks fairly dim in these essays. Given our context as Anglicans today, this is not good news.

As Canon Methuen says: "Division has been a part of the history of the Church, and for all the pain and wrongness of fragmentation, when division is about something true, we may indeed learn something about the Gospel truly preached" (p. 23). Here truth and unity are pitted against each other in a profoundly uncatholic way. In a book dedicated to history, Church, and tradition, the result seems to me less like a ground for hope and more like a counsel of despair. We should pray that a conciliar catholicity will find more daring, hopeful, and forward-looking advocates in other quarters. ■

The Rt. Rev. John C. Bauerschmidt is the 11th Bishop of Tennessee.



Things Change

The American Catholic Revolution

How the '60s Changed the Church Forever
By **Mark S. Massa, SJ**. Oxford. Pp. xvi + 191. \$27.95.
ISBN 978-0-1997-3412-2

Review by Patrick J. Hayes

In 1975 the Jesuit scholar John Haughey published a book with a very perceptive title: *Should Anyone Say Forever? On Making, Keeping, and Breaking Commitments*. Despite the ghastly overuse of the word, fellow Jesuit Mark Massa has not heeded the caution of his confrere. He boldly asserts that the 1960s in fact marked an epochal shift that, apart from any other era, radically altered the Church “forever.”

Massa is the dean of the School of Theology at Boston College and has been the Karl Rahner, SJ, professor at Fordham University, where he was also co-director of the Curran Center for Catholic Studies. Notwithstanding these impressive credentials, his latest work is a playful, even fitful attempt at getting a handle on the defining moment that has ruptured so much of Roman Catholic life. It is not a question of whether the Church has finally reached maturity. It is not a matter of what has been lost, supplanted, or invented. It is an awakening to new social realities and the discovery that the Church can and, in some instances, had to adapt.

In working out his theory Massa takes some representative (and somewhat anecdotal) instances in Church history to express the idea — employed like a mantra in his narrative — that “change happens.” He explores the contribution of Monsi-

gnor Frederick McManus, one of the key interpreters (and drafters) of the Second Vatican Council’s Constitution on the Sacred Liturgy.

Subsequent chapters relate Americans’ reception of *Humanae Vitae*, Pope Paul VI’s encyclical on the regulation of births; the saga of Father Charles Curran and the contest that ultimately removed his canonical faculties to teach theology at Catholic University of America; an unseemly tête-à-tête between Cardinal John McIntyre of Los Angeles and the Immaculate Heart of Mary sisters who withdrew from religious life rather than march to the prelate’s orders; the small but symbolic protest that culminated in the trial of the Catonsville Nine; and, finally, the release (in 1974) of *Models of the Church* by Avery Dulles.

It is a little like day tripping with Massa through this era — a short stop here, a digression there. But he sees all of these episodes as decidedly “modern” insofar as they show how, as Bernard Lonergan, SJ, wrote in 1967, the subjects were demonstrating historical-mindedness. To be modern, Massa asserts, “meant to understand the human project as developing over and in time.”

While most generally acknowledge the tumult of the 1960s, Massa claims that Roman Catholics’ collective self-understanding, which for some was shielded from the vicissitudes of cultural heresies by a magisterial and

devotional cocoon, nevertheless could not escape its own historical consciousness. The Church was upended by centripetal and centrifugal forces it had never before endured in such concentrated form. No aspect of Church life was left untouched — neither in the liturgical, moral, social, nor theological realm. We should not, therefore, be surprised that what went before should no longer be.

Whence the Tradition? Curiously, Massa does not go into the extensive debates in the long 1960s — manifest in several book-length studies (by both European scholars like Jean Daniélou, J.P. Mackey, and Joseph Pieper and Americans like James M. Connolly or Gabriel Moran) — about the very notion of tradition. These writers discussed a broad spectrum of issues, from the immutability of doctrine to hermeneutics to eschatology.

But Massa believes that the Church became so dyspeptic in the wake of the 1960s precisely because the foundations of Tradition — its universality and permanence — were becoming harder and harder to maintain. Some were noting a definite break or rupture in the way the faithful displayed their attitudes toward ecclesial institutions, such as the infallibility of the pope or the relevance of contemporary catechesis or the commitments of the priesthood and religious life. Others called it pluralism creep or blamed the rise of cultural materialism.

It is strange that Massa chooses to focus so much attention on clergy. Laity, of course, were not passive witnesses to all of this. It is also strange that he passes over certain moments of social upheaval, such as the rise of feminist consciousness, Vietnam, and the assassinations of John and Robert Kennedy, Malcolm X, and Martin Luther King, Jr.

The ecumenical revolution is given short shrift. One would expect more from Massa’s analysis of the pioneer-

ing work of Avery Dulles on that score. And what precisely are we to make, if an analogy can be made at all, of the subjects Massa does treat in relation to the wider Church? How might we compare the American experience to that of, say, Ireland, where Archbishop Diarmuid Martin reported to a recent convocation at Cambridge that once solidly churched Dublin now has an average Mass attendance of about five percent?

Instead we are frequently treated to telling if hyperbolic gems like this: "What the good fathers at Vatican II were quite blithely undertaking in promulgating their famous documents now appears more like placing sticks of dynamite into the foundations of Tridentine Catholicism than simply 'opening the windows' of the church to the outside world." Yes, indeed, change happens — and sometimes it is quite messy. So?

Robert Orsi, one of the pioneers in Catholic Studies, once remarked that "in the 1960s liberals told stories about the past that heightened its otherness, while conservatives responded by telling stories that emphasized the beauty and holiness of the past, and the two discourses first became parodies of each other and then became 'memories'" ("The Infant of Prague's Nightie": The Devotional Origins of Contemporary Catholic Memory," *U.S. Catholic Historian* 21:2 [Spring 2003]: pp. 1-18, at 14). If this revolution is to make sense at all it may be through yet another law of historical science: revolutions are not so much about ends as they are about beginnings.

Dr. Patrick J. Hayes of the Redemptorist Fathers Archives in Brooklyn is author of A Catholic Brain Trust: The History of the Catholic Commission on Intellectual and Cultural Affairs, 1945-1965, available this month from the University of Notre Dame Press..

Mystical Vision

Women, Feminism and Religion in Early Enlightenment England

By Sarah Apetrei. Cambridge. Pp. 336. \$95. ISBN 978-0-5215-1396-8

Review by Mark F.M. Clavier

One of the most interesting and neglected periods of English Church history is that which stretches from the Restoration to the early Hanoverian period. Arguably, only with the publication of John Spurr's *Restoration Church of England* did serious scholars begin to rethink the old orthodoxies that defined this period as either overly rationalist or unbearably tepid in its devotional life.

Indeed, many popular Church histories have all but skipped from the Restoration to the Evangelical revival, perhaps with a passing nod to William Law and Joseph Butler. Likewise, even scholarly treatments of this period have by and large focused on the theological foundations for the political, philosophical and scientific theories that continue to shape contemporary thought; Locke, Newton and Berkeley became the representative figures for the times.

It is, therefore, both noteworthy and commendable that Sarah Apetrei grapples with an otherwise hidden facet of this complicated period by shedding light on the interplay between religion and feminist thought during the early Enlightenment. She accomplishes this task through a careful study of two remarkable women, the Tory Anglican Mary Astell and the Quaker Lady Mary Chudleigh, both of whom drew upon their faith

to promote the role of women in the church and society. Apetrei charts this potential ideological minefield with a judicious judgment that invites the reader not only to agree with her but to *want* to agree with her. Indeed, I have rarely read a scholarly work in which the personality of the author comes through as palpably as the figures studied.

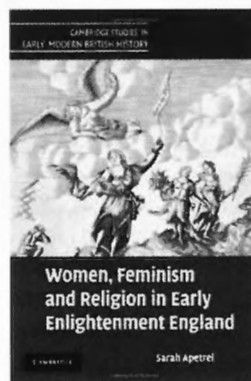
Of particular interest for Anglican readers is Apetrei's depiction of Mary Astell, a native of Newcastle-upon-Tyne and the kind of Platonic mystic who would seem more at home with medieval anchorites or late Victorian Tractarian nuns than with typical figures of the Enlightenment. Her careful study of how Astell turned her mystical vision toward the condition of women in church and society is where the book really comes to life.

Apetrei shows how Astell employed a Platonic concept of knowledge and a Patristic approach to creation to demonstrate the equality if not superiority of women within the Divine order. So, for example, Astell argued that if the steps of creation in Genesis

are hierarchical in their order of being, then Eve, the last to be created, stands as the culmination of God's work.

In a delightfully ironic move, Astell argued that the ontological superiority of women was presently demonstrable by the susceptibility of men to their bestial passions and

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by the moral steadfastness of women. In other words, Astell drew upon her Platonic reading of Scripture and theology to portray women as the more rational sex. One almost imagines her presenting a mystical, feminine response to the world depicted in Hogarth's satirical paintings and drawing.

Apetrei connects Astell's mysticism to the venerable debate known as the *querelle des Femmes* and argues that her theology challenged governing assumptions about rationality and sentimentalism (that characteristic polarization of Enlightenment thought) through an epistemology probably more acceptable to a pre-Scholastic than a rationalist (according to Apetrei, Astell had little time for the more radical Latitudinarians).

As a result, unlike much contemporary opinion about the role of religion in women's lives, Apetrei illustrates how for Astell the very religiosity with which women were stereotyped was evidence for their superiority; women, in her view, are simply closer to God. Thus, the moral well-being and reformation of society primarily depend on Christian women, and Astell seems to have understood this as very much an apostolic ministry. Though Apetrei does not make this connection, one might look at Astell's thought as a kind of feminist interpretation of Augustine's *City of God* in which the primary duty of building up God's city belongs to women.

My only possible criticism of *Women, Feminism and Religion in Early Enlightenment England* is that Apetrei does not provide the reader with a basic overview of the various works studied. I found myself at times wishing that I could see the forest for the trees and have some idea of Astell and Chudleigh's overall thought so I could follow Apetrei's argument with more facility.

But this is only to say that Apetrei's book is aimed at readers with some prior knowledge of 18th-century feminism and of Astell and Chudleigh. Likewise, I found Astell's Neoplatonic mysticism so intriguing that I would have enjoyed more discussion of her relation to earlier forms of mysticism and the Cambridge Platonists. Astell's transformation of Christian Platonism, not otherwise known for its appreciation of the feminine, to undergird her advocacy of women is itself deserving of further study.

Ultimately, however, Apetrei's judicious portrayal of the seeming contradiction between Astell's theological conservatism and her uncompromising feminism suggests that our own simplistic categorization of religious types can often hide important truths. It also demonstrates that beneath the surface of an Enlightenment Christianity, normally appreciated or criticized for its austere rationalism, there existed a vibrant mystical vision.

With this in mind, I came away from reading *Women, Feminism and Religion in Early Enlightenment England* with a deeper appreciation for the complexity of Anglicanism itself and, in particular, of our ability to transform seemingly outmoded concepts into ideas that can radically challenge popular orthodoxies. Apetrei's scholarly work thus contains important lessons for a wider audience: first, the tradition of the Church itself can provide the kind of vision normally associated with the new and, second, mysticism at its best is neither otherworldly nor self-obsessed but instead provides the "vision glorious" needed to see with a keen eye the injustices of the world.

The Rev. Dr. Mark F.M. Clavier is rector of Steeple Aston with North Aston and Tackley in the Diocese of Oxford.

Keep Scribbling

A History of Christianity

The First Three Thousand Years
By **Diarmaid MacCulloch**. Penguin. Pp. 1,216. \$25, paper. ISBN 978-0-14311-869-5

Six-DVD Boxed Set. Presented by Diarmaid MacCulloch. Ambrose Video. \$79.99.

Review by Peter Eaton

It is said that when Edward Gibbon presented volume three of his massive work, *The Decline and Fall of the Roman Empire*, to the Duke of Comberland, the uncle of the future King George III, the duke chided, "Another big, fat, square book, eh Gibbon? Scribble, scribble, scribble!" In the intervening centuries, the regular appearance of big, fat, square books seems not to have diminished.

Professor Diarmaid MacCulloch burst onto the scene in 1996 with his biography of Thomas Cranmer, which took prizes and remains a monument to scholarship and to its subject that will not easily or quickly be superseded. This was not his first book, but it was the one that brought him to the wider, popular market, and if more people have it on their shelves than have actually read it, nonetheless *Thomas Cranmer* broadened MacCulloch's audience significantly.

This achievement was followed three years later by an important study of Edward VI, and six years after that by his one-volume history, *The Reformation*, which quickly became the leading book on the subject, especially for the intelligent non-academic reader. It was also a representative volume in a wave of new scholarship, both Roman Catholic and Protestant, on the Reformations (there were several), and this has been one of the most exciting fields of church history in the last 25 years.

This new scholarship includes the work of another popular author and broadcaster, Eamon Duffy.

Indeed, together both MacCulloch and Duffy have done us all a huge service in rescuing church history from tedium and in imbuing it with the sort of excitement that brought many of us into the field as younger students. Whether one agrees with them is not the point; they succeed in communicating where almost everyone else fails.

The Reformation was not only a publishing success; it also clearly showed MacCulloch to be a writer who could bring a subject alive with wit and judgment, and a lecturer who could speak effectively and engagingly to a broad audience within and beyond the academy. So it has come as no surprise that MacCulloch's latest venture is not just a book, but also a television series, and a captivating one at that.

For all its 1,200 pages, MacCulloch's *History of Christianity* is gripping, and it is appearing in paperback just in time for the summer. If you take no other book away with you on vacation this year, take this one.

All books of this kind, especially those that tell an old tale, need some sort of hook, and MacCulloch begins his sweep of the history of Christianity by anchoring the story firmly and imaginatively in two other, more ancient stories: those of Israel and of classical Greece and Rome. One cannot, he rightly asserts, understand the history of Christianity without a background in the cultures from which it sprang and which gave it fundamental shape in the formative period of Christianity's emergence as a distinct religious tradition in the ancient world.

MacCulloch's mastery of the material is astonishing; the sheer volume of reading that must go into a project of this kind is prodigious. Needless to say, readers with particular enthusiasms are likely to wish that MacCul-

loch had spent more time on their own area of interest. And there are omissions here and there of subjects one might have expected, as well as occasional lapses: for example, although it is true that in the Orthodox liturgy the three-fold *Kyrie* is frequently used, the phrase *Christe eleison* is not; and in the period of the "Imperial Church," some of the vestments he lists were not yet in use, at least in the forms he cites.

But these are minor quibbles. All of his readers will learn not only about aspects of the history of Christianity that we never knew; we shall also understand more clearly those chapters of our history that we thought we had grasped. He is extremely helpful, among other things, in making the doctrinal development of the early Church comprehensible. There is sustenance here for the experienced as well as the beginner.

MacCulloch is particularly good at making connections and drawing parallels in the history of Christianity across the divides of time and place. Those of us who live with the puzzling conflation of traditions that is Christianity in the United States will be grateful to him for helping us trace its lineage. And crucially MacCulloch opens up for the Western reader the vast expanse of the history of Christianity in the Middle East, India, the Far East, and Africa — peoples about whom, even in our global century, we remain dangerously ignorant.

As one might expect from a Reformation historian, the period from the 16th century onward receives somewhat more detailed treatment than either the early Church or the Middle Ages, and fully half the book is taken up with the story after 1517, when Martin Luther nailed his theses to the church in Wittenberg. This is no bad

thing for us either, not least because the Reformation remains often an unknown and poorly interpreted period among Anglicans.

MacCulloch is not shy about his own opinions and his own involvement in the story (the son of a priest of the Church of England, MacCulloch describes himself as "a candid friend" of Christianity), and this lends both the book and the television series a certain charm. But he is remarkably even-handed in his discussions of subjects that often make Christians both excited and rude. "All manifestations of Christian consciousness need to be taken seriously," he writes, and he remembers that his parents "were insistent on the importance of being courteous and respectful of other people's opinions." So he instructs us at a number of unexpected levels.

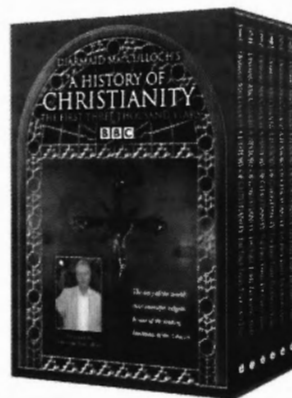
The DVDs are divided into broad categories that make the series useful for teaching and watching on one's own or with parish groups.

The book is quite simply the finest treatment of its kind, and the television series is a triumph by any standards. Together in the hands

of a good teacher, they make an excellent parish study program over several weeks and result in priest and people having one of those tools that we are constantly hearing that everyone wants these days: a broad yet deep knowledge of our Christian story. We cannot now complain that we are without the tools we need.

Another big, fat, square book, to be sure. As long as MacCulloch continues to produce such fine and important books, big as they are, I shall not be complaining.

The Very Rev. Peter Eaton is dean of St. John's Cathedral in Denver, Colorado.





Art by Emma Doremus, Fort Worth, Texas

Narnia Ever After

Which of these books are in print? Which do you wish were in print? Which would you not read?

- 1 *The Lion, the Mouse and the Dawn Treader: Spiritual Lessons from C.S. Lewis's Narnia*
- 2 *The Silver Chair and Tony Blair*
- 3 *The Magician's Third Cousin: C.S. Lewis on Family Relations*
- 4 *The Narnia Code: C.S. Lewis and the Secret of the Seven Heavens*
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The Real Books: 1 (Paraclete, 2010), 4 (Tyndale, 2010), 8 (Bridge-Logos, 2008), 10 (HarperOne, 2010)

SACRIFICE of Unity

If the Church is to be viewed “above all in the light of its rootedness in Christ through the Paschal Mystery,” in the words of ARCIC III, then we are again in the realm of sacrifice and sacrament — the form of *holiness* in and after Christ in his passion. As ARCIC I wrote in its first statement on the Eucharist in 1971: “The identity of the Church as the body of Christ is both expressed and effectively proclaimed by its being centered in, and partaking of, his body and blood” (Windsor Statement, §3; cf. §6 for explicit reference to “the paschal mystery of Christ’s death and resurrection”). Thus the eucharistic memorial of the Church marks our unity “with God and one another” as we “entreat” — beseech, implore, beg — God to permit us to receive “the benefits of [Christ’s] passion on behalf of the whole Church” and to “participate in these benefits and enter into the movement of his self-offering” (§5).

I could stop right there, since the rest is commentary (building, moreover, on several recent columns in April and June), except that we don’t think about this as often, nor as clearly, as we should. Herewith, therefore, some hopefully helpful encouragements.

Thomas Aquinas understood from Scripture that Christ’s passion is the *form* of the sacraments, as may be seen by reflecting on Christ’s unusual priesthood (see ST III 22). He is our “great high-priest” (Heb. 4:14) who “gave himself up for us, a fragrant offering and sacrifice to God” (Eph. 5:2). In this way Christ serves as both priest and victim of the Church’s sacrifice, mediating between God and human beings — the holy (*sacerdos*) giver of holy things (*sacra dans*) by his “mouth” (Mal. 2:7), “as he offers up the people’s prayers to God” and “makes satisfaction for their sins,” explains Thomas. In this way, God “reconciles all things to himself” (Col. 1:20), the “visible sign” marking “the invisible sacrifice,” in Augustine’s definition of a sacrament. And in this same way the faithful offer themselves to God in turn, as in the psalm: “A sacrifice to God is an afflicted spirit” (Ps. 51:17). Through our own imitative sacrifices, “we have confidence to enter the sanctuary by the blood of Jesus” (Heb. 10:19), who “obtained a result from his passion ... by the devotion with which, out of charity, he humbly endured” it.

This is the richly textured scriptural/sacramental soil out of which reflection on *ecclesial* sacrifice has grown — as a feature of formation in holiness, all the more in the wake of multiplying divisions among Christians. How to make a fitting sacrifice of unity, in a spirit of conversion?

Reading Ephesians 3:1 (“This is the reason that I Paul am a prisoner for Christ Jesus *for the sake of* you Gentiles”), Aquinas reflects that one may be martyred either due to one’s faith in Christ or “for the utility of the Church,” and suggests this text as an instance of the latter (alongside Col. 1:24). Paul effectively is saying: “I long so much for your conversion, and thus preach the word of salvation to you, that I have been thrown into prison.”

Writing 700 years after Aquinas, Pope John Paul II developed an analogous notion in *Ut Unum Sint*: that the sin of division calls forth providentially the witness of martyrdom to contradict it. In the pope’s words, “God preserves communion among the baptized in the supreme demand of faith, manifested in the sacrifice of life itself. The fact that one can die for the faith shows that other demands of the faith can also be met” (UUS 84). Thus, the pope commended the enigmatic Blessed Maria Gabriella of Unity, a Trappistine sister whom he beatified in 1983, who “came to understand the need for prayers and spiritual sacrifices for the unity of Christians. In 1936, at the time of an Octave for Unity, she chose to offer her life for the unity of the Church. Following a grave illness, Sister Maria Gabriella died on 23 April 1939” (UUS 27).

Vatican II had taught, in a sentence that St. Paul might have written, that “the Church bears in her own body the humility and dying of Jesus” (UR 4; cf. 2 Cor. 4:10); and the Council also recognized that non-Roman Catholic Christians have shed their blood bearing witness to Christ (UR 7-8, 4; cf. UUS 12, 47). John Paul II developed both points as the frame for his encyclical: “The courageous witness of so many martyrs of our century,” Christians from all churches and communities, “gives new vigor” to Vatican II’s “exhortation” to unity. How so? Because “believers in Christ, united in following in the footsteps of the martyrs, cannot remain divided” (UUS 1; cf. 48, 83-84). Thus the Church never ceases “to do penance,” as the Lord “conforms her to his passion and resurrection” (UUS 3-4; cf. 91).

At least here we have ecumenical agreement: that the fullness of Christian life, in the body of the Church, does not circle around or hover above, or otherwise move on from, Christ’s passion. Rather, it begins, ends, and in the meantime dwells there, as our constant source of life and renewal — resurrection. ARCIC III has spoken truly; and, we may presume, will find it necessary to repeat the point.

Christopher Wells

Saints Elsewhere

By Douglas Taylor-Weiss

Bishop George E. Cuncell of New Jersey misread the title of a book on the shelves at Barnes & Noble. He snatched up what he thought was *The Furious Longing for God*. When he got home he prepared to be encouraged to develop a furious longing for God, just as he had before resolved to pray more, eat better, get more sleep, read more seriously. He looked again. Brennan Manning's book was actually *The Furious Longing of God*. What a revelation! We did not have to work harder and harder to save the Church, he realized. Ours is a religion of grace, of God's furious longing for us.

Bishop Cuncell's insight electrified the banquet hall at the Province II conference "Anglicanism Remixed: Embracing the Other, Our Traditions and the Future" outside Syracuse, N.Y., May 5. It addressed the dominant worry — saving the Church — with a favorite medicine: unconditional acceptance.

To listen to the Rev. Stephanie Spellers, priest and lead organizer of The Crossing (a ministry at the Cathedral Church of St. Paul in Boston) and chaplain to the Episcopal Church's House of Bishops, God furiously longs for the Other. Spellers defines the Other as "any group that is likely (or would reasonably expect) to experience patterns of historic, systemic oppression and marginalization in your congregation and/or denomination, especially given your church's dominant race, culture, language, generation, socioeconomic class, education level, sexual orientation and physical ability."

We'd like to see the Episcopal Church survive because, as Raymond Riley of St. Martin's and St. Luke's churches in Manhattan put it, without the Christian values of love taught at church, the nation "is losing its moral fiber" and any sense of absolutes. The Rev. Claire Woodley of Mohegan Lake, N.Y., spoke of the hopelessness and drug abuse that can appear where the church is absent.

The problem is not, apparently, a church whose moral voice is unnoticed. The problem is churches that remain unwilling to welcome, tolerate, embrace and include. People, especially young and outcast people, are unhappy and feel rotten about themselves.

Multiple speakers and participants said that one of

the supreme obstacles to church growth and spreading the Gospel are the wounds inflicted by our culture's dominant forms of Christianity. The Rev. Gwyneth MacKenzie Murphy of New Paltz, N.Y., said she hears this: "You're a Christian? Oh, then you must hate gays. Christians hate gays."

The Rt. Rev. Gladstone B. "Skip" Adams III, the event's host bishop, told of a 17-year old girl and her newborn baby whom he baptized. Her family, he suggested, had kicked her out because she had conceived a child out of wedlock. For similar reasons, her church had let her know she wasn't welcome anymore. (I found myself wondering: Is this really happening in today's America? Perhaps, instead, the church treated her behavior as sin and she decided to leave because she disagreed with that view?)

Stephanie Spellers told me about a catechumen: "In the Book of Common Prayer she saw a rubric that said that only people who are baptized could come to the Table, and she freaked out." The student recoiled in pain, confirmed in her prior notion that she was unwelcome, unaccepted and unloved. Spellers gently reassured the newcomer that The Crossing, in coordination with the cathedral, does not follow that rubric. Everyone, baptized or not, is welcome to Communion. (There is not, as it happens, a rubric on this matter in the Prayer Book. The rule is found in the canons.)

A workshop led by the Rev. Raewynne J. Whiteley made use of recent longitudinal studies of American youth by Christian Smith *et al.*, which found that the young mostly believe in a "Moralistic Therapeutic Deism." In other words, they believe in a god who created and watches over the world, who wants people to be good, nice and fair, who does not need to be involved in one's life and who rewards nearly everybody with heaven when they die. The young, Smith found, believe that the central goal of life is to be happy and to feel good about oneself.

How, Whiteley asked her small group, is that set of beliefs inadequate? It lacks relationship and reconciliation like we have in church, some said. "Where is the teaching that *everyone* is God's beloved child?" asked one participant. "Youth today have a punitive view of Christians." Whiteley noted that the study found no such thing. "That's old-fashioned," she said.

"Today's guilt is 'I'm not happy.'"

So, in the workshop conference-goers heard that today's youth are deeply mistaken about the true God, but the plenary taught that youth are the Other and that it is not enough to invite and include them. Radical Welcome means their voice must be visible and valued, so that their values (along with those of other Others) "influence the congregation's identity, ministries and structures." They are to "share power and shape identity, mission, leadership, worship and ministries."

I asked many conference participants to name the chief obstacle to evangelism. The churches' hatred for the Other was on everybody's list, while the world's hatred for Christ, so evident in stories of persecution flooding in from abroad, was never named. Yet doesn't Christ remain the perennial Other, offending our values and upending our agreements?

Suffering for Christ never surfaced in the conference. Suffering seemed not to be a mysterious and intractable work of evil in the world but instead the direct result of bad people, mostly bad Christians, capable of correction by Radical Welcome. The sin to be

expunged was not rebellion deep in the heart but social exclusion inflicted by the powerful on the weak. In such a view the cross of Jesus becomes an embrace and nothing more, without judgment either to condemn or to save, and salvation remains a this-worldly affair, a sharing of power.

In all events, we are not, Spellers reminded us, to suggest that we have something to give to others that they need. That would be domineering, imperialistic. People will, however, come to church because they need what we all need: radical welcome; oneness with the Other that bridges but does not obliterate difference; reconciliation. In such communion God himself appears. Welcomed by that



Stained-glass window of the Prodigal Son, created by Mayer and Co., at the Cathedral of St. John the Baptist, Charleston, S.C.

appearance, we are moved to holier living.

There is profound truth here: God's satisfaction of our need to be loved. Maybe God's furious longing for us really is the beginning, middle and end of our religion. It makes, however, a poor story, and one which doesn't account for the grievous darkness and deception under which the world struggles for light and life. In the story told by the Province II conference, the prodigal doesn't go into a far country and squander his inheritance in riotous living, nor does he come to himself. It's all the older brother's fault. ■

The Rev. Douglas Taylor-Weiss is rector of Church of Saints Peter and John, Auburn, New York.

A New Chapter

The introduction to the May 22 issue quotes approvingly: "The word *retirement* is not in the Bible" ["Retirement and Stewardship," p. 3]. No, but its root *retire* is. See Numbers 8:25. (I'm looking forward to mine!)

(The Rt. Rev.) John W. Howe
Bishop of Central Florida
Orlando, Florida

Trappist vs. Benedictine

I read with interest the article by the Rev. Ephraim Radner ["Of Gods and Men," June 5]. The monks were not Benedictine, but Cistercians of the Strict Observance (or Trappists). The Cistercian Tradition came out of a reformation of the Benedictine experience in the year 1098, when St. Robert and 21 monks left the Benedictine Abbey of Molesmes in order to begin leading a life of simplicity.

The development of the "Charter of Charity," the federation of abbeys, the simplification of liturgy, plainness in architecture and the avoiding of direct involvement in feudal society gave the Cistercians a very different spirituality. This Cistercian spirituality helped nurture the faith in Britain, Scandinavia, northern Germany and the Low Countries.

I would imagine that this helped these areas to

accept the Reformation of the 16th century. (Luther's wife was a Cistercian nun and Loccum Monastery remained an example of monastic life in churches confessing the Augsburg Confession.)

(The Rev.) John Allen
St. Mark's Church
South Milwaukee, Wisconsin

Ephraim Radner responds:

The monks of Tibhirine were indeed Cistercians (like Thomas Merton), sometimes known as "Trappists," and that is worth pointing out. However, because they follow Benedict's Rule, I thought the term *Benedictine* might appropriately characterize their life in a broad way, and that this might be more understandable to the general reader.

We Are at War

In questioning the morality of President Obama's decision to authorize the attack against Osama bin Laden ["An Act of Judgment?" June 5], the Rev. Dr. Oliver O'Donovan fails to appreciate that this act occurred in the broader context of our decade-long armed conflict against bin Laden's terrorist network.

Although legitimate debate continues on the conduct of this conflict, its fundamental cause and character is widely acknowledged. In a resolution adopted by Executive Council last February, the Episcopal Church "recalls the tragic terrorist acts of September 11, 2001, that led the United States and its allies to launch military action against Al Qaeda."

Against this backdrop, acts of judgment involving force are necessarily governed not by the rules of criminal justice in peacetime, but by the traditional standards of proportionality and distinction upheld by the Christian just-war tradition as well as international law. These standards demand that we use no more force than necessary, and that we protect innocent civilians from undue harm.

The attack targeting bin

This Cistercian spirituality helped nurture the faith in Britain, Scandinavia, northern Germany and the Low Countries.



Laden appears to have adhered to both standards. In ordering the commando raid rather than a cruise missile attack, the president deliberately risked American lives in using precision tactics aimed at combatants only.

The Church, however, is best placed to judge motives, not methods — and here, too, the president appears to be in the right. The commandos were prepared to collect intelligence at bin Laden's compound that would enable us to prevent future terrorism, suggesting that the operation was not a vendetta, but a legitimate military maneuver. And the president resisted pressure to release photos of the corpse, reflecting a lack of bloodlust.

As Christians, we abhor violence, but recognize that, in a fallen world, to love our neighbors, including our enemies, may occasionally and tragically compel its use. The war against Al Qaeda is such a tragic necessity, and the prudent operation to eliminate the danger against innocents posed by the network's leader was integral to it.

Matthew N. Gobush
Dallas, Texas

Mr. Gobush is chairman of the Episcopal Church's Standing Commission on Anglican and International Peace with Justice Concerns.

Oliver O'Donovan responds:

I am sorry that Matthew N. Gobush is troubled by my questioning President Obama's decision, since that is what I hoped I *hadn't* done. As a member of the public — and not even of the U.S. public — I hardly knew enough about the president's decision to take a moral view of it.

What I had to think about was simply an explanation of the decision — official, authoritative and apparently intended to be sufficient. If (as good King James maintained) sovereign governments need not explain themselves but are wise to do so, it would seem wise for citizens to interest themselves enough in the explanations they offer to ask a question or two.

Some justifications for government action fall at the first hurdle. This justification did not, but it didn't seem to make it all the way to the last hurdle. It explained how the act could appear proportionate and discriminate *in the event*, but not how it could have looked so to the president and his advisers *in prospect*.

An Act of ? JUDGMENT?



It would seem wise for citizens to interest themselves enough in the explanations that sovereign governments offer to ask a question or two.

Mr. Gobush, who suggests that the operation was planned partly as an intelligence-gathering exercise, may have information on this not available to others. Otherwise he is in the same position as myself, filling in gaps in the public account by imagining explanations that *might* make good sense.

That is not difficult; journalists do it all the time, reassuringly or alarmingly, to taste. But citizens are not in business to imagine explanations, but to listen to them, and to convey a fitting puzzlement when what they hear does not add up. That is how they set the moral framework within which government acts and explains itself.

At any rate I am grateful to know of a commission in the Episcopal Church which takes the laws of war seriously.

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Third Sunday after Pentecost

'Who Will Deliver Me?'

First reading and psalm: Gen. 24:34-38, 42-49, 58-67; Ps. 45:11-18 (or Song of Songs 2:8-13) • **Alternate:** Zech. 9:9-12; Ps. 145:8-15 • Rom. 7:15-25a • Matt. 11:16-19, 25-30

T.S. Eliot wrote that Lancelot Andrewes "takes a word and derives the world from it." He learned his methods, we can be sure, at the feet of Saint Paul, whose complex meditation on the beauty and the tragic limits of the law of God are the theme of this Sunday's epistle. "I delight in the law of God, in my inmost self," he writes in a sentence from the heart of the argument, "but I see in my members another law at war with the law of my mind and making me captive to the law of sin."

By "law," Paul means a number of different things: the Torah given by God to the people of Israel, the stirrings of sinful desire, the conscience, and the law of God again, but bent in on itself, crippled and sterile, mastered by the power of sin. It's a cramped and tortured way to describe the predicament of fallen humans, confusing to us, as perhaps it was to him. "Words strain," Eliot wrote, "Crack and sometimes break, under the burden, / Under the tension, slip, slide, perish, / Decay with imprecision, will not stay in place, / Will not stay still." All those "laws" jumbled together, turning in on each other, and none of them able to reach out to God.

Paul means this confusion is what life is like apart from Christ. We know who God is; we want to reach him, to do the good he has set before us. The law was supposed to be the means for getting there, the "light

unto my path," the "way of liberty," as the psalmist hoped. For the people of Israel, there were the tablets given by God himself. The Gentiles had the promptings of conscience, the "law written on the heart."

But it never worked. Paul's own zeal for the law had stirred up a murderous rage in him against Christ and his followers. Sin is too powerful. It captures the law and corrupts it, as it does all other created things. Instead of humility, the law brings arrogance; instead of order, confusion; instead of life, death.

Paul cried out, "Wretched man that I am, who will deliver me?" On our own we are like Zechariah's exiles, deep in the waterless pit. We are "weary and heavy laden," troubled with many things; we "will not stay in place, will not stay still."

Until Christ comes. He is the victor over sin and death, Paul promises. Zechariah calls him the One who comes "triumphant and victorious." He "breaks the battle bow and commands peace to the nations." Paul doesn't hesitate to describe his new covenant as "the law of the Spirit of life." It's not that the law is destroyed. In Christ it is fulfilled, made new. "My yoke is easy, and my burden is light," Jesus promised his disciples. It's not that the "law of the Gospel" doesn't have its challenges. But in him we work "with the grain of the universe," doing God's will through the strength he supplies.

Look It Up

Read Philippians 3:7-10. How does this account of Paul's life without Christ compare with the epistle reading?

Think About It

If Christ has set us free, why do we still have divided hearts?

Fourth Sunday after Pentecost

'A Sower Went Out to Sow'

First reading and psalm: Gen. 25:19-34; Ps. 119:105-112 • **Alternate:** Isa. 55:10-13; Ps. 65:(1-8), 9-14 • Rom. 8:1-11 • Matt. 13:1-9, 18-23

The Sower was reckless, to say the least. Good seed was scarce and valuable in the ancient world, and scattering it to the four winds was not the way to plan a fruitful harvest. Soil isn't created equal. Some is carefully prepared, well-fertilized, tested long, proven sound. Throwing your seed on the path, or among the rocks or in the thorn bushes, was only asking to be disappointed.

But this Sower had already proven himself reckless. His was certainly an odd approach for a religious leader. He wasn't like most rabbis, calling his followers one by one after they had proven their virtue. No priests or scribes stood by his side. He rebuked his associates the only time they tried to turn someone away.

This Sower trusted in his seed, the Word of God. Like Isaiah centuries before, he was certain that it "would accomplish what I purpose, and prosper in the thing for which I sent it." Words are fragile things, prone to be misunderstood or ignored or forgotten, but these were no ordinary words.

And perhaps this was no ordinary field either. As John Chrysostom noted in his discussion of the parable, "With regard to the seeds and the earth it cannot sound very reasonable. But in the case of human souls and their instructions, it is praiseworthy. ... For with the rational soul there is such a thing as the rock changing and becoming

rich land. Here it is possible that the wayside might no longer be trampled on or lie open to all, but that it may become a fertile field. In the case of the soul, the thorns may be destroyed and the seed enjoy full security."

If the field is the world, the hearts of all people, we know that soil can be changed. We know the seasons within our own hearts, the times we have welcomed the Sower's work, and the resistance that can also come so easily. Ought we not to pray, with William Cowper, "Let the same hand that gives the seed provide a fruitful place"?

The parable is an odd one, but it deals in a timeless mystery. Adam was a sower, and a fruitless one. God had cursed the ground for his sin. This new Sower goes out into the world to make its barren wastes fruitful again. "Preach the Gospel to every creature," he commands his under-sowers. Cover with my seed all that has been lost.

The promised harvest is a magnificent yield. New plants for a new creation, like Isaiah's world leaping for joy at the revelation of God's purposes. "Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle" (Isa. 55:13). "The Spirit of life who raised Christ Jesus from the dead," Paul promises, "will give life to your mortal bodies." The resurrection is his glorious harvest; all who welcome the seed will share in its splendor.

Look It Up

Read 1 Corinthians 15:35-50. If Christ is the sower, what might the Spirit's work be?

Think About It

What is your church wasting for the sake of the kingdom?



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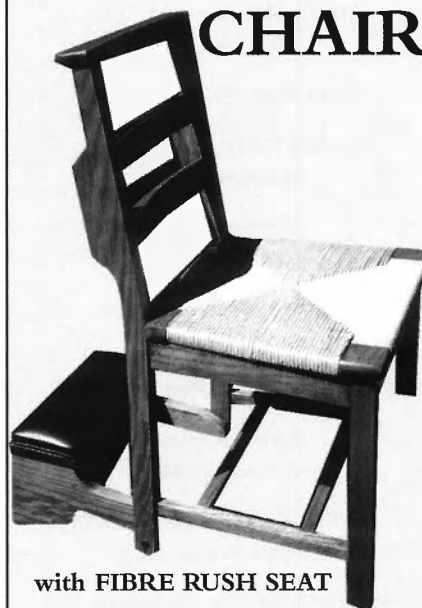
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The Rev. **Lisa C. Flores** is associate at Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

The Rev. **Julie A. Johnson** is rector of St. Mary's, PO Box 150, Fayetteville, TN 37334.

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Milwaukee — **William Patrick Edwards**.

Virginia — **Joshua Morgan Caler**, Christ Church Cathedral, 900 Broadway, Nashville, TN 37203.

Gulf Atlantic Diocese (ACNA) — **Michael Richard Boone**, Christ Church, 4550 Legacy Drive, Plano, TX 75024.

Receptions

Atlanta — **Antonio Brito**, as a priest from the Roman Catholic Church.

Retirements

The Rev. **Roger Ard**, as rector of St. Peter's Church, Rome, GA.

The Rev. **Jocelyn Bell**, as rector of Christ Church, Chattanooga, TN.

The Rev. **Rob Henley**, as rector of St. Joseph, Sevierville, TN.

Deaths

The Rev. **Arthur R. Bartlett**, port chaplain and director emeritus of the Seamen's Church Institute of Los Angeles, died June 3, a few weeks after being diagnosed with cancer. He was 91 and remained active in ministry in San Pedro, CA, until very recently.

In 2009, Los Angeles city council member Janice Hahn proposed naming the San Pedro intersection of 11th and Beacon streets the "Father Art Bartlett Square" in honor of his 30 years of leadership of the Seamen's Church Institute, an Episcopal agency founded in 1881, as well as his work in founding Beacon House as a residential recovery program for people addicted to drugs or alcohol. His numerous other activities ranged from service on

the Los Angeles Harbor Commission to leadership in the local historical society. One of his recent initiatives was collecting socks for local homeless people. He was born into a seafaring family in Faversham, Kent, England and arrived in San Pedro with his family in 1923. He was a 1938 graduate of San Pedro High School and served in World War II as a gunner in the Army Air Corps. He worked in the maritime industry and for the Southern Counties Gas Company before attending the Church Divinity School of the Pacific prior to his ordination to the priesthood in 1965. His wife of 64 years, Fran, died in 2007. The couple were part of the St. Peter's parish community for more than 60 years. Two sons, Gregory and Timothy, preceded their father in death. Survivors include his son Robert, six grandchildren and eight great-grandchildren.

Other deaths as reported by the Church Pension Fund:

Joseph W. Arps	63	Glenburn, ME
Edwin D. Bennett	88	Pompton Plains, NJ
Donald E. Chapman	91	Spartanburg, SC
Joe C. Coulter	78	Charlotte, NC
Alva G. Decker	81	East Windsor, CT
Thomas A. Dillard, Jr.	72	Otis, MA
Larry J. Donoghue	69	Denver, CO
William P. Douthitt	64	Tulsa, OK
Susan S. Dulany	67	Savannah, GA
Frank L. Durkee II	78	Ouray, CO
John C. Fowler	86	Nazareth, PA
Carl B. Gracely	101	Walnut Creek, CA
Eduardo Guerra	82	Williamsport, PA
Howard J. Happ	68	Rancho Palos Verdes, CA
Samuel R. Hardman	85	Foley, AL
Thomas L. Hastings	94	Tupelo, MS
Frederick B. Jansen	88	Grosse Pointe Park, MI
Richard A. Kirchoffer, Jr.	91	Whitefish, MT
Isabelo B. Lacbawan	93	Baguio City, PH
Warren H. McKenna	93	Berkeley, CA
Willa S. Mikowski	85	Traverse City, MI
David H. Noble	73	Houston, TX
Edward J. Renner, Jr.	82	Temecula, CA
William T. Richter	87	Starkville, MS
Ronald C. Robertson	66	Lake Dallas, TX
Kenneth B. Samuelson	96	Fortuna, CA
Gerald A. Vulliamy	98	Green Valley, AZ

Send your clergy changes to People and Places:

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P.O. Box 514036
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CLASSIFIEDS

BOOKS

ANGLICAN BIBLIOPOLE: theological booksellers.
Saratoga Springs, NY. (518) 587-7470.
AnglicanBk@aol.com/www.AnglicanBooks.klink.net

CHURCH FURNISHINGS

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

EVENTS

NATIONAL EPISCOPAL CURSILLO CONFERENCE
October 27-30 2011
Phoenix, AZ
www.nationalepiscopalcursillo.org
(877) 858-7392

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Thomas Episcopal Parish and School, Coral Gables/Miami, FL*, is seeking a rector with the vision and desire to lead and serve almost 500 families in a diverse and dynamic church/school community. For over 60 years St. Thomas has served South Florida, providing a variety of ministries and outreach opportunities for all who hear its call (including, for example, homeless assistance, outstanding choral experience, Boy Scouts, Youth Groups, Stephen Ministry, Christian Education, and many, many more). These opportunities have allowed St. Thomas to touch generations of South Florida families. Nestled in a quiet neighborhood among residential homes and nearby public parks, the St. Thomas church/school campus offers 3 acres of exceptional beauty and modern functionality with an adjacent rectory (including pool and guesthouse). The church embraces the goal of making all feel welcome. The school (Pre-K through 5) provides Christian values in the tradition of Episcopal education and is one of the most sought after elementary education opportunities in our community. As our community grows and evolves, St. Thomas is committed to growing and evolving with it. By maintaining the traditional values of the church, St. Thomas welcomes the future and the opportunity to grow our relationship with God, with each other and with our community. **Interested?** Please visit our website: stthomasep.org for links to our Parish Profile and Applicant information.

FULL-TIME RECTOR: *Trinity Episcopal Church, Baton Rouge, LA*, is seeking a rector with a welcoming personality and proven record of parish work who will lead the congregation in developing meaningful opportunities to be the Church together and in the wider community. A Pre-K through 5th grade school is a key part of the current ministry of the parish. Worship at Trinity has been described as traditional with a contemporary flair, with differing styles across all four Sunday services. A portfolio of information is available online through the Office for Transition Ministry. Letters of interest should be sent to the Reverend Canon E. Mark Stevenson at mstevenson@edola.org.

PART-TIME ASSISTANT PRIEST: *Christ Church, Cooperstown, NY*, a growing congregation in the Diocese of Albany seeks assistant for pastoral care and program leadership. Rural community with vibrant cultural life on historic Lake Otsego. For details, see www.christchurchcooperstown.org.

DIRECTOR OF ALUMNI, ANNUAL FUND AND CHURCH RELATIONS: *Virginia Theological Seminary, Alexandria, VA*. Please see employment listing on website www.vts.edu. Send resume to jobsearch@vts.edu.

ADMINISTRATIVE COORDINATOR AND INTER-RELIGIOUS OFFICER IN CENTER FOR ANGLICAN COMMUNION STUDIES: *Virginia Theological Seminary, Alexandria, VA*. Please see employment listing on website www.vts.edu. Send resume to jobsearch@vts.edu.

To place a classified, print or online, contact
Amber Muma at amber@livingchurch.org
(414) 276-5420 ext. 12

Summer Services DIRECTORY

KERNVILLE, CA

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

SAN DIEGO, CA

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

NEWARK, DE

UNIVERSITY OF DELAWARE www.stthomasparish.org
ST. THOMAS'S EPISCOPAL CHURCH (302) 368-4644
The Rev. Paul Gennett, Jr., r; The Rev. Deacon Cecily Sawyer Harmon, campus minister
Sun 8, 10:30, Sept to May 5:30; Wed 12:10; EP M-F 5:15

PALM HARBOR, FL

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

SAVANNAH, GA

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

LIHUE, KAUAI, HI

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

ROCKPORT, MA

ST. MARY'S EPISCOPAL CHURCH (978) 546-3421
24 Broadway
Website: www.stmarysrockport.org
E-mail: stmarys@gis.net
The Rev. Karin E. Wade, r
Sun 8 & 10

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland Pkwy
The Rev. Dr. Vincent O'Neill, r; the Rev. Bernado Iniesta; the Rev. Carol Walton; the Rev. Teogenes Bernardez; the Rev. Leslie Holdridge; the Rev. Robert McNaul; the Rev. Victoria Warren
Sat Eu 5; Sun H Eu 7:45 (Rite I), 9:15 (Hispanic Mass), 10:45 (Rite II), Spanish Eu 6:30

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
160 Merovan Dr.; 29860
www.holytrinityna.org (803) 341-0075
Sun Eu 10

LUTHERAN

MOJAVE, CA

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

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

Saint Benedict
prayed
and worked
for the Church
in his day.

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

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July 11