

July 17, 2011

THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



LITURGICAL ARTS ISSUE

\$3.50 livingchurch.org

Dieter Heinrich Goldkuhle's **Legacy of Light**

ALSO IN THIS ISSUE: New books in liturgical studies
and Alyson Barnett-Cowan on choosing mutuality

Enjoy Great Savings on Wardrobe Essentials!



Sale runs July 11 through August 12.

Save on everyday essentials like albs, cassocks, surplices, choir robes and more — all handcrafted in our Brookfield, Wisconsin workshop.

Use **discount code SS11** when placing your phone or online order.



GASPARD®

HANDCRAFTED VESTMENTS AND PARAMENTS
✿ MADE IN THE USA ✿

(800) 784-6868 ■ www.gaspardinc.com

Beauty and Holiness

Anglicanism is blessed with liturgical and artistic riches, from the cadences of the Book of Common Prayer to the stained-glass windows of Washington National Cathedral. Whether kneeling in the opulence of the West or in the besieged Nuba Mountains of Sudan, Anglicans worship the triune God who has sown beauty into the finest details of the universe.

ON THE COVER

Washington National Cathedral photo of Dieter Heinrich Goldkuhle

THE LIVING CHURCH

THIS ISSUE | July 17, 2011

NEWS

- 4 Bishop Salmon to Lead
Nashotah House

FEATURES

- 8 Dieter Heinrich Goldkuhle's Legacy of Light
By Peggy Eastman
- 22 **OUR UNITY IN CHRIST** series
Choosing Mutuality
By Alyson Barnett-Cowan

BOOKS

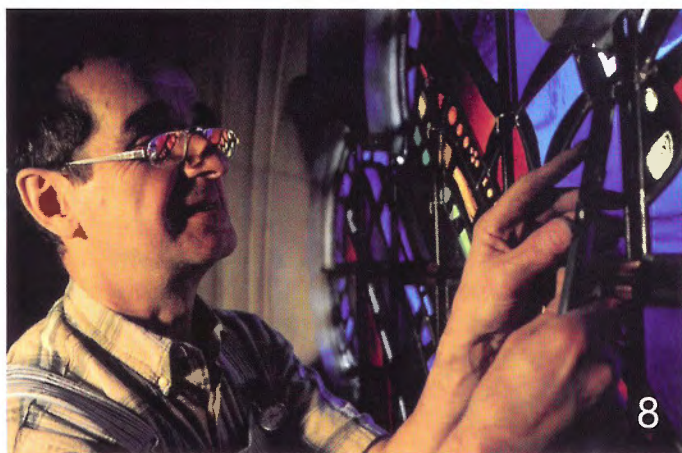
- 11 Heaven and Earth in Little Space
by Andrew Burnham
Review by Bryan D. Spinks
- 12 Secret Faith in the Public Square
by Jonathan Malesic
Review by Nathan G. Jennings
- 14 Reforming the Liturgy
by John F. Baldovin, S.J.
Review by Aaron Canty
- 16 'Anglo-Catholic in Religion'
by Barry Spurr
Review by Richard J. Mammana

CATHOLIC VOICES

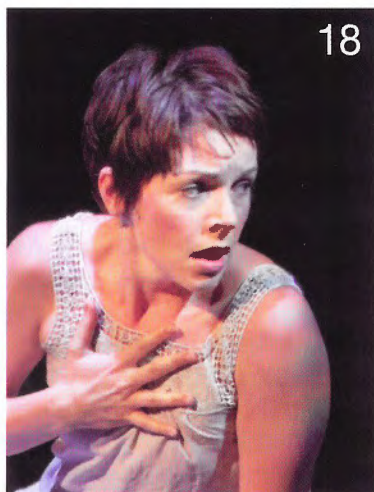
- 23 God Save the Nuba
By Slater Armstrong

OTHER DEPARTMENTS

- 18 Cultures
24 From the Archives
28 Sunday's Readings
30 People & Places



8



18



23

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to support and promote the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Bishop Salmon to Lead Nashotah House

The Rt. Rev. Edward L. Salmon, Jr., is the new dean and president of Nashotah House Theological Seminary, and will arrive on campus in August.

Bishop Salmon, a member of the Nashotah House board of trustees since 1993 and its chairman since 1996, said the board elected him in late May, when it announced the resignation of the Very Rev. Robert S. Munday.

Dean Munday's resignation takes effect June 30, but he will remain on Nashotah's faculty as research professor of theology and mission.

He was dean and president of Nashotah House for 10 years.

Salmon, Bishop of South Carolina from 1990 to 2007, will leave his current position as rector of All Saints Church in Chevy Chase, Md. He told THE LIVING CHURCH that he expects to arrive at the seminary by Aug. 23.

Salmon was interim dean of Nashotah when Munday took a sabbatical during the 2008-09 term. The



Salmon

board of trustees will begin searching for a new dean and president in November, he said.

"We've got to do a long-term plan, which the [Association of Theological Schools] is requiring of us," he said. "The question everybody is facing is what seminary education will look like five years from now."

In Nashotah's case, he said, the plan will include asking whether one person should continue fulfilling the roles of both dean and president, or whether those roles should be separated.

Douglas LeBlanc

Sudanese Bishops Plead for their People

People of the Nuba Mountains region in Sudan are under armed assault from government forces, said the region's Anglican bishop June 17 during an annual meeting of the American Friends of the Episcopal Church of Sudan.

"As many people have heard, it is really a genocide," said the Rt. Rev. Andudu Elnail, Bishop of Kadugli and the Nuba Mountains for the Province of the Episcopal Church of Sudan. "There is no food for the people of Kadugli. There is no water."

President Omar Hassan Ahmad al-Bashir, a Sunni Muslim who came to power in 1989, wants Christians in the border region to migrate to the southern half of Sudan, which is more hospitable to Christianity and which will establish an independent government July 9.

"We are happy for our brothers in the South to have their independence," Bishop Elnail said. "But at the

same time we in the Nuba Mountains grieve."

Government forces "want to impose Islamic and Arab culture on us, which is not fair. We are black, we are Christians. How are we going to leave our lands and go to the South?"

The Rt. Rev. Abraham Yel Nhial, Bishop of Aweil, disputed al-Bashir's contention that the people of Nuba and another besieged city, Abyei, should become Muslim or leave for the South.

"If Bashir claimed that Abyei belonged to the North, why should he kill his own people?" Bishop Nhial said.

Nhial was among the Sudanese Lost Boys who made a new life in the United States, but he returned as a bishop in 2010. He excoriated the United Nations because government forces are using a U.N. facility in Kadugli as their base camp.

"We should think twice about where we give our money," Bishop Nihal said. "If U.N. peacekeepers in Sudan are not doing their job, I don't

"How are we going to leave our lands and go to the South?"

Bishop Elnail

know why we should support them."

Both bishops pleaded with the 100 participants in the conference, held June 17-19 at Christ Church, Glen Allen, Va., to urge intervention by the United States.

"I appeal to you all to be our advocates, to continue to pray, and to continue to urge your government to do something," Bishop Nhial said.

Douglas LeBlanc

Mariann Budde Elected in Washington

The Rev. Dr. Mariann Edgar Budde, 52, has become the first woman elected as Bishop of Washington. Budde, one of five nominees, won over-



Budde

whelming majorities June 18 among both clergy and laity on the second ballot. For the last four elections of a bishop of Washington, it has taken from two to six ballots to elect a winner.

Other nominees were:

- The Rev. Ronald G. Abrams, rector, St. James's Church, Wilmington, N.C.
- The Very Rev. Samuel Glenn

Candler, dean, the Cathedral of St. Philip, Atlanta.

- The Rev. Jane Soyster Gould, rector, St. Stephen's, Lynn, Mass. She withdrew after the first ballot.

- The Rev. Canon John T.W. Harmon, rector, Trinity Church, Washington, D.C.

Budde, who succeeds the Rt. Rev. John Bryson Chane, accepted her election by telephone. After her acceptance, a motion to make her election unanimous did not carry.

Her election requires consents from a majority of bishops with jurisdiction and standing committees in the Episcopal Church. Her consecration is scheduled for Nov.

WASHINGTON				
Ballot	1		2	
C = Clergy; L = Laity	C	L	C	L
Needed to Elect			88	82
Abrams	7	8	2	5
Budde	114	76	137	102
Candler	31	40	26	39
Gould	8	9	-	-
Harmon	19	29	10	17

12 at Washington National Cathedral.

The bishop-elect has served as rector of St. John's in Minneapolis since 1993, where she has overseen that congregation's growth in membership and income. She has an exten-

(Continued on next page)

ROHLF'S STAINED & LEADED GLASS STUDIO, INC.

DEDICATED TO STAINED GLASS EXCELLENCE





DIVERSITY IN STAINED GLASS ART




ESTABLISHED 1920

ROHLF'S

STAINED AND LEADED GLASS, INC.
783 SOUTH THIRD AVE.
MOUNT VERNON, NY 10550
(800) 969-4106 FAX: (914) 699-7091

E-MAIL: ROHLF1@AOL.COM WEB SITE: WWW.ROHLFSTUDIO.COM

TRADITIONAL • CONTEMPORARY • RESTORATION




Lighting our sacred spaces for more than a century.

For 112 years, Rambusch has invented, engineered and hand-built lighting fixtures here in the USA to enrich and illuminate chapels, churches, cathedrals and basilicas across the country.

Become part of the history.

RAMBUSCH
SINCE 1898

LIGHTING | CUSTOM LIGHTING | ARCHITECTURAL CRAFT
160 Cornelison Avenue, Jersey City, NJ 07304
T 201.333.2525
www.rambusch.com



ST. WULFSTAN'S BOOKS

Selling rare books of interest to Christians of the Anglican-Episcopal, Catholic, and Reformed Traditions, and spreading the Gospel (and other good books) to others.

Known for our extensive inventory of liturgical texts (including the Book of Common Prayer) and a thorough collection of religious antiquarian volumes from incunabula to the present.

Contact **Charles Kester**

Phone: (479) 582-0249

Email: cmkester@nwark.com

We also encourage you to view a sampling of our offerings at:

www.biblio.com/bookstore/st-wulfstans-books-fayetteville

Budde (from previous page)

sive background in teaching and conference leadership as well as preaching, and is the author of *Gathering Up the Fragments: Preaching as Spiritual Practice*, published in 2009.

The Diocese of Washington has a two-decade history of women in the episcopate.

The Rt. Rev. Jane Holmes Dixon, suffragan bishop from 1992 to 2001, served as Washington's bishop pro tempore in 2001-02. Dixon was the second woman elected as a bishop in the Episcopal Church, following the Rt. Rev. Barbara C. Harris, bishop suffragan of Massachusetts. After her retirement from that office, Harris served as an assisting bishop in Washington in 2003-07.

The new bishop-elect inherits a diocese that is highly diverse (ranging from inner-city apartment dwellers to rural farmers), multiethnic, multicultural, vibrant and active, but beset with budget problems and declines in some congregations. The diocese encompasses the District of Columbia and three counties in Maryland: Montgomery, Charles and St. Mary's.

Peggy Eastman

Lawsuit Prompts Priest's Resignation

An Episcopal priest and former Roman Catholic monk has asked to be removed from the priesthood after being named in a sexual-abuse lawsuit against his former abbey.

The Rev. Bede J.M. Parry, 69, has resigned his job as organist, music director and assisting priest at All Saints' Church, Las Vegas. His removal from the priesthood is a disciplinary matter and has been referred to the chancellor of the diocese.

He was a monk at Conception Abbey in Missouri from 1973 to 2002. While she was Bishop of Nevada, Presiding Bishop Katharine Jefferts Schori received Parry into the diocese in 2004.

Parry directed the Abbey Boy Choir from 1982 to 1987. A lawsuit filed against the abbey says that Parry molested the plaintiff, identified as John Doe 181, during a summer camp at the abbey in 1987.

Parry told Judy L. Thomas of *The Kansas City Star* that he engaged in sexual relations with five or six members of the group. Most of them



ENS/Richard Schori photo

Presiding Bishop Katharine Jefferts Schori consecrated the Rt. Rev. George Dibrell Young III as fourth bishop of the Diocese of East Tennessee June 25 at Church of the Ascension, Knoxville. Twenty-one bishops participated in the service. "The good news is that the idea of power and control are contradictory to who George is," said the preacher for the service, the Rev. Richard S. Westbury Jr., rector of Christ Episcopal Church in Ponte Vedra Beach, Fla. "He looks for ways to empower the people around him to realize their potential. He's a person who is willing to sacrifice for the other."

were older than 18, he said, but two were between 16 and 18.

The lawsuit said that Parry submitted to psychological testing in 2000.

"The results of this testing revealed that Fr. Parry was a sexual abuser who had the proclivity to reoffend with minors," the lawsuit said, adding that the results were provided to the abbey, the Roman Catholic Diocese of Las Vegas and the Diocese of Nevada. Parry began working as music director at All Saints in 2000. Jefferts Schori was consecrated Bishop of Nevada in 2001.

Parry said he felt called back to priestly ministry when an opening arose at All Saints' Church.

"I talked to the bishop, and she accepted me," he told *The Kansas City Star*. "And I told her at the time that there was an incident of sexual misconduct at Conception Abbey in '87. The Episcopal Church doesn't have a 'one strike and you're out' policy, so it didn't seem like I was any particular threat. She said she'd have to check the canons, and she did."

D020 Task Force Releases Report

A task force of the Episcopal Church's Executive Council has released a report that discusses the canonical changes that would be required if the church adopted the proposed Anglican Covenant.

The Standing Commission on Constitution and Canons sent the report Feb. 15 as a memorandum to Executive Council. "We're reluctant to have it out there," said Canon Rosalie Simmonds Balentine, chairwoman of the council's D020 Task Force, in a report to the council at its Feb. 15-17 meeting. The task force did not want people to assume decisions already were made about the Covenant, she said.

The task force released the report on June 24 (bit.ly/sccrpt).

Davis d'Ambly

Liturgical Artist

The finest quality
custom liturgical art
firmly grounded
in the traditions
of the Church

Paintings

Altarpieces

Woodcarvings

Furnishings

Sacred Vestments

Altar Hangings

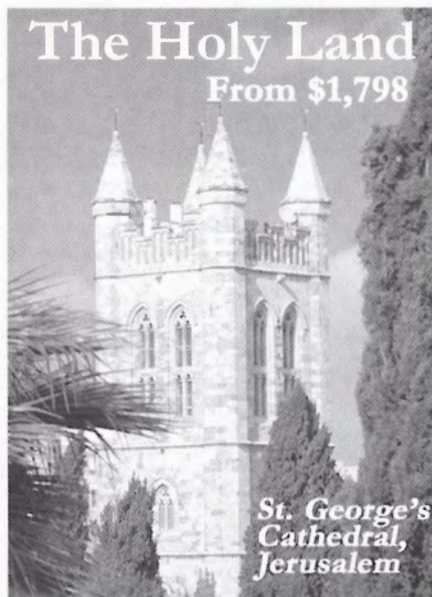


www.liturgicalartist.com

(610) 955-2462

Bethlehem, Jerusalem, Nazareth,
Galilee, the River Jordan

The Holy Land
From \$1,798



St. George's
Cathedral,
Jerusalem

CLERGY:
CONTACT US
FOR DETAILS
ON HOW YOU
CAN TRAVEL
FREE



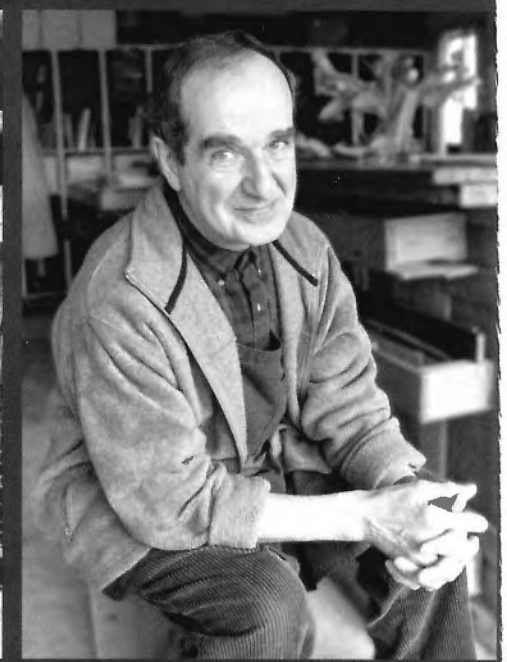
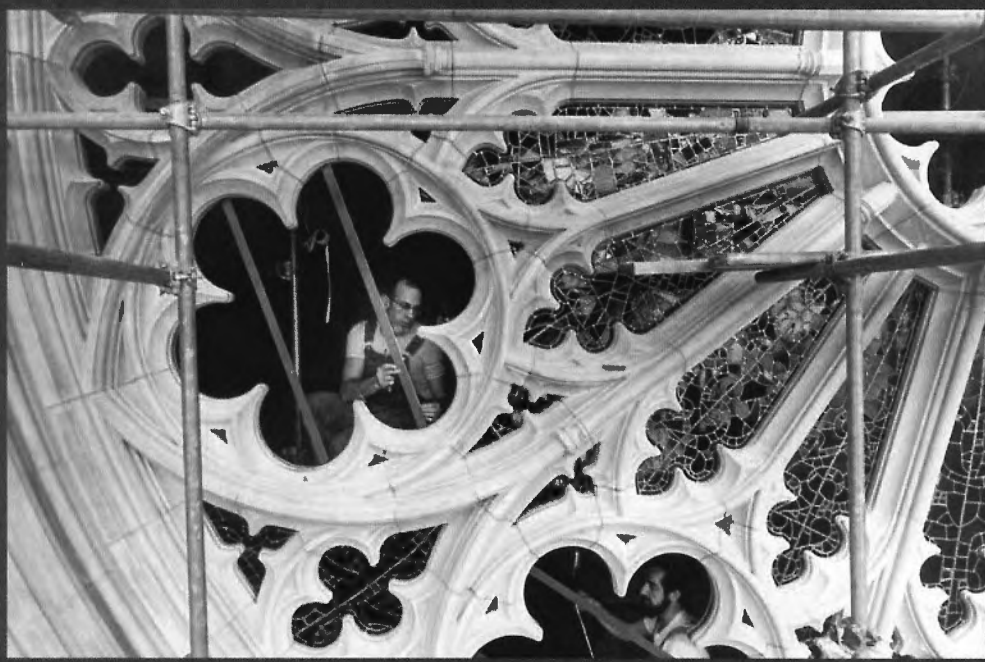
Optional tour extensions available to:

Greece, Jordan, England, Turkey, Italy, Ghana, South Africa and ETHIOPIA.

For more information, Call: 800-486-8359

Email: journeys@groupist.com

Or Visit us online: www.journeys-unlimited.com



Dieter Heinrich Goldkuhle's Legacy of Light

By Peggy Eastman

Longtime stained-glass artisan Dieter Heinrich Goldkuhle was laid to rest on May 12 at a memorial service at Washington National Cathedral, where he had worked as a fabricator and restorer for more than 40 years. He died on March 9 at age 72.

During his memorial service, sunlight illuminated the round "Creation" west rose window, which has become emblematic of the cathedral for thousands of visitors. It is a window Goldkuhle fabricated in collaboration with noted stained-glass artist and designer Rowan LeCompte.

"Dieter's two hands and my two hands are entirely responsible for the west rose window," LeCompte told THE LIVING CHURCH.

While the window was striking during the morning of Goldkuhle's memorial service, "By 2:30 or 3 or 4 it will be blazing," LeCompte said.

Light filtering through stained glass permeated the nave and the memorial service itself on the kind of spring morning Goldkuhle's son Andrew said his father loved. Goldkuhle often worked on stained glass on scaffolding in high places within the soaring space of the cathedral, which was built on the highest spot in the nation's capital.

He fabricated more than 60 windows at the cathedral, including 10 of its clerestory windows. In 2004, he said of morning light in the cathedral, "Even if you're not particularly religious, you must recognize this light as the physical presence of God." He also referred to stained glass as poetry that was always changing in subtle ways.

"Dieter spoke of stained glass as if it were human," said the Rev. John Runkle, the cathedral's former conservator, in his homily. "It gave him great pleasure to work in such an ancient and hallowed art form."

"I know if a window has Dieter's name on it it's as close to perfection as humanly possible," Joseph Alonso, the cathedral's head stone mason, said in a tribute. "The glass of the cathedral

(Continued on next page)





Photographs courtesy of Washington National Cathedral, by Robert Burgess, Elody Crimi, doKun Photography, Dale Huchbook, and Donovan Marks.

(Continued from previous page)

does join everything together, and Dieter played a large part in making that marriage work.”

Born in 1938 into a family of German commercial glass tradesmen, Goldkuhle was originally from Wiedenbruck. At age 16 he began trade school to learn how to work with stained glass, according to the American Glass Guild, of which he was a member.

After completing apprenticeship work in the Rhineland and receiving a stained-glass artisan diploma, he was supposed to enter the family business. But Goldkuhle became interested in ecclesiastical glass, and worked in many noted studios throughout Europe as an apprentice and journeyman.

In 1962 he immigrated to the United States, settling first in New York and then moving to Reston, Va., in 1966, where he made his permanent home and maintained a home studio. Stained-glass artist Ervin Bossányi, who designed the cathedral’s Wilson Bay window, had met Goldkuhle in England, and gave him the name and address of LeCompte in New York City. Bossányi also sent an unsolicited letter of recommendation to the Very Rev. Francis B. Sayre, Jr., then dean of Washington National Cathedral.

“He got off the ship and stayed with a distant relative of his in Manhattan,” LeCompte told TLC. “A bell rang in my apartment; he had been urged to meet us. He was going to a stained-glass place to look for a job. We said, ‘No, no, no, that place is disgusting. You must go to our dear friend, Jean-Jacques DuVal.’”

Goldkuhle duly visited DuVal and landed a job. That Manhattan meeting began a lifelong friendship between Goldkuhle and LeCompte and LeCompte’s late wife, Ierrie, which led to a number of collaborations. In 1967 Goldkuhle and LeCompte collaborated on the cathedral’s “Transfiguration” window.

In a tribute during the memorial service, Andrew Goldkuhle said his father’s soul was personified through his work. “Dad was a craftsman beyond reproach,” he said.

He recalled a trip to Petra in the Middle East with his father during which the elder Goldkuhle explained in detail how the stonework there came to be built by human hands. Guido Goldkuhle said his father “had found his place in our basement studio,” and was most often there working when he was not at the cathedral.

“I wanted that joy going to work,” he said. “I became his apprentice.” While father and son worked, they talked.

“I think we spent two years talking about putty,” he said. “I began to appreciate what it really means to know your materials.”

Guido Goldkuhle is now putting that apprenticeship to work as a stained-glass craftsman on his own.

In addition to his work for Washington National Cathedral, Goldkuhle restored numerous stained-glass windows for the Duke University Chapel, Mercersburg Academy, the Cloisters, the Metropolitan Museum of Art, the Walters Art Gallery and the Smithsonian Institution, among others. He considered his restoration of a Tiffany window dating to about 1898 at St. Mark’s Episcopal Church in Mt. Kisco, N.Y., a high point in his career. Goldkuhle pioneered the application of Louis Comfort Tiffany’s copperfoil technique as a mending procedure for medieval windows at the Cloisters. He also lectured occasionally on stained glass.

It is at Washington National Cathedral, where Goldkuhle’s largest body of work is on display, that his legacy of light is most striking — especially with young people.

Sylvia Eliot, who has led tours at the cathedral for 16 years, told TLC, “Every time I have a school group, I ask them, ‘What do you remember?’ and they say, ‘The windows, the windows, the windows.’” ■

Peggy Eastman edits a women’s spiritual quarterly magazine, Share, and is the author of Godly Glimpses: Discoveries of the Love That Heals. She worships at All Saints Church in Chevy Chase, Md.

Bishop Burnham's Goodbye Gift to Anglican Catholics

Heaven and Earth in Little Space

The Re-enchantment of Liturgy

By **Andrew Burnham**. Canterbury Press
Norwich. Pp. xxvii +228. \$30.

ISBN 978-1-8482-5005-5

Review by Bryan D. Spinks

This book can be described as “prophetic symbolism,” though not so much in what it has to say about liturgy as about the spiritual journey and theological convictions of its author. Those who know Andrew Burnham are aware that as Bishop of Ebbsfleet he belonged to that group that Michael Yelton describes as Anglo-Papalist.

This particular group within the wider British Anglo-Catholic movement has seen its prime mission as leading the Church of England back into communion with Rome, and has always preferred to use Rome’s liturgical forms to those authorized by the Church of England. That the Bishop of Ebbsfleet is now a priest in Rome’s Anglican Ordinariate is the personal fulfillment of this piece of prophetic symbolism. That having been said, there is much of what Burnham says in this work about liturgy that requires an Amen.

In the first chapter Burnham wrestles with his own preoccupation with the identity of Anglicanism, and whether its liturgies, past and present, are Catholic and Reformed, or mainly Reformed. The irony is that for those on the Catholic wing, Anglicanism has always seemed too Reformed, while for those of the evangelical wing, it has always been too Catholic.

For Burnham, it would seem that whatever forms the Church of Eng-

land authorizes, unless they are those authorized by Rome, they represent at best a “Catholic makeover” and, at worst, Reformed ambiguity. This seems to be the justification for the apparent neglect, or at least marginalization in this study, of Church of England liturgical forms, and the concentration on those of Rome.

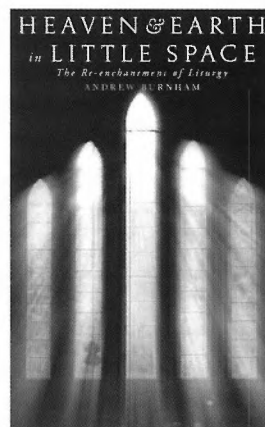
Thus Burnham examines the liturgical discussions and disagreements within the Roman Communion over Vatican II’s liturgical reforms, the demands of traditionalists and the challenges of postmodernity. Burnham’s vision of some synthesis on analogy with the pre-Reformation and pre-printing era is fine, but seems contradicted by the reality which he rather kindly refers to as “peaceful observance of the liturgical laws presented by the Church.” It was precisely those laws, as mediated through the Congregation of Divine Worship and the Discipline of the Sacraments, that prevented organic development of the pre-Reformation Western Church!

Yet most liturgical scholars would agree wholeheartedly with Burnham that the Vatican II rites, and those new revisions in other churches, are often destroyed by liturgical innovators who think they are at the cutting edge of new ideas when in fact they simply display their total misunderstanding of the main purpose of any liturgy: worship of the Divine Trinity.

Burnham has some useful comments to make on the calendar, noting that in English Anglicanism, and

increasingly among many Roman Catholics, feast and fast seem to play little part in the lives of believers. The underlying problem here of course is the secular calendar and the pace of life in postmodern European and North American society. Recovering a purposeful rhythm means a careful attention to the cycle of fast and feast, daily prayer and spiritual reading, and inspiration from the lives of the saints. In a further chapter Burnham focuses on singing, and calls for good settings for choral celebrations, and the use of plainsong. This he sees as part of what this book calls for, the re-enchantment of worship.

But perhaps the most visionary chapter is that on the Divine Office, in which Burnham quotes with approval the arguments of George Guiver on the need to revise the office. Noting that some of the decisions resulting in the 1971 Roman



This book can be described as “prophetic symbolism,” though not so much in what it has to say about liturgy as about the spiritual journey and theological convictions of its author.

office “were less astute than had been hoped,” he calls for restoring some of the riches of the pre-conciliar breviary, by using as an option the two-week psalm cycle of the Ambrosian Rite, developing a public office with the possibility of a cathedral vigil, and more flexibility.

Writing on the place of the Theotokos in theology and devotion, Burnham is much more concerned with the “invisible” place she seems to have in much Anglican devotion.

(Continued on next page)

(Continued from previous page)

Here it seems that Burnham is on target, though a little unfair in his criticism of *Common Worship 2000* using *God-Bearer* rather than *Mother of God*. Here, at least, *Common Worship* is using *Theotokos*, which accurately reflects Ephesus 431 and Chalcedon 451.

A number of evangelical writers admit that Scripture indeed accords Mary a place more prominent than

Burnham's spiritual journey has led him to a place where these possibilities are more restricted.

their traditions have liked to admit. Reformed ministers still find it rather a shock to learn that Zwingli, in his Preaching Service for Reformed Zurich, retained the Hail Mary. Anglicans, especially in the wake of the ARCIC statement *Mary: Grace and Hope in Christ*, need to do better in including Mary in public worship, and both Mothering Sunday (mid-Lent) and Gaudete Sunday are obvious times when this can be done without any artificiality or unnatural intrusion.

These essays — since they appear to be that rather than being designed as one developmental book — call for recognizing that worship is a serious undertaking, and is the event when heaven and earth, time and eternity, briefly elide in the presence of the triune God's majesty.

"Experiment" in worship is not ruled out at all by this; what is called

into question is the attempt to use liturgy for another purpose, such as entertainment, or the latest ritual invention of do-it-yourself liturgical pundits. Burnham also suggests some concrete ways whereby the liturgy may be re-enchanted.

Burnham's spiritual journey has led him to a place where these possibilities are more restricted. Anglo-Catholics who remain within the Anglican Communion have rather more freedom to try out some of his suggestions.

The Rev. Dr. Bryan D. Spinks is Goddard Professor of Liturgical Studies and Pastoral Theology at Yale Divinity School and Yale Institute of Sacred Music.

Faith without Trumpets

Secret Faith in the Public Square

An Argument for the Concealment of Christian Identity

By **Jonathan Malesic**. Brazos. Pp. 256. \$28, paper. ISBN 978-1-58743-226-2

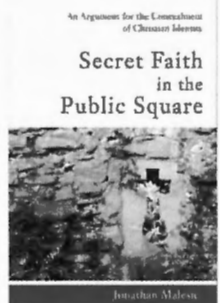
Review by Nathan G. Jennings

One of the great works of Vatican II was the attempt to retrieve a more ancient form of Christian catechumenate. This revival spilled over into many Western churches, especially the more liturgical ones. The Episcopal Church, for instance, adopted and adapted much of this work of Vatican II in reviving the Easter Vigil in its Book of Common Prayer (1979), and much of the catechumenate material of what

became RCIA (Roman Catholic Initiation for Adults) was incorporated as material in the Book of Occasional Services. There was one significant aspect of this reconstruction of the ancient catechumenal process that, nevertheless, these liturgical and ecclesial changes made no serious attempt to retrieve: secrecy. Should these Western churches have retrieved the more or less universal ancient practice of catechumenal secrecy?

Jonathan Malesic, in his interesting and, I hope, controversial book *Secret Faith in the Public Square*, argues for a nuanced but firm *yes* to this question. Malesic argues that, in light of public displays of Christian commitment, particularly by the religious right and among evangelicals, a return to Christian secrecy is a therapeutic corrective to a corrosion of Christian identity. Malesic offers a well-qualified argument, thoroughly grounded in theology.

Malesic divides *Secret Faith* into two parts, with an introduction and conclusion to the book as a whole. Malesic sums up the purpose of the first half as demonstrating "that a tradition of thought exists in Christianity that encourages Christians to conceal essential aspects of their religious identity in their public lives" (p. 162), and he does so by exploring the logic of secrecy in the thought of one ancient and two modern figures: Cyril of Jerusalem, Kierkegaard and Bonhoeffer. In the second half, Malesic takes on the task of convincing contemporary Americans that, given the current society's condition, they ought to adopt (at least individually) the ancient Christian practice of secrecy. Malesic is fully aware that this flies in the face of much American evangelical culture of "witness



and evangelism,” and may even seem to contradict some traditional interpretations of the Great Commission.

Malesic’s chief contribution seems to be his debate with Stanley Hauerwas’s view that the Church should be extremely noticeable as an alternative body politic to that of the secular state and economy. Malesic essentially agrees with Hauerwas’s

American evangelical culture of “witness and evangelism” may even seem to contradict some traditional interpretations of the Great Commission.

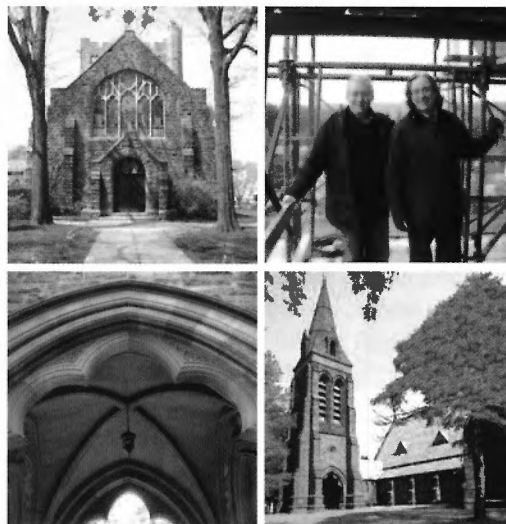
“particularism,” that is to say, a focus on the need for the Church to hold to its own distinct identity and, without cutting itself off from the world, nevertheless always understanding itself primarily on its own, tradition-specific terms. Both Hauerwas and Malesic are interested in keeping the Church free from modern liberal ideology.

Within this shared particularism, Malesic disagrees with Hauerwas’s focus on an extremely visible Church, arguing that publicity may more than likely be ruinous both to the Church as a whole and especially to individual Christians struggling to be disciples in a post-Christian secular world and capitalist consumer economy. Malesic assures us that he disagrees with Hauerwas not so that “American public life will be less divisive, but so that Christianity can maintain the very distinctiveness that Hauerwas fears is threatened by liberalism’s encroachment on the church” (p. 231). In a certain sense, this is an argument between very close theological

(Continued on next page)

LICHTEN CRAIG ARCHITECTS, LLP

HISTORIC PRESERVATION
 MASTER PLANNING &
 CONDITIONS SURVEY
 LITURGICAL DESIGN
 INTERIOR DESIGN
 ENERGY ANALYSIS
 GRANTS & CAPITAL
 CAMPAIGN ASSISTANCE



KEVIN LICHTEN, AIA
 JOAN CRAIG, AIA, LEED AP
 BARRY DONALDSON, RA, LEED AP

6 West 18th Street, 9th Floor, New York, NY 10011 212.229.0200
 4 East Ohio Street, Suite 18, Chicago, IL 60611 312.321.7400

www.lichtencraig.com
 general@lichtencraig.com

YOUNG CHILDREN AND WORSHIP



Handcrafted materials for programs using *Young Children and Worship* and *Following Jesus* books as guides; introducing children to the experience of worship and wonder.

Worship Woodworks, Inc.

Visit our website: www.worshipwoodworks.com 1-888-689-6757
 Email: mail@worshipwoodworks.com 620-622-4568

Living Threads

Fair Trade Altar Linens

Elegant. 100% Linen. Hand-made.
 Hand-Embroidered.

We sell Altar Linens that provide life-saving aid to women in need. When you buy from us you support extremely poor women in a small village in Haiti and you promote the practice of Fair Trade principles.

threadsalive@gmail.com
livingthreadshaiti.com haitiprojects.org



BOOKS

(Continued from previous page)

friends. They agree on the goal, but not on the best means.

How could an extremely visible Church with individual Christians bearing witness to their faith as public figures be ruinous both to the Church and to discipleship? Malesic constructs a careful theological and historical argument to suggest both are problematic, on two counts:

(1) The call to *discipleship* is a call not to let one's left hand know what one's right hand is doing. As soon as discipleship can be used for personal pride or public advance-

How could an extremely visible Church with individual Christians bearing witness to their faith as public figures be ruinous both to the Church and to discipleship?

ment it is worthless as *Christian* discipleship. Secrecy protects the Christian from false motivation.

(2) Such public display of discipleship, contrary to much current intuition, does not aid *witness*, but hurts it. In a secular order that already cannot believe in a kingdom of God, publicly pointing out all the broken people that are supposed to make up a holy Church only exposes the Church's brokenness to the ridicule of the world — especially when it is obvious that such public discipleship is done for praise or social, political, or economic advancement. Better to witness through local acts of love and charity. Only in actual martyrdom must the Christian publicly bear witness to faith.

In the end, what drives Malesic's

insight regarding the need for secrecy is "suspicion born out of the recognition that human beings are self-interested and self-deceptive, inclined to corrupt the best in the service of their worst desires for worldly power and prestige. The fact that self-interest compounds when sinful individuals come together in an institution of any kind means that the church itself needs suspicious critique aimed at it" (pp. 215-16).

There are parallels between Malesic's proposal and the seemingly paradoxical demands of the modern recovery movement (e.g., Alcoholics Anonymous) that its adherents maintain strict "anonymity" while vigorously trying to help other persons who still suffer from the same addictive or compulsive behavior. This sometimes seems counterintuitive, but the logic that this philosophy shares with the logic of Christian secrecy is that only sincerity and transparency can keep a group of broken human beings straightforward enough — free from ulterior motive — actually to help other people in need. As Malesic explains:

Someone learning the virtues must begin at some arbitrary point, making a discontinuous movement from a vicious habit to a virtuous one. The move from being unbaptized to being baptized is similarly discontinuous, and the shift is only really intelligible after the fact. The desire for baptism, then, must be built up in the person in the absence of his or her knowledge of what is in store for him or her. That desire cannot be built up through the grace of the sacraments; it must be built up in advance through being loved by the community of the baptized. (p. 235)

Here I find myself forced to engage, within my own Episcopal Church and its Anglican tradition, an argument concerning one of the most significant innovations in belief and

practice in our history: the practice of so-called "open communion" or communion of the unbaptized, and the various attempts to ground such practice theologically. Malesic's argument that Christian secrecy actually enables Christian discipleship — and, paradoxically thereby, Christian witness — straightforwardly dissolves any argument that the laying down of the most ancient Christian boundary could be helpful to either discipleship or evangelism. Instead, perhaps we should retrieve the dismissal of the unbaptized after the creed. If such a thought seems odd, then we should ask ourselves: Why?

The Rev. Dr. Nathan G. Jennings is associate professor of liturgics and Anglican studies at Episcopal Seminary of the Southwest, Austin, Texas.

Debating Sacrosanctum Concilium

Review by Aaron Canty

Reforming the Liturgy

A Response to the Critics

By **John F. Baldovin, SJ.** Liturgical Press. Pp. 192. \$29.95, paper. ISBN 978-0-8146-6219-9

Reforming the Liturgy surveys recent criticisms either of the reform of the liturgy as envisioned by Vatican II's *Sacrosanctum Concilium* (SC) or as implemented by the Consilium for the Implementation of the Constitution on the Liturgy.

John Baldovin parses the most significant critiques of his estimation into four categories: philosophical, historical, theological, and sociological/anthropological. These

categories are the subjects of the book's first four chapters.

On philosophical critiques, Baldwin engages primarily Catherine Pickstock and Jonathan Robinson. In Baldwin's view, Pickstock's primary criticism of the post-Vatican II reform is that it failed to contextualize the liturgy in contemporary culture. A secondary criticism is that the simplification of the liturgy manifests a certain "antiquarianism" (idealization of the liturgies from the 4th through 6th centuries) and a kind of "rationalism" (expressing the mysteriously transcendent in a logical, ordered progression with a dearth of literary genres).

Robinson's criticisms focus more on the reform's connection to the Enlightenment, which he claims led to the worshiping community's celebration of itself ("autocelebration"). Baldwin's reply to these criticisms is that they tend to "romanticize" the medieval liturgy (a recurring accusation of several critics) by highlighting its beauty while downplaying its lack of intelligibility and the historical context in which it developed.

In reviewing historical critiques, Baldwin believes Klaus Gamber and Alcuin Reid make similar arguments against liturgical reform. They include the indictments that the post-Vatican II liturgy was "manufactured" by experts and was not therefore an "organic" development from the previous liturgical rite (see SC 23) and that it accommodated itself too much to modern culture. Denis Crouan takes a different approach by applauding the reform of SC but arguing that it has yet to be implemented.

Baldwin takes issue primarily

with the conviction that the post-Vatican II liturgy is not an "organic" development. He believes, against Gamber and Reid, that a radical reform of the liturgy was needed and that the post-Vatican II liturgy was an organic development not primarily from the existing Roman rite, but from the liturgical tradition as a whole.

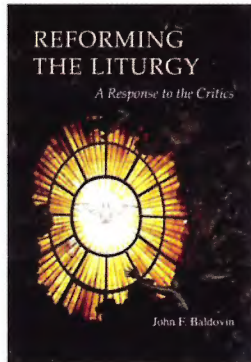
Pope Benedict XVI has provided one theological critique of the post-conciliar reform. The texts that Baldwin examines derive principally from Benedict's time as prefect for the Congregation for the Doctrine of the Faith, but he also comments briefly on the post-synodal exhortation *Sacramentum Caritatis* and critiques Benedict's *Summorum Pontificum*, Benedict XVI's effort to allow the faithful greater access to the Mass according to the 1962 Missal.

Although he notes numerous ways in which Benedict XVI supported the reform (e.g., use of vernacular language, receiving Communion in the hand, and active participation) and is pleased with his defense of the reform against traditionalists, Baldwin disagrees with other suggestions by Benedict, such as the silent recitation of the eucharistic prayers, greater use of Gregorian chant, and a readily visible tabernacle.

Addressing sociological and anthropological critiques of the reform, Baldwin engages rather

briefly with various criticisms by a wide variety of scholars. Victor Turner accuses the liturgical reform of adopting an outdated functional-

(Continued on next page)



Addressing sociological and anthropological critiques of the reform, Baldwin engages rather briefly with various criticisms by a wide variety of scholars.

New! Incense

We're proud to bring you this high-quality incense, made in Germany and imported especially for Gaspard. Choose from our menu of traditional fragrances

Try a 10 oz. Variety Pack to discover the scent that best suits your service. More information is available online or at our toll-free number below.



GASPARDTM
HANDCRAFTED VESTMENTS AND PARAMENTS
MADE IN THE USA

(800) 784-6868
www.gaspardinc.com

GALLERY BYZANTIUM
EXQUISITE JEWELRY
FROM ANCIENT DESIGNS

KILKILISPEEN CROSS SCRIPTURES CROSS

ST. NINIAN CROSS CANTERBURY CROSS

Receive 10% OFF your first online order!
Enter coupon code TLC at checkout!

www.gallerybyzantium.com
1-800-798-6173

BOOKS

(Continued from previous page)

ist approach to anthropology, and David Toreville believes the reform has absorbed a rationalistic mentality that appeals primarily to the middle class.

Kieran Flanagan opines that the reform came too early and that it was implemented by liturgists who were sociologically and culturally unaware of the needs of contemporary people, and James Hitchcock asserts that the reform was badly handled because the people were not consulted and therefore were

Reforming the Liturgy is a generally balanced survey of different kinds of criticism of the liturgical reform.

unprepared. Baldwin finds in general that these critics have an overly “romantic” view of the simplicity of life and the beauty of the liturgy before the 1960s and that their analysis of the detrimental effect of the modern liturgy is vague and lacks any connection to real scientific data.

Baldwin believes that the priest should face the people and that the tabernacle need not be central or visible. Baldwin also believes that, despite SC's promotion of Latin, vernacular liturgies (as well as inclusive-language translations) are the real fulfillment of Vatican II. And while Vatican II also promotes Gregorian chant, Baldwin believes that it is unnecessary and that the use of other kinds of music is a healthy development of the reform.

Reforming the Liturgy is a generally balanced survey of different kinds of criticism of the liturgical reform, with an articulate conclu-

sion providing guidance on how the reform initiated by the Consilium can develop further. Its primary strength is the variety of disciplines from which Baldwin draws. Although the analyses and responses tend to be brief (with the exception of Benedict XVI), the succinctness allows Baldwin to address a variety of interpretations of the liturgical reform.

There are several problems, however. First, Baldwin construes “the reform” very narrowly. Official implementation of the reform, for all practical purposes, ended in 1975 (the year of Archbishop Annibale Bugnini's dismissal from the Consilium), so any attempts by the Holy See to implement the reform further (e.g., *Varietates Legitimae* and *Liturgiam Authenticam*) are seen as actually opposing “the reform,” as understood by the “consensus” of “progressive” liturgists.

Second, because “the reform” is understood rather narrowly, all who criticize any aspect of the reform until 1975, even if generally supportive of it, are labeled as “critics.”

Third, although Baldwin denigrates arguments that are more “rhetorical” than substantive, occasionally he makes rhetorically ungenerous responses to his foes which do not advance the constructive aspects of his arguments. For example, he thinks some who appreciate the 1962 Missal are guilty of “idolatry,” because they allegedly focus more on the ritual than on God.

Still, this book is a good introduction to the kinds of criticism made not only of *Sacrosanctum Concilium*, but also of the initial implementation of the liturgical reform after Vatican II.

Dr. Aaron Canty is associate professor of religious studies at St. Xavier University, Chicago.



'Anglo-Catholic in Religion'

T.S. Eliot and Christianity

By **Barry Spurr**. Lutterworth. Pp. 340. \$52.50, softcover. ISBN 978-0-7188-3073-1

Among the most famous lines of Missouri-born T.S. Eliot's prose is his declaration in 1928 that he was “classicist in literature, royalist in politics, and Anglo-Catholic in religion.” As the descendant of New England Unitarians, Eliot (1888-1965) could not have made a more dramatic departure from his family roots. In *Anglo-Catholic in Religion*, Barry Spurr draws on Eliot's poetry, prose, the reminiscences of contemporaries, and on previously unpublished letters and papers to explain just what Eliot meant by this statement.

This wonderful book traces Eliot's religious life from his early days at Milton Academy and Harvard to his

Eliot held his strong personal faith tenaciously in very trying private circumstances.

baptism and confirmation in the Church of England in mid-1927. Spurr is deeply familiar with the important figures and currents of Anglo-Catholicism between the

world wars, and he situates Eliot as a relatively forgotten lay leader in this period.

Eliot's faithful worship at St. Stephen's, Gloucester Road, in the Diocese of London — where he was a church warden from 1934 to 1959 — is a critical and mostly unexplored dimension of his life in this connection. The worship of this Anglo-Catholic parish was, in Spurr's view, the primary source for the liturgical allusions behind much of Eliot's poetry. Spurr provides close readings of many of Eliot's poems, offering helpful religious commentary to highlight their place as catholic and Anglican texts.

Spurr also notes the importance of prose works in articulating Anglo-Catholicism throughout Eliot's career. He points out, for example, that one of Eliot's first writings as a Christian was the collection *For Lancelot Andrewes* (1928), and that one of his last major prose works was a booklet titled *George Herbert* (1962). These works book-end Eliot's career as a prose writer, and both focus on major exponents of Catholic theology within the Church of England.

Spurr also charts Eliot's strenuous objection to the 1930 Lambeth Conference's tolerant attitude toward contraception, and his principled opposition — along predictable party lines — to the creation of the Church of South India, which he believed along with many contemporaries to involve unsound practice regarding apostolic succession.

Spurr is also careful to address the primary focus of Eliot studies in recent years, namely, alleged currents of anti-Semitism in the poet's thought. He provides helpful context for material flagged by other recent Eliot critics as anti-Semitic, and concludes that both Christopher Ricks's *T.S. Eliot and Prejudice* (1988) and Anthony Julius's *T.S. Eliot, Anti-Semitism and Literary Form* (1995) are "so misleading as to

be vicious." (The truth is probably somewhere between these extremes of condemnation and admiration.)

This is an important book, but not only for its attention to fresh sources and its careful awareness of liturgical and religious allusions in Eliot's work. It is also important

because it seeks to restore to Eliot's biography something the poet himself believed was central to his life: his strong personal faith, held tenaciously in very trying private circumstances.

*Richard J. Mammanna, Jr.
New Haven, Connecticut*

NOTICE: MOVING SERVICES

Skip Higgins

877-477-8177

www.customovers.com

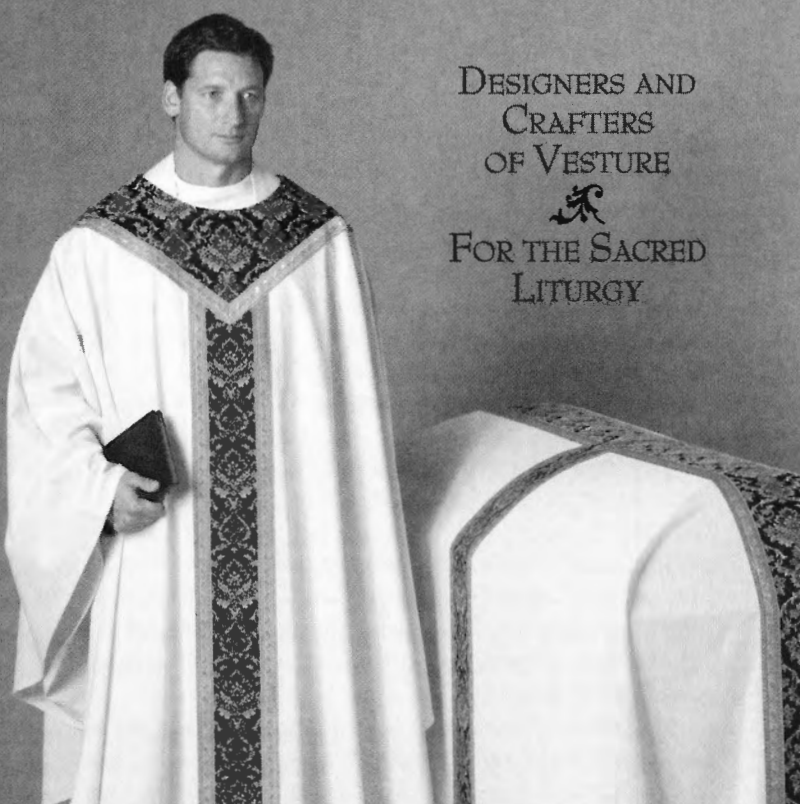
"Moving Episcopal clergy to new ministries since 1982."

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- \$200/Day late pick-up/late delivery penalty*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind


CUSTOM MOVERS - FHWA Lic. # MC370752

* Certain Restrictions Apply.

THE HOLY ROOD GUILD



DESIGNERS AND
CRAFTERS
OF VESTURE



FOR THE SACRED
LITURGY

Visit us online at www.holyroodguild.com

St. Joseph's Abbey | Spencer, MA 01562-1233

Toll Free: 866.383.7292 | Fax: 508.885.8758



Lindsie VanWinkle in *The Magdalene*

Making Christ ‘More Revolutionary’

By Retta Blaney

Although he grew up in the United Church of Christ tradition, James Olm had no impression of Mary Magdalene until about a dozen years ago when a minister gave him a copy of *The Gnostic Gospels* and he began reading about the woman wrongly considered the most famous prostitute of all time. Reading the Gospel of Mary revolutionized his thinking, giving him a missionary zeal to spread the word in the best way he knew how.

“Immediately what went up in my mind was, ‘Boy, did she get screwed, and I’ve got to clear her name,’” he said.

That’s just what this 54-year-old musical theatre professor from Casper College in Wyoming hopes to do with *The Magdalene*, his Off-Broadway musical play about the woman the gnostic gospels portray as one of Jesus’ most intimate disciples.

“If she was the enlightened one, the apostle of apostles, we should know this and make it work for our belief systems now,” he said. “What would society be like if we had had an example like Mary? It makes Christ even more of a revolutionary. Our whole society would have been different if the Jesus figure had been a woman. We wouldn’t have had the patriarchal society.

It doesn’t take anything away from Christ. This was something I had to do.”

Olm shares his passion for an alternative image of Mary while sprawled on the steps inside the Theatre at St. Clement’s, his lean figure clad in jeans, a T-shirt and sneakers. Up those stairs his play is in rehearsal, five days away from the first preview performance and less than three weeks from the scheduled June 27 opening. He chose this facility after looking at several other Off-Broadway houses, even though he had to wait more than 15 months for it to be available. It was at St. Clement’s Church in Rome that Pope Gregory I declared Mary Magdalene a prostitute, so it seemed appropriate to change that image in this Episcopal church that was gutted in the 1960s to create a theatre and where now both congregation and theatre reside.

“My thinking is this is where we can clear her name, finally.”

Olm expects opposition, saying that a reading in Casper prompted hate mail. The Roman Catholic priests he showed it to in town disapproved. His play not only depicts Magdalene as a full disciple, but as married to Yeshua (Hebrew for Jesus) and pregnant with a daughter. (Olm won’t say whether it’s Jesus’ child because that would give away his ending.)

“My whole belief system has solidified,” he said. “I

don't see myself as a Christian anymore. I still believe everything he [Jesus] said, but we all have the same potential to do what Christ did, to be enlightened, but we don't get it."

The road to this Off-Broadway run began in 1999 when Olm, who has written two other original musicals, *Mulberry* and *Obits*, discovered *The Gnostic Gospels* — and his calling. He composed the music and co-wrote the book, with J.C. Hanley, who also wrote the lyrics. Richard Maltby, Jr., a veteran Broadway producer, director and lyricist, is the creative consultant on the production, which is directed by Richard Burk and scheduled to run through Sept. 4.

Maltby, whose Broadway chops include conceiving and directing the only two musical revues ever to win Tony Awards for best musicals, *Fosse* and *Ain't Misbehavin'*, was attracted to *The Magdalene* because of his own fascination with *The Gnostic Gospels*, and he sensed potential in the video he saw of the Wyoming reading, calling Olm a gifted composer.

"It was surprisingly touching and skillfully done," he said, sitting in the theatre during the rehearsal's dinner break. "It needed some sort of professional work on it. In musicals you have to follow the action."

With that in mind, Maltby, a former altar boy who grew up in a nondenominational church, guided the show down to one act, 90 minutes with no intermission, from two acts in two hours with an intermission.

"When we stripped all that talk out, the story really started coming alive and I was surprised at how powerful it was becoming," he said. "It's not for nothing that it's called the greatest story ever told."

And Maltby knows a thing or two about telling stories for the theatre.

"When you've done a lot of shows there are certain things you know to do, usually mistakes you've made and learned from," he said. "There's nothing in the world more complicated than a new musical."

Like Olm, Maltby, who studied contemporary religions in college, believes in seeing the historical figures of the Bible differently, even if that means a married Jesus.

"The central issue in all Christian religions is that Christ was a man," he said. "That's central, and he might have been God. People want to take away the human part of what makes him a man. Sex makes us very uncomfortable."

He sees this also in the idea of the virgin birth.

"We just want to so purify him of any taint of humanity. I find it troubling. This show returned me to what I believed in."

For the dozen or so actors, the show may be doing the opposite, taking them from what they believed in. Maltby says cast members have been



reading *The Gnostic Gospels* and their curiosity may be leading them to different beliefs.

One of these who is taking a new look at Mary Magdalene is Lindsay VanWinkle, the 28-year-old actress portraying her. VanWinkle grew up Baptist in Oklahoma and never imagined her first starring role in New York would be as Jesus' wife.

"Not in a million years," she says with laugh.

The only Magdalene she had been aware of was the prostitute, and she's finding this one much more accessible.

"She's a strong, feisty woman in touch emotionally but not afraid to get dirty, like me," she says. "I based it on that. Not to step on faith toes, but it seems more the beliefs I have. He was a human being and she would have been there to support him. It's such a delicate subject. It's a wonderful story to tell and I enjoy telling it."

The pressure she feels is more than just that of a leading actress portraying a character.

"I have a huge sense of responsibility. People only know the stereotype. There's a huge feminist bone in me to show women who are strong and have a place in society."

A feminist bone also propelled Olm, a divorced father of three, especially when he learned the Vatican had rescinded the notion of Mary Magdalene being a prostitute.

"I thought, 'Why haven't we heard of this? It's still being preached. This is not doing justice to women. This is wrong.'"

He hopes people will see his play with an open mind.

"It's not about preaching at all," he says. "It's a story about Jesus and Mary and Mary's journey in a world that was suppressing her. It's a story about women's empowerment and trying to find the answer."

"I'm sure there's going to be controversy from the ultraconservatives. What I ask for is tolerance. If we could accept everybody's beliefs we'd have a lot better society." ■

Retta Blaney (uponthesacredstage.blogspot.com) is the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors, which features interviews with Kristin Chenoweth, Edward Herrmann, Liam Neeson, Phylicia Rashad, Vanessa Williams and many more.

CULTURE

Holy Suffering Meets Expressionism

By Dennis Raverty

Just one hundred years ago, Vasily Kandinsky, leader of the Munich Expressionist group, *Der Blaue Reiter*, published *Concerning the Spiritual in Art*. In the last century it has become recognized as a classic Modernist text and has remained a book fundamental to understanding art theory from that period.

In this essay, Kandinsky claimed that atheism, capitalist materialism and the worship of technology had led to a grave spiritual crisis in Western civilization, but that art, as the last bastion of the spirit, might possibly have the power to reverse this tendency toward destruction or, at the very least, help us to cope with it better.

Charlotte Lichtblau paints in a style derived from the historical Expressionism that reached maturity during the decade before the First World War in Munich but which also flourished in Dresden and Vienna, where Lichtblau grew up. The artist was born Charlotte Adleberg in 1925 of an assimilated secular Jewish family living in Austria.

After the annexation of that country by Nazi Germany in 1938, when she was 13, her mother had the children baptized as Roman Catholics and the family fled to the United States. Her work often addresses the plight of the suffering and of the refugee.

In pieces like *Gothic Madonna*, Lichtblau owes a debt to those earlier expressionists in using a very painterly and heavily textured application of thick, viscous paint, and at the same time distorting the figures in an expressionistic visual language that transforms everything into spiky forms: garments, hands, facial expression, veil, everything except the infant Christ, whose soft, rounded, pink, almost embryonic forms are protected by the hand of his mother and a pointed claw-like or cage-like form,

that, upon closer inspection, appears to be a human ribcage.

The ribcage connects with a pelvis form to its right, and one sees that this Madonna and Child is also a *Pietà*. No doubt the anxious and worried expression on the face of the virgin reflects her realization that, just as she carries him as an infant on her lap now, within a few short decades his lifeless corpse will be placed in her arms, and on her lap, again.

Below Jesus, a blue lion bursts forth from the Madonna's body in a blaze of a red, fiery aura — the Lion of Judah perhaps, a Jewish image for God's jus-



tice and the crest for the ancient Hebrew tribe of Judah, later appropriated by Christians as a figure of Jesus; or, more grimly, a symbol of the wild beasts soon to devour Christian martyrs at the Circus Maximus of Nero's Rome, as the bone ribcage seems to suggest: a victim eaten alive.

Stabat Mater, a painting from 1983, is one of the artist's most plaintive and sublime pieces. Unlike the earlier *Gothic Madonna* rendered in heavy impasto, here a very thin, matte application of opaque paint is laid on conservatively in muted, smoldering colors. The face of the Madonna seems resigned to the inevitability of the death of her son, who, colored a ghastly greenish brown, lies stiffly across her lap.



Lichtblau paintings, clockwise from opposite page: Annunciation in Altaussee, 2006; Gothic Madonna; Stabat Mater

Charlotte Lichtblau
**Seeing
 and Believing**

Through July 31

Church of St. Mary the Virgin
 145 W. 46th St.
 New York, N.Y.

www.charlottelichtblau.com

From the right a large brown face, formed by the negative space, bends with downcast eyes to kiss the lips of the dead Christ.

The brown face resembles traditional masks of the Dan people of Côte d'Ivoire, said to represent friendly forest spirits that appear in dreams to help and protect the family and village of the dreamer, akin to guardian angels. (Picasso was famously influenced by Dan masks in the natural history museum in Paris, the Trocadéro.)

In her more recent work Lichtblau takes on a less tragic, more serene and expansive tone, as in *Annunciation at Altaussee*, a favorite vacation spot of her family in pre-war days. Here the angel comes out of the forest offering his hand and the girl, unafraid, seems to say in her relaxed posture, "Be it done according to your word." ■

Dr. Dennis Raverty, assistant professor of art history at New Jersey City University, is a specialist in early 20th century Modernism and the author of Struggle Over the Modern: Purity and Experience in American Art Criticism: 1900-1960 (Fairleigh Dickinson, 2005).





OUR UNITY IN CHRIST
In Support of the Anglican Covenant

Choosing MUTUALITY

By Alyson Barnett-Cowan

People often ask about the proposed Anglican Communion Covenant: “Isn’t this all about same-sex issues?” While it is true that the Communion’s language of “Covenant” was first used in *The Windsor Report* of 2004, the idea of having a comprehensive, coherent, agreed-upon understanding of how the Anglican family works has been around for a long time.

In fact, you might “blame Canada,” as a song from *South Park* says. In the 19th century, John William Colenso, Bishop of Natal, South Africa, expressed views on the inculturation of the Gospel that alarmed some Canadian and other bishops, and they asked the Archbishop of Canterbury to do something about it. The result was the first Lambeth Conference of 1867. That reaction to the commonly called “Colenso Affair” was the first attempt to provide a platform for churches of the Anglican Communion to discern together what to do in new situations.

In 1963 the first and so far only Anglican Congress met in Toronto. Laity, clergy and bishops from around the Communion met at a time when many nations were emerging with bright and hopeful independence from colonial Britain, and their national churches, with indigenous leadership, were becoming major players in the Communion. Two things emerged from this postcolonial event: the phrase “mutual responsibility and interdependence in the Body of Christ” and the Anglican Consultative Council, a body which meets every three years and has representatives of laity, clergy and bishops from every province.

We now have four “Instruments of Communion” (the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the Primates’ Meeting). The term “Instruments of Communion” used in *The Windsor Report* was originally coined as “Instruments of Unity” in *The Virginia Report* of 1997.

What was that? It was a report of the Anglican Theological and Doctrinal Commission, which emerged from the report called *Belonging Together* in 1991. Both reports, widely circulated for discussion and comment in the Communion, tried to lay out ways in

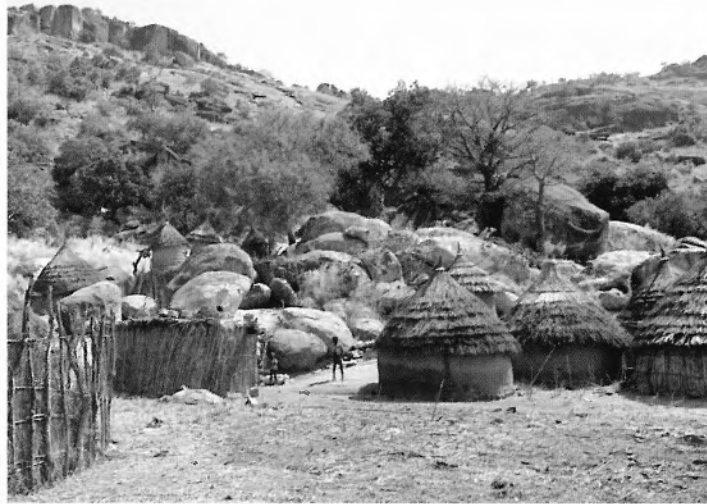
which the instruments should interrelate and how Anglicans might properly consult with one another on important issues. *The Virginia Report* came to the Lambeth Conference of 1998 but, in the opinion of many, did not receive the attention it deserved.

And so when, in the first years of the new millennium, three things happened that triggered a crisis of Anglican coherence, there was not an agreed-upon mechanism to consult and decide on what to do. Thus the intervention by some primates in provinces other than their own, the diocesan authorization of a rite of blessing for same-sex unions, and the ordination as a bishop of a man in a same-sex partnership were referred to an ad-hoc group named by the Archbishop of Canterbury, the Lambeth Commission on Communion. That body issued *The Windsor Report*, and its recommendations were received by all four Instruments of Communion.

Would that the Covenant had emerged in happier times, but it was not for lack of trying. If *Belonging Together* and *The Virginia Report* had been given more serious attention, there might have been better mechanisms in place for all to come to the table to discern the way ahead — not that these reports were perfect, but they opened up the conversation about how the instruments should best work together and who should be at what tables. As it was, the Covenant went through four rounds of consultation with the provinces. It was an open conversation and the text was changed considerably as it was developed and as the concerns of provinces were addressed.

That is the point of the Covenant: to ask all the provinces to commit to the common life of the Anglican Communion, based on a shared faith, dedicated to a common mission, and using four interrelated instruments to discern together where the Holy Spirit is leading the churches in communion. It is not about punishment; it is about mutual responsibility and interdependence in the Body of Christ. ■

The Rev. Canon Dr. Alyson Barnett-Cowan, a long-time ecumenist for the Anglican Church of Canada, is Director for Unity, Faith and Order for the Anglican Communion.



Creative Commons photo

A village near Kau, Nuba Mountains, Sudan

God Save the Nuba

By Slater Armstrong

THE LAST NUBA PEOPLE DIED TODAY.

This is a potential headline if democracies do not confront Omar al-Bashir's plainly stated goal to eradicate the noble people of the Nuba Mountains of Sudan.

People of the Western Hemisphere, living at such a far distance, have no context to understand the tragedy unfolding in this most remote, most devastated place. Without this context, the Nuba are just another tragedy in Africa. How can we hear another story of someone else's pain that has no connection to our own? But might there be a connection?

The people of Kush, modern-day Sudan, have a story as deep and as long as the great Nile River, as immovable as the Nuba Mountains that bear their names. Here are a few highlights.

They founded some of the world's earliest recorded civilizations. They were the Black Pharaohs of Egypt, who fought to protect Israel from annihilation by Assyria. The biblical story of Philip and the Ethiopian eunuch (Acts 8:26-40) records the Christian baptism of the Jewish official from the court of the Queen of the South, the Candace (pronounced "kan-da-ke"), ruler of the lands of Kush during the dynasty of Meroe in the 8th century. They led Christian kingdoms from the 6th century until the 15th century, when they were subjugated by the Arab-Islamic slave trade.

At the end of the 19th century, in an attempt to abolish the slave trade in Sudan, the British

defeated the Mahdi (Islamic "messiah") and established a shared British-Egyptian rule that lasted from roughly 1898 until 1956. When Sudan gained its independence from this imperialism, it became subject to elite Arab merchants ("Jellaba"). Since then, the people of Sudan (Arabic for "land of the black slave") have engaged in what some observers call a civil war.

The problem with the term "civil war" is that it suggests a moral equivalence between the victims of this genocide and its perpetrators. For centuries the genocide took the form of forced Arabization and Islamization as tools of subjugation. Through rape and sex slavery an army of "black Arab" tribes was cultivated to do the dirty work of "harvesting" the valuable commodity of chattel slaves in Sudan. It is these very same Arabized tribes, trained in the very first Al Qaeda training camps ("janjaweed" and "mujahadeen"), who have been unleashed by Khartoum to eradicate the Nuba people.

When these forces kill Christians of the Nuba Mountains en masse, whether through rifle blasts or air strikes, they are murdering my brothers and sisters in Christ. They are murdering men, women and children who taught me their songs of sorrow and praise. They are trying to wipe out families that spend every Christmas Eve in a vigil that anticipates the Second Coming of Christ. I plead with Christians who live in safety to help these oppressed not only survive in 2011, but even to see their hopes fulfilled when Christ returns at last.

Slater Armstrong (<http://bit.ly/JoiningKush>) is a musician and activist for Sudanese Christians.

FROM THE ARCHIVES

EDITORIAL

What is a “Prayer Book” Parish?

EVERY so often, in the classified column of THE LIVING CHURCH, a congregation wanting a rector describes itself as a “Prayer Book” parish, or indicates that a “Prayer Book” Churchman is desired. One of the questions that might well engage our attention, as this jubilee year of the Book of Com-

everywhere throughout Christendom on every Lord's Day given central place.

The Prayer Book provides two cycles of scripture readings: the “Epistles, and Gospels to be used throughout the Year” — printed in full, because they are to be read at the largest gathering; and the Les-

What Is a ‘Prayer Book’ Parish?

Selected and transcribed
by Richard J. Mammana, Jr.

EVERY so often, in the classified column of THE LIVING CHURCH, a congregation wanting a rector describes itself as a “Prayer Book” parish, or indicates that a “Prayer Book” Churchman is desired. One of the questions that might well engage our attention, as this jubilee year of the Book of Common Prayer draws to its close, is this: just what is a “Prayer Book” Churchman? And what are the marks of a “Prayer Book” parish?

In attempting to answer these questions, we shall use the Prayer Book itself as a standard, looking as objectively as possible at that venerable authority.

From THE LIVING CHURCH, Dec. 4, 1949, pp. 12-14, Clifford Phelps Morehouse (1904-77), Editor.

THE LIVING CHURCH published this editorial during the quadricentennial of the first Book of Common Prayer. The editorial cites passages from the 1928 prayer book.

With a meticulous observance of ceremonial detail, with a slavish and almost fundamentalist interpretation of rubrics, we are not here concerned. Our object is rather to present the elements of a well-rounded Prayer Book religion, in both its corporate and personal aspects.

Centrality of the Eucharist

In a Prayer Book parish the Holy Eucharist will in every way be the principal act of worship every Sun-

day. As the principal act of worship, it will be held at that hour at which the bulk of the people attend. If the majority of the parish come at 11 o'clock, then the Eucharist will be celebrated every Lord's Day at that time. It will be the high water mark of Sunday worship.

As the center of parish worship every Lord's Day, the Eucharist will be given the music, if only one service can have it. If more than one service is musically rendered, then the best music will go into the Eucharist. That all of this is the intention of the Prayer Book should be crystal clear to anyone who approaches the matter without bias. For it is the simple truth that the Eucharist is the only service for which the Prayer Book orders a sermon, the reading of notices, and an offering of money. The obvious assumption is that this, wherever humanly possible, is to be *the* parish gathering of every Lord's Day.

Morning and Evening Prayer

This does not mean that the Orders for Daily Morning and Evening Prayer are unimportant. As their very name indicates, these are daily services: on Sundays they should be said *in addition to the Eucharist* — at least by the clergy, preferably by clergy and people. Around the Lord's own service are meant to revolve — like satellites — Morning Prayer as an introduction, Evening Prayer as a thanksgiving. The point to remember is that these offices should be kept in a position subordinate to that action which, for 16 centuries from the Apostles' time, was everywhere throughout Christendom on every Lord's Day given central place.

The Prayer Book provides two cycles of scripture readings: the "Epistles, and Gospels to be used throughout the Year" — printed in full, because they are to be read at the largest gathering; and the Lessons for Daily Morning and Evening Prayer — given in a table and requiring a Bible with Apocrypha. Both of these are meant to be followed, wherever possible, with impeccable regularity, the Morning and Evening Prayer lections furnishing interesting side lights on the primary Eucharistic scriptures.

Holy Days and Fasting Days

Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed. . . . So says the Prayer Book, at the place for making the announcements, which follows the Creed in the Holy Communion (page 71). "Holy Days" — these are given on pages XLVI to XLIX. They are mostly saints' days coming during the week and averaging about two a month. The Prayer Book tells us that they are "to be observed." How? Obviously in the way that Sundays are kept: by using the Collects, Epistles, and Gospels provided for these days on pages 226 to 257. In other words they are "to be observed" by a celebration of the Holy Communion. But by a long precedent a priest is forbidden to offer up the Holy Eucharist without a congregation — without at the very least one other person present.

A Prayer Book parish, therefore, would be one in which the rector could count upon a congregation on all Prayer Book holy days — regardless of the day of the week or time of year. Conversely, a priest who is a Prayer Book Churchman is one who would be disappointed if he were unable, for want of another person present, to celebrate on a holy day for which the Prayer Book provides.

The same rubric mentions fasting days. These are outlined on page LI. They include the greater fasts of Ash Wednesday and Good Friday. Yet in the so-called Prayer Book parishes, how many of the people undertake on these days anything remotely resembling fasting? Below Ash Wednesday and Good Friday are listed *other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.* Included under these are "All the Fridays in the Year; except Christmas Day, and The Epiphany, or

any Friday which may intervene between these Feasts."

This table, in substance, has been in the English Prayer Book from at least 1661, and was thence carried over into our American Book of Common Prayer. In the 16th and 17th centuries, "abstinence" meant going without meat, and everybody knew that the "days of abstinence" were those days upon which you "abstained" from flesh meat, whether you ate fish, eggs, vegetables, or something else. Everybody knew

that; and the table merely said in effect: "Whatever days have heretofore been meatless days, the following are from now on to be observed as such." Yet in how many Prayer Book parishes are these days generally kept by the bulk of the people? By members of vestries and their families? By the clergy?

The
Prayer
Book
definitely
provides for
sacramental
confession.

Sacramental Confession

The Prayer Book definitely provides for sacramental confession. It is true that this provision, in its specific form, is found only in the office of Visitation of the Sick. But its very clear position there simply presupposes its common use in

time of health — otherwise the Church must be accused of employing very bad psychology indeed; for in that case her ministers are required to urge upon their people, under physical and emotional stress, something of which these are presumed never before to have heard — and an emotionally upsetting matter at that!

Certainly a congregation in which the mention of "confession" is taboo can hardly be classed as a Prayer Book parish. Indeed, one might go further and say that, to meet this requirement, there must be some announcement of the hours at which the clergy are available for this ministry of absolution.

Rule of Life

The Prayer Book offers a simple yet all-demanding "rule of life": "My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom."

Here is a rule that is raised from the status of mere rule by the summons at the head "to follow Christ."

(Continued on next page)



Raynal Studios, Inc.

Historically Correct Stained Glass, Wood and Stone Restoration



Mary with Child, Trinity Episcopal, Staunton, VA

Raynal Studios, Inc.

P.O. Box 405, Natural Bridge Station, VA
1.800.305.0959
Fax 540.291.2398
Email: raynal@rockbridge.net
www.raynalstudios.com

Lighting our sacred spaces for more than a century.

For 112 years, Rambusch has invented, engineered and hand-built lighting fixtures here in the USA to enrich and illuminate chapels, churches, cathedrals and basilicas across the country.

Become part of the history.

RAMBUSCH
SINCE 1898

LIGHTING | CUSTOM LIGHTING | ARCHITECTURAL CRAFT

160 Cornellsen Avenue, Jersey City, NJ 07304
T 201.333.2525
www.rambusch.com

FROM THE ARCHIVES

(Continued from previous page)

The words of William Temple, used in the Presiding Bishop's sermon to General Convention and also in the pastoral letter of the House of Bishops, again bear repeating here: "Pray for me, I ask you, not chiefly that I may be wise and strong or any other such thing (though for these things I need your prayers); but pray for me chiefly that I may never let go the unseen hand of the Lord Jesus, and may live in daily fellowship with Him."

It is against the background of this evangelical imperative "to follow Christ" — that the other four parts of the Prayer Book rule of life must be seen. Churchpeople may well ask themselves whether they regard the public worship of God every Sunday as a moral obligation; how faithfully they say their prayers at home; how much of their time and talent they give to God's work; what portion of their income they regard as belonging to God.

While the several parts of this rule will ever be seen as obligations (or — if one prefers the Anglo-Saxon, Prayer Book term to the Latin — as one's "bounden duty"), yet to the person who sets himself "to follow Jesus Christ as his Lord and Saviour," who loves our Lord for what He is and has done, no catalog of rules can exhaust the measure of love's response; and the character of the "precepts of the Church" as "obligations" will be overshadowed by the fact that they confer privilege and opportunity as well.

Prayer Book 'Ideology'

Finally, the Prayer Book contains a superhuman, supramundane ideology. As against the assumption, still widely prevalent, that man can pull himself up by his own bootstraps, the Prayer Book declares unequivocally that "we have no power of ourselves to help ourselves." The Prayer Book

religion is a religion of grace — of transcendent power from above, specially channeled through the divine society, the Church, to meet human need at every level. Only through the *reality* of grace, available by prayer and sacrament, can holiness (also a *reality*) replace the *reality* in our lives of sin.

This is the ideology to which Churchpeople in their Sunday worship pay lip service. Either it is true or it is false. If it is false, it is dishonest to profess it on Sundays. But if this ideology be true, then it is true seven days out of the week; and any and every solution to life's problems that fails to take it into account is unrealistic. If, for example, sacramental grace be a power objectively real, then a husband and wife's neglect of Holy Communion may well be a factor as potent in the break-up of their marriage as any other.

If the Prayer Book ideology be true, it is relevant; and relevant to the whole of life. Yet in their discussion of contemporary problems — personal, social, economic, political — how many Churchpeople argue as if the reality of divine grace could have anything whatever to do with the matter? It is our observation that, outside of the Church building, Churchmen exhibit all too frequently a humanistic way of thinking that distinguishes them hardly at all from their secular neighbors.

We do not take seriously the grace of God, as a functioning reality in our lives. For all of us, clergy and laity alike, the time is ripe to recover the Prayer Book ideology, and unashamedly to proclaim this to the world. In what better way can Churchpeople round out the Prayer Book quadricentennial that draws to a close — and gird themselves to the task of evangelism that lies ahead? ■

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. Anthony J. Burton,
Dallas, Texas

The Rev. Thomas A. Fraser, Riverside, Ill.

G. Thomas Graves III,
Dallas, Texas

Mrs. John M. Hayden, La Crosse, Wis.

The Rev. Charles Henery,
Delafield, Wis.

The Rt. Rev. Bertram N. Herlong,
Franklin, Tenn.

Jordan Hylden, Durham, N.C.

The Rev. Jay C. James, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

David H. Keller, Greenville, S.C.

The Rev. Steven J. Kelly, Detroit, Mich.

The Rt. Rev. Edward S. Little II,
South Bend, Ind.

The Rt. Rev. D. Bruce MacPherson,
Alexandria, La.

Richard J. Mammana, Jr.,
New Haven, Conn.

The Rt. Rev. Steven A. Miller,
Milwaukee, Wis.

Daniel Muth, St. Leonard, Md.

The Rev. Canon Michael Perko,
Albuquerque, N.M.

David R. Pitts,
Baton Rouge, La.

The Rev. Nicholas T. Porter,
Southport, Conn.

Ethel Ripley, Mt. Pleasant, S.C.

Miriam K. Stauff,
Wauwatosa, Wis.

The Rev. Canon Mark Stevenson,
Baton Rouge, La.

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait,
Atlantic Beach, Fla.

Dr. Christopher Wells,
Milwaukee, Wis.

SUBSCRIBE NOW TO

THE LIVING CHURCH

AT OUR SPECIAL PRICE OF \$39.

ORDER ONLINE AT WWW.LIVINGCHURCH.ORG

OR CALL 1-800-211-2771



SOCIETY OF MARY

An Anglican
Devotional Society

www.somamerica.org/lc/

DISCIPLESHIP

The neglected ingredient in Christian formation.

What do you offer after Cursillo, EFM, Alpha to help people go deeper
and to open them to ongoing involvement in a small group?



A Step Further
The Journey in Discipleship

*... an eight-week, or sixteen-week adventure in listening, reading, and sharing
For groups from 6 to 100*

Peter Moore's 8 DVD talks spark discussion, lead to assigned readings, and quicken interaction on the basics of the faith. They are designed to provoke a hunger for growth. Not a once-for-all program, but a way of deepening spiritual life, and helping to move people from participation to leadership.

To purchase, and to learn more about the content of the course go to:

www.astepfurtherdiscipleship.com

THE
LIVING CHURCH

VOLUME 243 NUMBER 2

EDITORIAL

Dr. Christopher Wells
Executive Director (ext. 15)
John Schuessler
Managing Editor (ext. 11)
Douglas LeBlanc
Editor at Large (ext. 22)
Amy Grau
Graphic Artist (ext. 13)

BUSINESS AND FULFILLMENT

Sue Lang
Office/Business Manager (ext. 17)
Ruth Schimmel
Accounting/Business Assistant (ext. 20)
Thais Jackson
Fulfillment Manager (ext. 21)

ADVERTISING

Tom Parker
Advertising Manager (ext. 16)
Amber Muma
Advertising Associate (ext. 12)

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser, Riverside, Ill.
(President)
Miriam K. Stauff, Wauwatosa, Wis.
(Vice President)
Daniel Muth, St. Leonard, Md.
(Secretary)
G. Thomas Graves III, Dallas, Texas
(Treasurer)
The Rt. Rev. Anthony J. Burton, Dallas, Texas
The Rt. Rev. Bertram N. Herlong, Franklin, Tenn.
The Rev. Jay C. James, Raleigh, N.C.
The Rt. Rev. D. Bruce MacPherson, Alexandria, La.
Richard J. Mammana, Jr., New Haven, Conn.
Howard M. Tischler, Albuquerque, N.M.

Editorial and Business offices:
816 E. Juneau Avenue,
Milwaukee, WI 53202-2793
Mailing address:
P.O. Box 514036,
Milwaukee, WI 53203-3436
Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published biweekly, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

© 2011 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Fifth Sunday after Pentecost

Weeds and Forbearance

First reading and psalm: Gen. 28:10-19a; Ps. 139: 1-11, 22-23 • **Alternate:** Wisdom 12:13, 16-19 or Isa. 44:6-8; Ps. 86:11-17 • Rom. 8:12-25 • Matt. 13:24-30, 36-43

"I could believe in Christ," quipped English poet Robert Southey, "if he did not drag along that leprous bride, the church." The Church has been ever a "scornful wonder," a community of the holy and the profane, saints and sinners, wheat and tares mixed together. In age after age, the Church has been untrue to its high ideals, falling short of its Master's intentions. Jesus promised nothing less. For all the power of God at work in his saving mission, the Evil One has his own charming message, and his band of eager converts, mixed well into the body of the faithful.

The New Testament is remarkably frank in recounting the Church's failures. Among the chosen 12, there was a betrayer. Cheats and scoundrels sat within the apostles' fellowship. The leaders quarreled; scandals broke out among the laity. When Christ judges the seven churches of Asia, he has more condemnation than approval to bestow.

But Jesus also urged patience. The weeds he describes in the parable are probably dandelion, a plant with a deep root system that looks remarkably like growing wheat. Uprooting the weeds is bound to tear up wheat as well. Human hearts are mysterious things, and hasty

judgment is dangerous. The One to whom all is open will make it clear in his time.

He also left the fig tree another year to mend and grow anew. "With great forbearance you govern us," proclaimed the wise man, "and you have filled your children with good hope, because you give repentance for sins." In the field of the kingdom, sometimes weeds are changed into wheat. The Church has its share of scoundrels, but a few of the worst are converted and become its greatest heroes.

Never, though, does Jesus suggest that the faithful should rejoice in the scandal. There's no delight in this kind of "diversity," and God's forbearance is no excuse for laxity or indifference. The weeds are endured patiently, but with groaning, a part of that "groaning for redemption" that Saint Paul says the whole created order shares. God has promised to deliver his own. The faithful are his children, adopted into his family through Christ their brother. They will share in his glorious inheritance. The Spirit himself bears witness of the promise of glory to come. He will raise them up to shine like the sun, the leprous bride clothed anew in the fair linen of righteousness.

Look It Up

Read Matthew 18:7-10. We must bear with the sins of others, but should we have the same tolerance for our own faults?

Think About It

Is environmental stewardship part of the redemption of creation described by Saint Paul?

Sixth Sunday after Pentecost

The Smallest Seed

First reading and psalm: Gen. 29:15-28; Ps. 105:1-11, 45b or Ps. 128

Alternate: 1 Kings 3:5-12; Ps. 119:129-136 • Rom. 8:26-39 • Matt. 13:31-33, 44-52

There is a kind of pungency, a daring edge in the images Jesus uses to describe his kingdom. Mustard was generally accounted a weed, and sowing it with crops might well have been a violation of the Mosaic Law. Leaven was a common symbol for corruption. Why exactly was the plowman messing about in someone else's field? He rushes off to claim a buried treasure that he wasn't about to return to its previous owners.

Jesus knew well the kind of criticisms his enemies were beginning to hurl at him. A man with no credentials, a ragtag band of followers, a bit of this and a bit of that — like the haul of a fisherman who casts his net for all sorts, perhaps? If this was God coming to reign among his people, the fulfillment of the oracles of the holy prophets, well you might expect a better showing than this. Could Jesus have taken the very taunts hurled at him and turned them into these parables, these riddles of the dawning age?

God's way is hidden. We cannot see it clearly for now. But he is still working. There is a relentless energy operating within this fragile, broken thing we call the Church. The love of Christ, Saint Paul calls it, this victorious new reality that overcomes all opposition. "Neither death, nor life, nor angels, nor principalities, nor things present, nor

things to come, nor powers, nor height, nor depth, nor anything else in all creation" will be able to overturn his purposes.

Ronald Knox traced the promise through history: "Christianity was the religion of slaves; it has abolished slavery. It was thrown to the lions in the amphitheatre; it has abolished the amphitheatre. Absolute monarchy, like a flustered giant, labored to crush it; it has outlived absolute monarchy. Silently through the centuries it has worked, like nature's miracle of fermentation."

Not only does Jesus use edgy images; he predicts unimaginable results. This shrub of a weed, the mustard plant, will become a mighty tree. Like the tree of life, the great planting of God foretold by the prophets, even the Gentiles will come to nest in its branches. This band of misfits will be the glorious sign of his victory. Christopher Smart, that mad holy man who perhaps understood these things better than most of us, promised that Christ was the One:

Which as the branch of Jesse's root
Ascends to bear immortal fruit.
From contradiction, sin and strife.
He spreads abroad the tree of life;
And there his servants shall partake
The mansions, that the branches make;
There saints innumerable throng,
Assert their seat, and sing their song.

Look It Up

Read 2 Corinthians 8:1-14. Could Jesus be the pearl merchant?

Think About It

The Psalmist asks God for deeper knowledge of his commandments. How is knowing the commandments different from knowing about them?

ADVERTISERS...

Don't forget these great issues!

August 14 Fall Education Issue

Close: 7/12

Final Ad : 7/15

Winners of Second Annual Student Essay Competition announced

AND THE BIGGIE!

September 11

Fall Parish Admin Issue

Close: 8/8 Final Ad: 8/11

The biggest and most widely distributed issue of the year. Reach more than 18,000 readers

PLUS! – Special remembrance/reflections on 10th Anniversary of 9/11

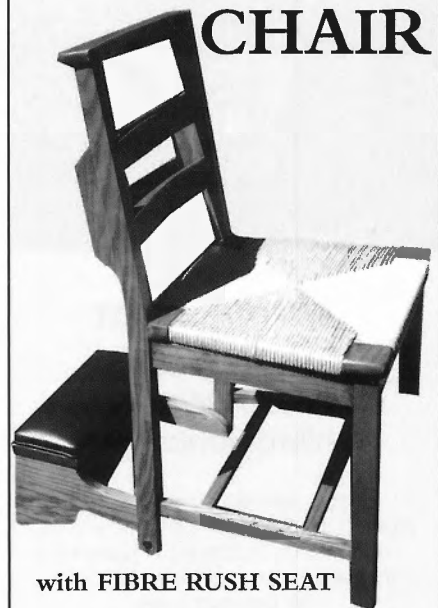
Call Tom

@ (414) 276-5420 ext. 16

E-mail:

tparker@livingchurch.org

Solid Oak CHOIR CHAIR



with FIBRE RUSH SEAT

Since 1877
R. Geissler Inc.

2641 E. Greystone Ct.

Eagle, ID 83616

Phone: (800) 862-3159

www.rgeissler.com



THE MISSION BOOKSTORE
OF NASHOTAH HOUSE
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53058-9793

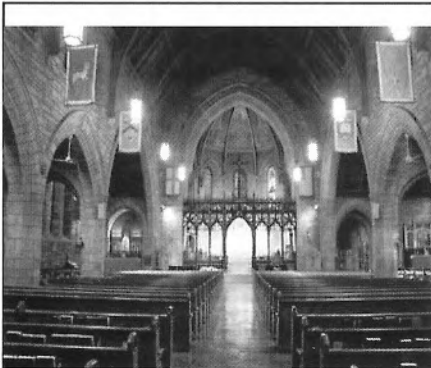
Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529

SHRINE OF OUR LADY OF CLEMENCY

Continuous Novena daily at 5.45pm
Send your prayer requests to

Canon Gordon Reid
S.Clement's Church, 2013 Appletree St.
Philadelphia, PA 19103
www.s-clements.org

living
church
.org



PART-TIME ASSISTANT PRIEST St. Luke's Church, Germantown Philadelphia, PA

Large, historic, multi-ethnic,
multi-cultural, Anglo-Catholic parish,
celebrating its 200th anniversary
this year, seeks part-time assistant
for pastoral care
and Sunday Worship.

Interested parties should
send resumes to:

The Rev Canon H. Gregory Smith
5421 Germantown Ave.
Philadelphia, PA 19144

PEOPLE & PLACES

Appointments

The Rev. **Lyn Burns** is priest-in-charge of St. Charles', 505 E 8th Ave, Fort Morgan, CO 80701.

The Rev. **James Harlan** is rector of Bethesda-by-the-Sea, 141 South County Road, Palm Beach, FL 33480.

The Rev. Dr. **David R. MacDonald** is rector of St. Luke's, 253 Glen Ave., Sea Cliff, NY 11579-1544.

The Rev. **Heather Melton** is rector of Christ Church, 33 Jefferson St., Garden City, NY 11530.

The Rev. **Abigail Moon** is assistant at St. John's, 211 N. Monroe St., Tallahassee, FL 32301.

The Rev. **Nicholas Myers** is associate at Grace and St. Stephen's, 601 N Tejon St., Colorado Springs, CO 80903.

The Rev. **Richard Pelkey** is rector of St. Joseph's, 16921 West Newberry Rd., Newberry, FL 32669.

The Rev. **Steven Wilson** is rector of Holy Redeemer, 2552 Williams St., Denver, CO 80205.

The Rev. **Stephen Zimmerman** is rector of Grace and St. Stephen's, 601 N Tejon St., Colorado Springs, CO 80903.

Retirements

The Rev. **John T. Farrell**, as regimental chaplain and professor of humanities, SUNY Maritime College, Fort Schuyler, NY.

The Rev. **Constance F. Tyndall**, as deacon at St. James', Springfield, MO.

Deaths

The Rev. Canon **Walter T. Saffran** of St. Augustine, FL, died at his home June 9. He was 82.

A native son of the Diocese of Florida, he was baptized at All Saints' Church, Jacksonville. Following graduation from the University of Florida, he worked for nine years at General Motors before his call to ordained ministry. He graduated from the School of Theology at the University of the South, Sewanee, and was ordained in 1961. He served churches in Apalachicola, Perry, Madison, and Gainesville, and for 10 years was canon to the ordinary under Bishop Frank Cerveny. Later he served eight years as rector of Trinity, St Augustine, where he was bestowed the honor of rector emeritus. He was chaplain for the Episcopal Church Women for 25

years and he played a key role in the development of the diocesan Camp Weed and The Cerveny Conference Center in Live Oak, FL. Canon Saffran was instrumental in the development of renewal ministries in the diocese such as Cursillo and Happening. His many strengths included his hands-on style, tireless energy and willingness to drive anywhere in the diocese to have a face-to-face meeting. He is survived by his wife of over 62 years, Martha; son, Thomas; daughters Carolyn Peet and Susanne Saffran Driscoll; and five grandchildren.

The Rev. **H. Howard Surface, Jr.**, 84, a priest of the Diocese of Kentucky, died June 1 at the Medical Center of Bowling Green. He served the Diocese of Kentucky for four decades.

The Washington, D.C., native attended Princeton University and Virginia Tech before serving in the Navy during World War II. He graduated from the University of Virginia and Virginia Theological Seminary, where he received his master of divinity degree. He was ordained a deacon in 1951 and a priest the next year. After serving as associate at St. Paul's, Rock Creek Parish, Washington, D.C., he moved to Christ Church, Bowling Green, where he served as rector from 1953 to 1992. While at Christ Church, he also was chaplain at Western Kentucky University and he founded St. Andrew's, Glasgow. He served on the Diocese of Kentucky standing committee and executive council and was a seven-time deputy to General Convention. He was a trustee of the University of the South, 1957-60. Fr. Surface was the senior member of the clergy of the diocese at the time of his death. He served as president of the ministerial association and on boards of the Rotary Club, Mental Health Association, TB Association, Girls Club, Capitol Arts Center and Kentucky Museum. Survivors include his wife, Linda; two children, David, of Brooklyn, NY, and Mary, of Washington, D.C.; three grandchildren; and five nieces and nephews.

Send your clergy changes to People and Places:

p&p@livingchurch.org
P.O. Box 514036
Milwaukee, WI 53203-3436

CLASSIFIEDS

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.nationalepiscopalcurcillo.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.

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. (619) 298-7729
Website: www.allsaintschurch.org
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 6:30; Wed 12:10; EP M-F 5:15

LIHUE, KAUAI, HI

ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi (808) 245-3796
www.stmichaels-kauai.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

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

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 (215) 968-2781
www.stlukesnewtown.org
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@holycomm.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

HENDERSONVILLE, TN

ST. JOSEPH OF ARIMATHEA (615) 824-2910
The Rev. Joseph B. Howard www.stjosephofarimathea.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@stphilipnashville.org
Sun 9:30 (Jun 5 - Aug 28)

DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave. (216) 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

LUTHERAN

MOJAVE, CA

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

To place a church directory listing, contact
Amber Muma at amber@livingchurch.org
(414) 276-5420 ext. 12

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.

Liturgical Arts:

Artistic Expressions of Your Faith

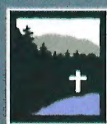
AUGUST 21-26, 2011



**RENEWING THE SPIRIT
ENRICHING THE MIND
INSPIRING HANDS AND VOICES**

Classes include:

**VISUAL ART • CHOIR SINGING AND DIRECTION • SILK PAINTING
SEWING • PHOTOGRAPHY • FLOWER ARRANGING • INDEPENDENT STUDY**



KANUGA

An Episcopal retreat center located in the Blue Ridge Mountains near Hendersonville, N.C.

Register at www.kanuga.org or call 828-692-9136

Group discounts and financial aid are available.