

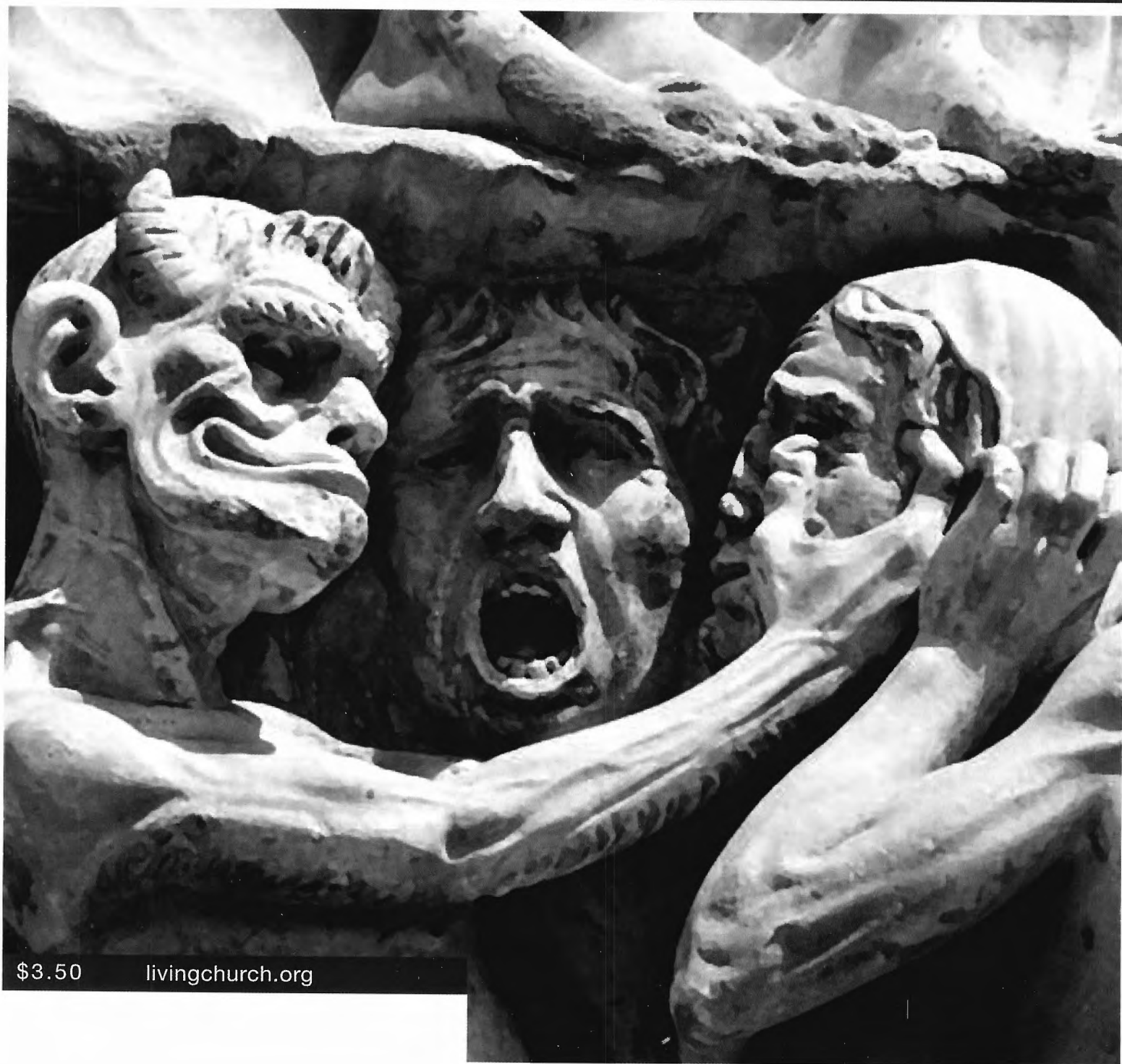
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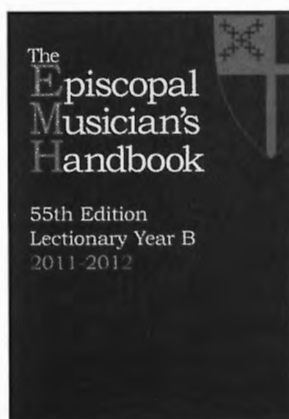
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On Wrath and Hell: A Thomistic Dialogue  
ALSO IN THIS ISSUE: Make Peace, not Schism  
and Russell Levenson, Jr., on Reclothing the Emperor

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## Heart and Mind

This issue of TLC includes the voices of three younger clerics: Michael Cover on the Covenant, Jason Ingalls on Anglican spirituality and J. Wesley Evans, the author of our cover essay on hell and God's wrath. Their vocations challenge the notion that the best ministry among post-baby boomers requires theological murkiness. Among these shepherds, sharp theological thinking and warm pastoral care are allies rather than competitors.



# THE LIVING CHURCH

THIS ISSUE | July 31, 2011

## NEWS

4 Civil Lawsuit Casts Wide Net

## FEATURES

10 On Wrath and Hell: A Thomistic Dialogue  
By J. Wesley Evans

19 OUR UNITY IN CHRIST series  
Make Peace, not Schism  
By Michael Cover

## BOOKS

15 Our Anglican Heritage  
by John W. Howe and Sam C. Pascoe  
Review by Neal O. Michell

16 The Other Jesus  
by Greg Garrett  
Review by Jon Adamson

## CATHOLIC VOICES

21 Reclothing the Emperor  
By Russell J. Levenson, Jr.

## OTHER DEPARTMENTS

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



# Civil Lawsuit in Missouri Casts Wide Net

A civil lawsuit against Conception Abbey in rural Missouri has raised lingering questions about decisions made by both Presiding Bishop Katharine Jefferts Schori and the Roman Catholic Archbishop of Dubuque, Iowa.

The lawsuit involves Bede Parry, a former Roman Catholic priest and choirmaster at the abbey, who resigned from his work as an Episcopal priest June 23 after the lawsuit came to light. Parry had been working as organist, music director and assisting priest at All Saints' Church, Las Vegas.

A plaintiff identified as John Doe 181 filed a civil damage suit against Conception Abbey June 22. The plaintiff said he suffered sexual abuse in 1987, when he was a minor, at the hands of Parry, because of negligence by the abbey's leaders.

The Most Rev. Jerome Hanus, OSB, was abbot of the monastery and supervised Parry, and Parry has said Hanus knew of his sexual misbehavior from the 1970s through 1987. Pope John Paul II appointed Hanus as Archbishop of Dubuque in 1995.

The plaintiff "recently came forward because he learned that Parry was still in active ministry," attorney Jeffrey R. Anderson of St. Paul, Minn., told *The Kansas City Star*. "He was led to believe Parry was out of the ministry. ... Now he learns that the guy is in Las Vegas and in good standing and nobody knows."

In a June 23 interview with the *Star*, Parry confirmed the lawsuit's accusations of sexual misconduct. He said that he "had sexual contact with five or six of the choir members as well as a student at a Minnesota university." Parry told the *Star* that "most of the inappropriate sexual contact was with males over 18," but that "two of the encounters

... involved males ages 16 to 18."

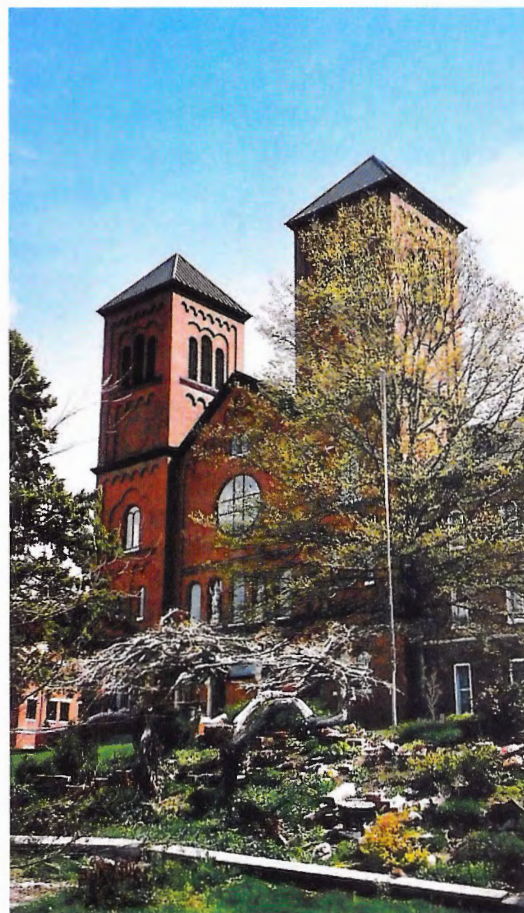
The Rt. Rev. Dan Edwards, Bishop of Nevada since 2008, issued statements June 29 and July 5 defending the decision of Jefferts Schori to receive Parry as an Episcopal priest. Edwards described Parry's earlier conduct as "inappropriate relationships with youth in their late teens," "inappropriate touching," and "boundary violations."

In announcing Parry's resignation to All Saints' Church June 24, senior warden Pam Martin described Parry as "our friend and musician," adding, "We hold no opinion to the allegations, and have assured Father Bede of that. His resignation has been accepted with much sadness."

Parry served as music director and organist at All Saints' Church beginning in 2000. He was hired by the Rev. Mary Bredlau, who was then the parish administrator. This hiring did not require approval by a bishop. In any case, Parry was hired before Jefferts Schori became Bishop of Nevada in February 2001.

Parry asked to be accepted as an Episcopal priest in 2002, and was received by Jefferts Schori in October 2004. Parry then served the parish as an assisting priest, but Jefferts Schori required that he have no contact with minors.

When Parry sought reception into the Episcopal priesthood, he disclosed only the 1987 incident to Jefferts Schori, the diocesan Commission on Ministry, and the senior leadership at All Saints' Church. It is



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A lawsuit against Conception Abbey in rural Missouri involves a priest who resigned recently from a post in the Episcopal Diocese of Nevada.

unclear whether the diocese's background investigation and psychological tests failed to uncover Parry's history from 1973 through 1981. Edwards said the Commission on Ministry knew everything that the bishop did about Parry. All agreed, without any recorded dissent, that Parry should be accepted as an Episcopal priest.

According to the lawsuit, "In 2000, Fr. Parry underwent psychological testing relating to the possibility of entering another monastery. The results of this testing revealed that Fr. Parry was a sexual abuser who



had the proclivity to reoffend with minors. The results of this testing were provided to the Abbey, the Catholic Diocese of Las Vegas and the Episcopal Bishop for the Diocese of Nevada."

Parry said that he did not disclose test results from 2000 to All Saints' staff.

"No such report was sent to the Diocese of Nevada," Edwards said.

The Roman Catholic Diocese of Las Vegas and the abbey have not commented on the test described in the lawsuit.

"As I review what was done 2002-2004, I find no fault with the actions of any of our people, lay or ordained," Edwards said in his July 5 statement. "The bishop, priests, and lay people of Nevada kept children safe and they were true to our belief that people can be redeemed. It is ironic that some have taken this incident as a pretext to attack Bishop Katharine for laxity in enforcing rules for the safety of children. ... No bishop has ever done so much to rid our diocese of clergy misconduct or to establish and enforce rules to preserve healthy boundaries."

Attorney Allan Haley, who writes frequently about the canon law of the Episcopal Church, disagrees. He has written that Jefferts Schori may have violated several provisions of Canon III.11 (as it stood in 2003-04), which governed how clergy from other churches are received into the Episcopal Church.

Those who wish to be received as priests must show "evidence of moral and godly character; and that the person is free from any vows or other engagements inconsistent with the exercise of Holy Orders in this Church."

Haley added that Jefferts Schori may have fallen afoul of revised canons under Title IV for the discipline of clergy. These revised canons require clergy to report themselves

if they suspect they have violated canon law, and they extend statutes of limitation to prosecute offenses.

Jefferts Schori has made no public response to the lawsuit, and her office has referred reporters to the Diocese of Nevada. Perspectives, a

weblog published by the Episcopal Church, has reprinted the statements by Edwards.

These responses are "sadly predictable, woefully inadequate and painfully self serving," said David

(Continued on next page)



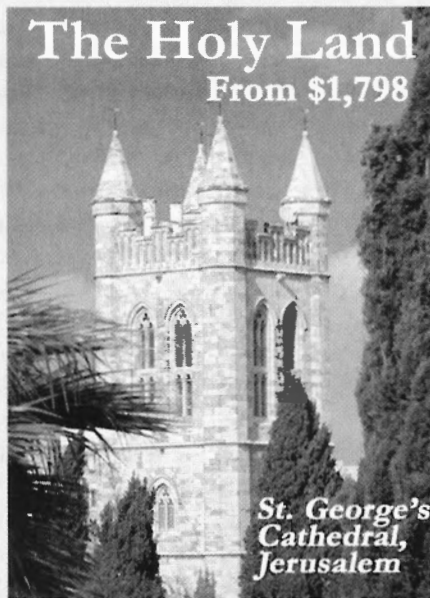
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# Rio Grande, Parish Bury Two Lawsuits

A pastoral letter in Eastertide and a subsequent lawsuit have defused a longstanding dispute between the Diocese of the Rio Grande and the El Paso, Texas, parish of St. Francis on the Hill. The parish filed suit against the diocese in 2008 after its members voted to join what is now the Anglican Church in North America.

The Rt. Rev. Michael Louis Vono, Bishop of the Rio Grande, wrote a pastoral letter to the parish April 12 and distributed the letter throughout the diocese.

"The Body of Christ is not deter-

mined by litigation," the bishop's letter said. "No one will be questioned, judged or unwelcome as the community comes together to begin a new chapter with the Bishop. Your spiritual home has deep roots in family memories, life passages and happy occasions. St. Francis' has been your spiritual home. It is my prayer you will consider remaining with all your brothers and sisters in the wider community at St. Francis on the Hill. I pastorally assure you that, even with a contrary mind, I will lovingly care for and accept

each one of you as members of Christ's body. A Bishop is called and chosen to be a shepherd for all people, and all includes those who may not be like-minded yet who desire to remain faithful followers of Jesus Christ."



Vono

A lawsuit the diocese filed April 26 confronted a related issue, challenging the legality of the Los Robles Corp., an entity the parish formed after separating from the diocese.

The Rev. Dr. Felix Orji, rector of the parish since 2005, was among four defendants named in the diocese's lawsuit.

Orji said he opposed ever suing the diocese, and the April 26 lawsuit made him concerned that legal battles would escalate only further, possibly affecting as many as 18 people in the parish.

"Much of the people who built this church are still alive," he told THE LIVING CHURCH. "Responding to persecution with a lawsuit is not the way I read Scripture. But I had to respect the will of my parish."

The April 26 lawsuit helped clarify matters for the St. Francis vestry, Orji said.

"I told the vestry, this is going to get nasty," he said. The vestry voted unanimously to drop its lawsuit, which was in the Eighth Court of Appeals after rulings in favor of the diocese.

Bishop Vono told TLC that the lawsuit was necessary to safeguard \$100,000 in endowment funds, which the diocese believed was being directed into the parish's legal defense without Orji's knowledge.

The bishop praised Orji for requesting a meeting and working with him on an amicable settlement in which the parish drops all legal

## Civil Lawsuit in Missouri Casts Wide Net

(Continued from previous page)

Clohessy, executive director for the Survivors Network of those Abused by Priests (SNAP).

"They're focusing on protecting their reputations, not on protecting our children," Clohessy told THE LIVING CHURCH July 11. "It's terribly sad to see Nevada's bishop defending his boss and her public image instead of helping the police charge a child molesting cleric."

Parry, now 69, entered Conception Abbey in 1973. He lived at the monastery until 1979, and was an accompanist for the abbey's boy choir in 1978 and 1979. Choir members were ages 7 to 18.

From 1979 until his graduation in 1982, Parry prepared for the priesthood at the St. John's University School of Theology-Seminary in Collegeville, Minn. University authorities allowed him to graduate, even though they knew (as did Conception Abbey) that Parry had (as reported on a victims' advocacy site, [behindthepinecurtain.com](http://behindthepinecurtain.com)) "pursued a college freshman, twenty years his junior, who was interested

in music and the priesthood."

When Parry returned to Conception Abbey in 1982, he directed the boy choir, taught classes at the seminary, was selected as secretary to Abbot Hanus, and was ordained to the priesthood in 1983.

During the summer of 1987, a student at the Abbey choir camp told his parents that he had sexual contact with Parry on the preceding day. They complained to the abbot, who quickly sent Parry to three months of sexual offender therapy with the Servants of the Paraclete in Jemez Springs, N.M. After being told that he could not return to the abbey, Parry worked as a musician at several Catholic and Lutheran parishes in Albuquerque and Las Vegas from 1988 to 1999.

Parry has said he has not engaged in any further sexual misconduct since 1987. Edwards has said the same. SNAP leader Clohessy and Patrick Noaker, one of the attorneys handling the civil lawsuit, confirm that they have no indication that Parry has engaged in sexual misconduct since then.

Lee Penn



action, the diocese drops its lawsuit, the diocese retains St. Francis on the Hill, and the members of Orji's parish retain \$400,000 over which the diocese could have fought.

Orji insisted on returning the

**"This is a man of great integrity," Bishop Vono said of Fr. Orji.**

\$100,000 in endowment funds that were in dispute, the bishop said, adding: "This is a man of great integrity."

The bishop also was pleased that he and Orji worked out the settle-

ment brother to brother.

"It was done by me and by him, separating ourselves from attorneys who were raking in money left and right," he said.

Orji, who will be consecrated in the fall as a bishop of the Convocation of Anglicans in North America, spoke highly of Vono.

"Bishop Vono has been a gentleman in this whole process," he said. "He has not been vicious, as some others have."

And Orji has some friendly advice for parishes still entangled in lawsuits.

"If they can afford it theologically, if they can handle it, I would encourage them to disengage," he said. "They can use the money to build another church."

*Douglas LeBlanc*

## Same-sex Couples Receive Pension Benefits

The state of New York's law authorizing marriage for same-sex couples began affecting church policy even before its approval by the state legislature.

The Church Pension Fund's board of trustees voted June 16 to "provide parity of benefits for legally-married same-gender spouses," the group said in an announcement on its website. CPF's policy is effective July 1.

New York legislators approved the law June 25 and Gov. Andrew M. Cuomo signed it that evening. The pension fund cited the new state law in explaining its reason for changing its policy.

"The trustees believe that for benefit purposes, all legal spouses should be treated equally, which is consistent with the position taken by many states, including New York," the announcement said. "Under the laws of the State of New York, employers subject to New York State law must recognize same-gender marriages that are validly

solemnized within or outside the State of New York for the purposes of providing benefits to employees. To make our plans consistent with New York State law, where CPF is headquartered, the CPF board approved rule changes that provide parity of benefits for legally-married same-gender couples."

The pension fund said the benefits include "eligibility for coverage under the Medicare Supplement Benefit where applicable," but warned that because of the federal Defense of Marriage Act, "there may be tax implications associated with the Medicare Supplement Benefit."

Some benefits already were available to same-sex couples in the Lay Employees' Defined Contribution Plan and the Episcopal Church Retirement Savings Plan. The pension fund added: "Because of the nature of defined contribution plans, no rule changes are needed in order to allow a participant to leave his or her account balance to a same-gender spouse."

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# Compass Rose Society Helps Connect Anglicans

By John Martin

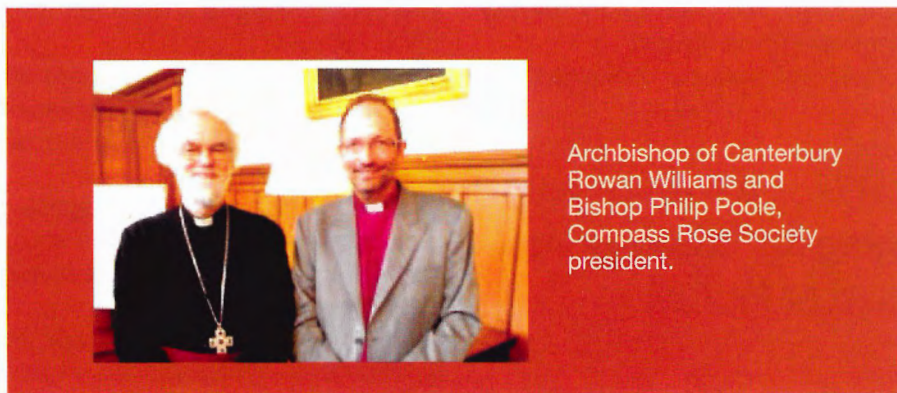
Since its inception in 1994 the Compass Rose Society has raised more than \$6.5 million for Anglican Communion work, including support for communication, microbanks in the developing world, and interfaith dialogue. The society, a small group that requires a \$10,000 entry fee of its members, has its roots in a visit to Sudan by the Most Rev. George Carey, the 103rd Archbishop of Canterbury.

In January 1994 Archbishop Carey was at the epicenter of a diplomatic storm involving Sudan. He confounded the expectations of the Sudanese government by refusing to go to the capital, Khartoum, and accept its offer of hospitality and accommodation. He knew that the regime, which had been pursuing a war against the mainly Christian southern half of the country, would use such a visit for propaganda purposes.

The archbishop announced he was making a pastoral visit to the Episcopal Church of Sudan and would be its guest. A miffed Khartoum government promptly expelled the British ambassador and in a tit-for-tat move Britain expelled Khartoum's man in London. If anything this episode worked in Carey's favor. World headlines highlighted a conflict which had gone on for a decade largely unheard of beyond Africa.

Another surprise awaited the archbishop. His hosts planned a great open-air service for thousands of worshippers. "Do you want me to preside at the Eucharist?" he asked, and to his surprise he was told there would be no Eucharist. It emerged that for the impoverished Church in Sudan communion wine was unaffordable. Hence its people were almost permanently denied the comfort of the sacrament.

A staff member travelling with the



Archbishop of Canterbury Rowan Williams and Bishop Philip Poole, Compass Rose Society president.

archbishop recalls that people were poorly clothed and he had no memory of seeing his hosts eat. Nevertheless, amid great suffering and deprivation here was a vibrant and engaged church, singing remarkable indigenous music with amazing harmonies.

"We have to find ways to tell this story," the archbishop told his colleagues when they had returned to London.

"It was decided that the Communion needed to raise a very significant sum of money with the primary aim to support communication," said the Rt. Rev. M. Philip Poole, president of the society's board of directors and Bishop Suffragan in the Diocese of Toronto. "A new support group was launched. It was decided to set entry level at a significant figure, \$10,000."

Members join the society as individuals or groups. The membership roll now stands at 285.

Organizers named the new body The Compass Rose Society. A compass rose is a nautical device first used in 1300. The Anglican Communion adopted the compass rose as its logo in the 1950s, adding a bishop's mitre and a biblical citation from the Gospel of John: Jesus' teaching that "The truth will make you free" (John 8:14).

The society's biggest contribution

was \$1 million to help sustain the Al Ahli Arab Hospital in war-ravaged Gaza, a facility built in the late 19th century by the Church Mission Society and operated by the Diocese of Jerusalem. Other donations have supported a bush clinic in Kaduna, Nigeria, and orphanages in South Africa. One of the newest projects provided colleges with 25 books judged to be the best available selection of theological works about Anglicanism. Providing and shipping each batch costs \$1,500.

In addition to raising and distributing funds, the society undertakes regular mission and study visits. The latest was a visit to Brazil in April 2011. These are opportunities to experience firsthand the life of different parts of the Anglican Communion.

"People pray for the Church with greater intention" because of these visits, Bishop Poole said.

People stay in touch. Some individuals and parishes enter into supportive relationships with places they have visited. AIDS funerals in South Africa can cost as much as a year's wages, and one parish from California provides funds to assist with AIDS funerals in the Diocese of the Highveld. Others keep links of finance and friendship with Anglicans in Cuba.

A decade ago my wife and I vis-



ited China with the society. We encountered Christian leaders seeking to consolidate a post-revolution, post-denominational form of Christianity. The stories of suffering during the Cultural Revolution were harrowing, and a whole generation is missing in the age profile of the Church.

We met the Rt. Rev. K.T. Ting, the influential theologian and one surviving bishop from what used to be the Chinese Anglican Church. Chinese Christians have to cope with the charge that they are agents of foreign imperialism. Allowing entry to missionaries was one of the terms imposed by the West after the Opium Wars of the mid-19th century, one of the most disgraceful episodes in the history of relations between China and the West.

One challenge for Compass Rose

members used to reaching for their checkbooks was that the Chinese Christians they met were adamant that they did not want gifts of money. "We just want your friendship," they said repeatedly.

The Compass Rose Society plays a part as an interpreter of global realities for the benefit of churches. Professor Michael Poon observed in a recent Princeton lecture that for many years missionaries were the premier interpreters of what we now call the majority world to the rest of the global community.

For instance, people looked to missionaries Robert Morrison and Elijah Bridgman to begin to understand China. Later on Canon Max Warren and John V. Taylor of the Church Mission Society were important in interpreting Africa and India to the wider academic community

as well as the church.

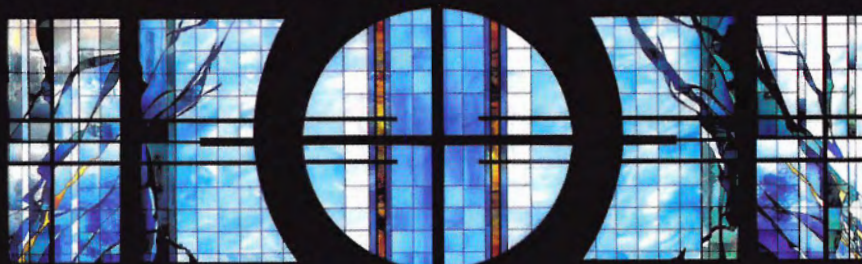
A generation ago Partners in Mission performed a key interpretation task. Its loss means there is far less mutual understanding in the global Anglican household. Today there is a vacuum filled largely by secular interpreters, who "interpret Christianity within a wider religious and cultural canvas," Poon said, "with little Christian interest in mind."

"My former parish joined the Compass Rose Society," Bishop Poole said. "Through it they get the opportunity to help other Anglicans to realize there is a communion and to express a passion for mission. It's not one of the instruments of Communion, but it's playing a useful role."

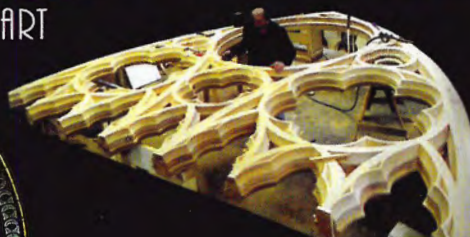
*John Martin, based in London, is a frequent contributor to TLC.*

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# On Wrath

## A Thomistic Dialogue

By J. Wesley Evans

During my time in seminary, I found the method of Thomas Aquinas in his *Summa* most helpful, both for personal study as well as teaching. For those not familiar, each section starts with a question, followed by a series of arguments either for or against, then an “on the contrary” answering the question, and finally a series of rebuttals to initial arguments. In that tradition, and in honor of St. Thomas, I offer the following:

First, does God engage in wrath and other acts of violence against evil? Second, does God actively send people into a place of judgment called hell?

### On the Wrath of God: Three Questions

**Question 1:**  
**Is the God of the Old Testament different from the God of the New Testament in either nature or description?**

**Objection 1:** It would seem that the God of the Old Testament differs from the God of the New Testament because the New Testament describes God as “love” (1 John 4:16), yet in the Old Testament God

is said to “hate” (Mal. 1:3). If God’s nature is consistent (Mal. 3:6), then the God of Jesus must not be the God of the Old Testament.

**Objection 2:** Further, Jesus said to love one’s enemies (Matt. 5:44), yet in the Old Testament God commands Israel to kill all their enemies (Deut. 7:2).

**Objection 3:** Further, it should not surprise us that even if the creator God is the same God as Jesus’ Father, the ancient Hebrews misunderstood revelation as well as adding their own opinions about God to the Old Testament.

**Objection 4:** Further, God is fully revealed in Christ (Col. 1:15,

Heb 1:1-3), and Christ acts in a non-violent and self-giving manner inconsistent with the Old Testament.

**On the contrary,** as the Scriptures say, “The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus” (Acts 3:13).

**I answer that** this is the error of Marcion, who could not accept God as revealed in the Old Testament.

First, Jesus claimed the God of the Old Testament as his own. In Matthew 22:23-33, Jesus explicitly refers to God as that of “Abraham, Isaac and Jacob” (v. 32). In Luke





# and Hell

13:28 Jesus states that Abraham, Isaac, Jacob and all the prophets will be found in God's kingdom, implying that their God is his God, and God's kingdom promised in the Old Testament is Jesus' kingdom. In both cases Jesus makes no distinction between an OT God and a NT one.

Second, Jesus demonstrates continuity by fulfilling OT prophecy. Jesus declares that all things said by the law, prophets and even the psalms will be fulfilled by him (Luke 18:31, 24:44). Several times Matthew states that moments in the life of Jesus occur so that "what was written" or what "was said by the prophet" may "be fulfilled" (2:17, 8:17, 13:35, 26:56). Jesus embodies the fullness of revelation, but without voiding prior tradition.

Third, Jesus' bases his moral foundation on the Old Testament, thus creating moral continuity. For instance, he violently clears out the Temple of those defiling it by greed. He quotes both Isaiah 56:7 and Jeremiah 7:11 as the basis for his condemnation (Matt. 21:13), and John says that Jesus' disciples recognized this as following on the psalms (John 2:17, cf. Ps. 69:9).

**Reply 1:** This objection confuses three things. First, it does not take

into account divine impassibility. Second, it does not take the terms in cultural context. Third, it presents a false dichotomy between love and hate.

First, God is impassable; therefore there can be no *emotion* of hate, any more than an *emotion* of love, in God. Emotions, properly speaking, are a function of a mutable physicality that the immutable nature of God does not possess. Love for God is an act of the will, and as an intellectual appetite has no passion (see Aquinas, *Summa Theologica* I.20.1 and *Contra Gentiles* I.89). Thus, a person is "hated" when he is not chosen for covenant blessings, and "loved" when he is so chosen. This explains passages such as Malachi 3:1.

Second, "love" and "hate" are expressions of comparison and not emotions. For instance, Jesus says, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple" (Luke 14:26). However, he also commanded people to honor their father and mother (Matt. 19:19). Jesus was not telling people to both hate and honor their parents at the same time, but making a comparison between God and

parents. Again, to "love" others is to choose them.

Third, there is no inherent dichotomy between love and hate when the context of each is taken into account. God hates what the wicked do, and thus pours his wrath on them (Jer. 44:4-8), but loves the righteous. Of course, God loves all creation, including the wicked. But the kinds of love vary according to relationship. God loves the wicked in that he desires repentance, even while hating the sin (2 Pet. 3:9).

**Reply 2:** It can be an act of love to harm another; as St. Augustine said, "Peace as the end of war is legitimate" (*Letters*, 189.6). But the desire for peace is an act of love. Violence toward others may be done out of love to protect someone else, as in the case of the police or defending one's family from an aggressor.

**Reply 3:** While accusing the religious leaders of misunderstanding the Scriptures, Jesus never claims the problem is in the Scriptures, but instead with their interpretation. There is no indication that the Jewish Scriptures "got it wrong."

**Reply 4:** This objection is reductionistic and contains a false

(Continued on next page)



# On Wrath and Hell

## A Thomistic Dialogue

(Continued from previous page)

dichotomy. God in the OT is said to be self-giving and hates the violent (Ps. 11:5). In the NT, Jesus still acts aggressively against evil (John 2:15), and promises to return violently to combat it (Matt. 16:27; Matt. 24:44-51; Luke 12:49; Rev. 19:11-21). God in Ezekiel 8:17-18 both condemns those who spread “violence” and declares his wrath will come against them “without pity.” In Scripture the primary factor concerning the morality of violence is intent. This objection also cherry picks particular examples of Christ’s life, interpreting them apart from the whole of Scripture.

### Question 2:

#### Does God act in vengeance?

**Objection 1:** It would seem that God does not act in vengeance, for God desires mercy above sacrifice (Matt. 9:13) and mercy is not compatible with vengeance.

**Objection 2:** Christ fully reveals God (Col. 1:15, Heb. 1:1-3), and Christ said to love one’s enemies (Luke 6:27) and gave himself to them on the cross. This reveals a God of self-sacrifice, not one capable of vengeance.

**On the contrary,** as the Scriptures say, “Vengeance is mine, and recompense, for the time when their foot shall slip; because the day of their calamity is at hand, their doom comes swiftly” (Deut. 32:35) and “the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done” (Matt. 16:27).

**I answer that** God acts in vengeance for two reasons, love and justice. It is for the love of his people that he moves in vengeance

against those who do evil, like a Father rescuing his children from thieves. Second, justice demands that sin be shown to be sin, and so acted against for the sake of retribution. If God never acted in vengeance then evil would win, as it would be given free reign.

**Reply 1:** God demands mercy from his servants because he shows mercy, but this does not imply that God will never show vengeance. Even the New Testament teaches that vengeance belongs to the Lord (Rom. 12:19, Heb. 10:30). Where God is allowed



Fresco at Rila Monastery in Bulgaria



to act in just vengeance, people are restricted. If God never acted in vengeance against evil he would not care about justice. Further, the totality of Jesus' purpose was not exhausted in his first advent.

**Reply 2:** God loves his enemies, yet for the love of his people and for the love of righteousness he acts in vengeance for a greater good. Although Jesus revealed a God of self-sacrifice in the cross, he also spoke repeatedly of hell (Matt. 5:22, 10:28, Mark 9:43, Luke 12:5) and promised to return in judgment (Matt. 16:27, 25:31-46, the Nicene Creed). God's sacrifice was for all who believe. At some time, however, justice demands evil be judged, and love demands God's people be saved from those who reject Christ.

### Question 3: Does God kill?

**Objection 1:** It seems God does not kill, for God is love (1 John 4:16) and killing is opposed to love.

**Objection 2:** Further, killing is the role of Satan (John 8:44) and so is not fitting for God.

**Objection 3:** Further, God commanded others not to kill (Deut. 5:17), so it would be inconsistent for him to do so.

**Objection 4:** Further, the Scriptures say that God does not desire the death of the wicked (Ezek. 18:23, 32), hence he would neither will nor cause this to happen.

**On the contrary,** as the Scriptures say, "because he had not given the glory to God, an angel of the Lord struck him down, and he was eaten by worms and died" (Acts 12:23) and "there is no god besides me. I kill and I make alive; I wound and I heal; and no one can deliver from my hand" (Deut. 32:39).

**I answer that** God is revealed in the Scriptures as acting against evil. At times this is done in a violent and aggressive manner for the sake of love and justice.

**Reply 1:** Unjust killing is opposed to love, but sometimes it is an act of love to kill, as proven in Question 1. The evil behind killing is not based primarily on empathy but on ontology, with a distinction based on authority. Humans are made in the image of God (Gen. 1:26), and so to kill a person is to attack God (Gen. 9:6). However, God always reserves the right to destroy his own images or grant permission for them to be destroyed (Gen. 9:3-6). For instance, an ordinary citizen does not have the right to break into a house to reclaim a stolen item; but the proper authority, such as the police, may use force to do so.

**Reply 2:** Murder and killing are not the same. Murder is unjustified killing. When Satan kills it is not out of righteousness but out of rebellion and wickedness, and thus it is murder.

**Reply 3:** This is similar to the previous objection. What is being condemned is murder properly speaking and not killing absolutely, for the same law also commands the Israelites to "utterly destroy" those already living in the land where they are to settle (Deut. 7:2). God has the right to make decisions that for a human being would be wrong. As God has a kingdom, not a republic, an intentional double standard obtains.

**Reply 4:** God neither desires nor takes pleasure in judgment as he would rather see sinners repent and live; he thus calls judgment his "strange" and "alien" work (Isa. 28:21). However, a desire for repentance does not negate a willingness to pass judgment on persistent evil.

## On Hell: Three Questions

### Question 1: Is hell a place or a state?

**Objection 1:** It would seem that hell is a state of being, for otherwise God would be responsible for the creation of an evil place, which is unfitting.

**Objection 2:** Further, it is more fitting for God only to express love toward people. Judgment is the experience of this love, in that the wicked experience God's love in a sorrowful way and the righteous as joy.

**On the contrary,** as the Scriptures say, "Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels'" (Matt. 25:41) and "the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might" (2 Thess. 1:7-9).

**I answer that** a physical resurrection on a restored earth requires hell to be a place and not just a state of being. The goal of salvation is not merely spiritual, but a full recreation and redemption of the physical, including our bodies (Rom. 8:23). Therefore the eternal states of both the blessed and the damned have to be physical as well. To suggest that hell is only a state is to imply that in this new creation there will be experience of torment. But this is impossible, for the Scriptures say that in the

(Continued on next page)

# On Wrath and Hell

## A Thomistic Dialogue

(Continued from previous page)

new heavens and earth there will be no more suffering (Rev. 21:4). Therefore the wicked must exist outside of God's kingdom and the new creation, in a place properly called hell.

**Reply 1:** Hell is, as stated, the place outside of God's kingdom. It is like a pit outside a city into which criminals are thrown: created for the love of those who live in the city and abide by the dictates of the king. Being righteous, God only desires peace and justice for his servants, which would be impossible with the wicked living among them.

**Reply 2:** This makes God no judge at all, for in this scenario people judge themselves. This cannot be true, because the Scriptures and the Creed plainly present Jesus as judge.

### Question 2: Will there be human beings in hell?

**Objection 1:** It would seem there will be no one in hell, for the Scriptures say "every knee will bow" to Jesus (Phil. 2:10). Thus all will repent and be saved.

**Objection 2:** Further, Christ says that hell was created specifically for Satan and the fallen angels (Matt. 25:41). Thus, only Satan and his angels will be there.

**On the contrary,** as the Scriptures say, "So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth" (Matt. 13:49-50).

**I answer that** as hell is the place for judgment after Jesus' return to redeem creation, all who fall under that judgment must be there. As human beings will fall under judgment, human beings will be in hell.

**Reply 1:** It is not necessary for

everyone who submits to Christ at the end to be saved. There are two ways to give homage to a king. The first is by voluntary loyalty, and the second is by acknowledgement of power at the end of a war. In the case of the wicked, they will be forced to acknowledge God's rightful rule, but will not give him true loyalty and homage.

**Reply 2:** The purpose for the creation of something does not preclude an expansion of its use. For instance, we build jails for specific crimes, but when other laws are added we use the same jails for new criminals. In the same way, hell is expanded to include both fallen angels and rebellious human beings.

### Question 3: Does God's judgment actively send people to hell?

**Objection 1:** It would seem that God does not send anyone to hell, for God is love (1 John 4:16) and love would not send anyone to hell.

**Objection 2:** Further, God does not send people to hell; people choose hell for themselves.

**On the contrary,** as the Scriptures say, "But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him!" (Luke 12:5) and "if anyone's name was not found written in the book of life, he was thrown into the lake of fire" (Rev. 20:15).

**I answer that** God's judgment is always primarily active, not passive. Hell cannot be a passive response to God's presence but must be the "outer darkness" where people are sent, as proven in the resurrection. The apostle also says, "Do you not know that the unrighteous will not inherit the kingdom of God?" (1 Cor. 6:9). If some do not inherit the king-



dom, this means they must also not inhabit the kingdom.

**Reply 1:** This objection is similar to those concerning any form of God's judgment or wrath. God as love does not contradict eternal punishment. It is for the love of his people that he comes in judgment against the wicked. See the answers above about God's wrath.

**Reply 2:** This is a false dichotomy. If someone were to commit murder and be thrown in jail, who is responsible? Certainly, the imprisoned can be said to have "chosen jail" by committing murder. At the same time, criminals do not walk into jail themselves, but only do so by the compelling force of authorities. In the same way God sends those to hell who have chosen it by their rebellion against him.

## Conclusion

As much as we may wish to recast God from our standpoint, as excusing or ignoring the real power of evil (and setting holiness aside), the Church as the bride of Christ stands in judgment against such thinking. We proclaim that evil must be contradicted by action. In this way, God's judgment is comforting. It means that, while evil may seem to have the upper hand for now, ultimately it is doomed to be exposed by God's wrath, through which God acts decisively to save his people from the forces that would destroy them. ■

*The Rev. J. Wesley Evans is deacon and curate at Church of the Good Shepherd, Terrell, Texas.*



## Our Anglican Heritage

(Second Edition)

Can an Ancient Church be a Church of the Future?

By John W. Howe and Sam C. Pascoe.

Cascade. Pp. 258. \$28, paper.

ISBN 978-1-60899-489-2

This book is a major revision by the Rt. Rev. John W. Howe, Bishop of the Diocese of Central Florida, and Sam C. Pascoe, a priest who left the Episcopal Church and is now in the Anglican Church of North America (ACNA). It is a graciously cooperative effort between two men on different sides of the ecclesiastical divide. It takes into account the concerns of those conservatives who have left the Episcopal Church and those who remain in it.

There is much to like in this book. It is organized well; the first four chapters deal linearly with the Church in the British Isles from the first century through the Elizabethan Settlement. The book is worth the price for these chapters alone.

Although a book for a popular audience cannot include everything, I would have preferred fewer gaps in the history of the Anglican Communion, as well as the Episcopal Church. The expansion of the Anglican Communion throughout the world bears a much greater telling. For instance, the calling of the first Lambeth Conference is a significant watershed in the life of Anglicanism. The missionary work of the Episcopal Church beyond the borders of the United States carries a greater significance in light of globalization and the issues facing the Anglican Communion.

One of the best chapters, "A Church on the Fault Lines," discusses the history of separations from the Church of England and the Episcopal Church, including Methodists in the Wesleyan Revival, the African Methodist Episcopal Church, the Oxford Movement and the Reformed Episcopal Church.

The authors also discuss divisions involving women's ordination and the consecration of bishops in same-sex relationships.

The discussion of the Oxford Movement would have been fuller if the authors had distinguished between the early Oxford Movement and the later Ritualists. The high ecclesiology of the early Tractarians, which did not include new ritualistic practices, greatly influenced many American bishops in the mid-to-late 19th century and helps to explain why many evangelicals, particularly young evangelicals, choose not to join the ACNA. The chapter reminds us that any church is lessened by each departure.

One chapter engages the theology of women's ordination, which the authors favor, and the role of women in holy orders. The book includes as an appendix a paper by Bishop John Rodgers, written on behalf of the Anglican Mission in the Americas, arguing against women's ordination. The authors' gracious discussion conveys that women's ordination is a practice about which reasonable Anglicans may differ without breaking fellowship. But more than that, women's ordination is in a process of "reception" in the Anglican Communion. This is significant. It would have been instructive for the book to describe what that entails as an example of how Anglicans engage in theological discernment.

*Our Anglican Heritage* could be more robust in discussing some of the practical aspects of church life. No mention is made of reception and reaffirmation as part of the bishop's visitation. The discussion on godparents is very thin. Why no mention of confession or absolution? Or holy unction? Or the role of religious orders, or even such lay orders as the Order of St. Luke, the Daughters of the King, or the Brotherhood of St. Andrew? Or saints?

A number of mistakes are dis-

tracting. The text on page 32 refers the reader to Appendix A as a list of the first four General Councils; it is Appendix C. The authors equate Richard Hooker's understanding of reason with "common sense" (p. 33). Chapter 12, "A Church on the Fault Lines," mentions Dr. Thomas Cook as one of the first Methodist superintendents; his name was Coke, although likely pronounced Cook.



The authors refer to the Episcopal Church sometimes being a "co-plaintive with the bishop" (p. 165), but the correct term is *co-plaintiff*.

In its current iteration, *Our Anglican Heritage* seems to offer an explanation for those conservatives who have left the Episcopal Church. Because it tries to take into account those people in the United States whose churches are not in direct relationship with Canterbury, the book suffers from a lack of connectedness to a particular expression of Anglicanism, which makes it less useful for Episcopalians.

(The Rev. Canon Dr.) Neal O. Michell  
Dallas, Texas

## BOOKS

### The Other Jesus

Rejecting a Religion of Fear  
for the God of Love

By **Greg Garrett**. Westminster John Knox.  
Pp. 136. \$17. ISBN 978-0-6642-3404-1

Much has been made of emergent thought within Episcopal circles in

recent years. The trouble with movements, however, is that they do not go anywhere. Unlike a good road, which is clear about whence it came and where it is going, a movement is too suggestive, imprecise, and self-interested to reach very far

before its energy is spent. Such is Greg Garrett's insipid summary of that movement's thought in *The Other Jesus*.

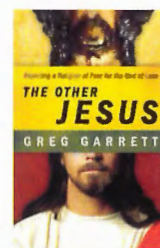
Garrett advances himself as a tour guide for the seeker who likes Jesus but dislikes Christianity, and purports to offer an alternative to Christianity 1.0, his admittedly unsatisfactory metaphor for the past 2,000 years of Christian history and thought. What he actually offers is plenty of quotes from other people (Borg, Butler Bass, Griswold, McLaren, Spong, and Tickle), a few personal anecdotes, assertions disguised as arguments, and restrained animus for everyone's favorite bogeymen: fundamentalists.

Take, for instance, his treatment of the Nicene Creed. He very briefly notes the thoughts of those who believe its statements to be historically true and those who believe it possesses an ahistorical truth. He instructs the reader that those positions are actually unimportant, so long as the seeker finds his "own" truth, whatever that may be, in a chosen position.

Much is left to personal preference. While Garrett may disdain the numerology of televangelist John Hagee, he wholeheartedly swallows Tickle's (e.g., a reformation happens every 500 years). Railing against Rome at points, he nevertheless wants to retain some of its spiritual practices and is left trying not to throw the Benedictines out with the bathwater.

The result is the theological equivalent of those nonsensical Toyota commercials in which the viewer is exhorted to "pick any direction as long as it's moving forward." The seeker deserves better than that. There are too many other books to be read — ones that will help the seeker enter into a movement that joins itself to a larger Way.

Jon Adamson  
Niles, Michigan



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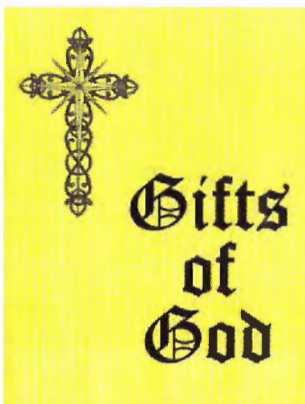
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## Gifts of God

by Patricia Swift

*Gifts of God* introduces Jesus Christ to the student through *The Holy Bible*. The text presents a brief history of the Episcopal Church and its Book of Common Prayer. This booklet looks at the sacraments and considers life.

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Jason Ingalls

## A Prayer-Book Convert

Interview by Joseph B. Howard II

*Jason Ingalls is an Episcopal priest who recently finished a theology degree at Wycliffe College, Toronto. He and his wife, Monique, will move to England this fall. He keeps a weblog at Contra Factum ([jasoningalls.blogspot.com](http://jasoningalls.blogspot.com)).*

**Tell us about your faith background and how you found the Episcopal Church.**

I was baptized in the Southern Baptist church when I was 7 or 8 years old. Denominational loyalty was not important. When I entered high school, there was this growing sense that in order to worship one had to find reservoirs of emotion. So the experience of God became a really important thing.

In college, I kind of went through a crisis of trust, because I realized I could manipulate myself into having these spiritual emotions, which was troubling. That was the "Jesus is my boyfriend" era of contemporary worship songs, and I found it troubling to whip up emotions about things I didn't believe. Around that time I began to study theology.

At some point I heard about the prayer book. I asked one of my professors about it, learned more, then went online and

found the morning office. From then on, the daily office has been a regular part of my spiritual practice. In some ways I prayed myself into being an Episcopalian. It finally got to the point where I had spent so much time with that book that I couldn't deny it anymore.

**What do you experience as the strengths of the Anglican tradition?**

I would say the unique lens of "reformed catholicism" that pokes its head up here and there throughout the Anglican tradition, and I think finds its home in the liturgies of the Book of Common Prayer. Ultimately, perhaps the highest scale things are catholic order; the threefold order of bishops, priests, and deacons; and the international Anglican Communion. Those are all things that really appeal to me. I've joked that one day I got up and started walking to Rome, and Canterbury was as far as I could get.

**What do you see in our tradition for people who feel the need for faith, or for those who don't know that they need the truth of the gospel?**

The service of Holy Eucharist is an enacted mnemonic device that makes it much easier, when coupled with good

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CULTURES



## A Prayer-Book Convert

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instruction, to remember and to enact and to embody the gospel. Regular and ordered prayer creates a place in the mind where you can hang more things, where you can really form a network of spiritual practice, of theological ideas, that all connect. In some ways, maybe, the educational, or pedagogical, value of the way we worship is particularly helpful. And part of that is necessarily the weirdness of it.

I have a small group right now, and there is someone in it who is not baptized, had not been to church for decades, and has started coming to church with us. She honestly has no idea what's going on in the service. We have a leaflet that has the liturgy printed in it and she keeps telling me that she's always a page off. But because

**“Regular and ordered prayer creates a place in the mind where you can hang more things.”**

of what we're doing in the small group — going through Tom Wright's *Simply Christian* video series — and being able to talk and debrief about her experience in the worship service, we're able to make connections that we couldn't make just in the small group itself.

And our church is really intentional that unbaptized people not take Communion. She gets a huge kick out of getting blessed by the priest. She goes home and tells her friends about it. The whole thing, her being involved in Sunday morning, has pushed her towards baptism, which wouldn't happen on its own. I baptized her at our parish's Easter liturgy.

**Explain a little about what your ministry is right now.**

I'm working about half time at St. Matthew's, Riverdale, in the Anglican Church of Canada, while studying at Wycliffe. St.

Matthew's is a very interesting place: four years ago they had five people, and the Diocese of Toronto was going to sell the building, but the community rallied and managed to get the church designated as “historical.”

Ajit John, a non-stipendiary priest, came in whose calm, faithful, pastoral presence created a safe place at St. Matthew's. And I think his connection with Wycliffe College brought a lot of students in. The congregation now averages about 50. The priest is working full time for the law society, and I'm there about half time. I oversee small-group ministries and the Sunday school for kids, and then odds and ends.

**What do you see as some of the things that hamper us from spreading the gospel in society? And do you see any practical ways of addressing divisions in the Church, both inside and outside of Anglicanism?**

One weakness is education. I think for too long the Anglican churches in North America have overly relied on the Christian education of other denominations. It seems like the majority of our growth has been people coming in from more conservative traditions, either American evangelical or Roman Catholic.

In the past Anglican churches did a better job of catechesis. Pre-catechized people coming into a liturgical framework already have the resources to let their Christian imaginations run wild, and find meaning and depth and whatever else in the liturgy.

The problem, however, is that people who are upset with their backgrounds don't go through the same trouble their parents did to educate their children, and then their children have nothing to latch onto when they get older. I feel like the Episcopal Church has inherited all of these people. We have been a refuge for people who are mad at their tradition, but we haven't developed an identity of our own, in some ways. That's a huge problem. ■

*The Rev. Joseph B. Howard II is priest-in-charge of St. Joseph of Arimathea Church, Hendersonville, Tenn. ([stjosephofarimathea.org](http://stjosephofarimathea.org)).*



# Make PEACE not Schism



OUR UNITY IN CHRIST  
In Support of the Anglican Covenant

By Michael Cover

On Nov. 24, 2010, two dueling voices were raised in the ongoing reception of the proposed Anglican Communion Covenant. On the one hand, the Church of England's General Synod voted in favor of sending the Covenant on to its dioceses for approval. On the same day, GAFCON bishops issued the Oxford Statement, which rejected the Covenant's usefulness as an instrument of reconciliation in the Communion.

Since this dual announcement, myriad voices have been raised expressing hopes and misgivings about the future of the Covenant, even as several additional provinces, including South East Asia and Ireland, have formally affirmed the Covenant.

More recently, the Episcopal Church's Executive Council released a report from the Standing Commission on Constitution and Canons, which voiced concerns about TEC's canonical ability to adopt the Covenant. The recent launch of the Anglican Mission in England likewise portends that the road to Anglican unity will be long and winding. And so the question remains: can the Covenant process, with its roots in *The Windsor Report*, still bear good fruit?

Amid this welter of voices I recently reread the *Didache*. The *Didache*, or the "Teaching of the Twelve Apostles," is an anonymous work of the late first or early second century A.D. A church order of composite character, the work as a whole resembles an early Christian manual of discipline.

It is composed of 16 short chapters, which echo

teachings from the synoptic Gospels and New Testament epistles, while also being salted with snatches from the Old Testament and more than a pinch of previously unwritten Christian tradition. Like a monastic rule, but written for a more universal audience of lay and ordained alike, the *Didache* can be read in less than 20 minutes. It is like a work of Christian wisdom or a rabbinic tractate: in it one finds a kind of guide for the perplexed, a simple distillation of our Lord's teaching for the common man.

As I read the *Didache*, I was struck by the overwhelming simplicity of its vision. Here were the fundamentals of our faith, laid out in a familiar format, but speaking with a poetic freshness uncommon in such catechetical material. I became convinced that here was a voice which can contribute to our current debates about the Anglican Covenant and its potential fruitfulness.

In particular, I was drawn to the following verse:

*Ou poĩseis schisma, eirēneueis de machomenous.*

You shall not make schism, but make peace among those who are fighting. (*Didache* 4.3)

The command comes in a section of the *Didache* which was probably a baptismal catechesis. It is thus not a special imperative to bishops and priests, but an articulation of the core of our catholic faith, one that therefore bears a special relevance for common discernment as we struggle to determine whether we will live together or apart.

The command is marked by its stylistic parallelism which resembles the poetics of the psalter. The two lines, or stichs, form a complete thought unit. In the use of the future imperative "you shall not," one hears echoes of the Decalogue, the sounding of the

(Continued on next page)



## OUR UNITY IN CHRIST

In Support of the Anglican Covenant

(Continued from previous page)

shofar, rumblings of the divine voice (*qôlôr*) at Sinai (Ex. 20:18).

There is minor textual uncertainty about whether the first phrase ought to read, "You shall not *desire* schism" (*pothēseis*) or "make schism" (*poiēseis*). While the latter is probably original, both have relevance in our current situation. Of course, opponents of the Covenant, whether from GAFCON, the Episcopal Church, or elsewhere, would doubtless point out that they do not desire schism. If they have made schism, it was because they have been strained beyond what their consciences could bear.

Here, I think, one can see a particular genius of the Covenant's design which is wholly in accord with the *Didache*. The very mechanism of an opt-in Covenant gives us all the grace no longer to be "makers" of schism. It represents a kind of blanket proclamation of amnesty for all parties involved, a chance to repent of our sins against God and one another. If schism occurs, it will be by a passive refusal to sign, not by act of departure.

Of course, critics may object that this reading of the Anglican Covenant, with its attendant invitation to "intensify" our communion, is simply an ecclesial fiction, an optimistic metanarrative which we would superimpose upon the battles we have fought and the schism we have wrought. Communion has been broken: why talk of intensification? This critique can be granted to a point. But what are we to do in the situation where schism has been made?

The genius of the architecture of our opt-in Covenant is that it both simplifies reconciliation for past grievances and intensifies our interdependence in a single stroke. It looks to a remnant and

reconstituted people of God. It hopes for a new creation, which nonetheless maintains continuity with the old. By merely adopting the Covenant, churches offer one another forgiveness and the chance to no longer actively make schism.

But what is truly revolutionary in the *Didache* is not the command to avoid schism, but its poetic twin, the command to make peace actively among those who are fighting. Here, the Anglican Covenant plainly bears fruit worthy of the apostles' teaching. In a world where the catholic Church's witness is "sore oppressed / by schisms rent asunder, by heresies dis-

tressed," the Covenant bears witness that the Lord of the Anglican Communion is still the Prince of Peace. To *make peace* is not a glib euphemism for a return to the *status quo*. When wars are ended, there are clearly terms of armistice and casualties on every side. The Covenant offers the Anglican Communion a way forward to make its peace agreement and a way to keep future national skirmishes from becoming world wars.

There is much else in the *Didache* that would repay careful study, not least the statement which immediately precedes the verse I have been discussing:

Seek daily the presence of the saints, so that you may find rest in their words. (*Didache* 4.2)

The present reflection has been an attempt to do just that: to seek, in prayer, the guidance of the communion of saints as a means of spiritual refreshment. If the reader will indulge me in quoting a perhaps hackneyed idea from G.K. Chesterton's *Orthodoxy*, the *Didache* is exhorting us to give voice and vote to

the saints of the past, to uphold "the democracy of the dead." Its voice is unflaggingly devoted to the teaching of our Lord Jesus Christ and his longing for the unity of the Church. Although we must sadly admit the fractured state of our communion with other Anglicans (and indeed, other Christians), the *Didache* makes it plain that the vote of the early Church is a vote for unity, a vote against further division.

If I have not touched upon the moral or doctrinal differences which divide Anglicans, it is not because I think that these theological issues are matters of secondary importance. To the contrary, they are the very substance of our common life together.

We have been baptized into "one faith." The first section of the Covenant goes a long way to helping us articulate the faith we have received. But unless we first find grounds upon which to moderate our common life in charity as "one body," all our angelic tongues and prophetic powers will be forfeit, our voices mute, and nothing heard from our discordant train but the sound of a noisy gong. ■

*The Rev. Michael Cover is a doctoral student in theology at the University of Notre Dame and an assisting priest at St. Paul's Church, Mishawaka, Indiana.*

The genius of the architecture of our opt-in Covenant is that it both simplifies reconciliation for past grievances and intensifies our interdependence in a single stroke.



# Reclothing the EMPEROR

By Russell J. Levenson, Jr.

"The Emperor's New Clothes" by Hans Christian Andersen is a fitting story for the Episcopal Church in our time. An emperor who cares more for appearance than anything else is lulled into purchasing a suit of clothes by two swindlers. They tell him that the clothes are invisible to those who are stupid or incompetent. The emperor, not wanting to admit that he cannot see the cloth himself, parades through town until a child has the wit to yell out, "But he isn't wearing any clothes at all!"

The naked truth about our church involves steady numerical decline. "Episcopal Congregations Overview: Findings from the 2010 Faith Communities Today Survey," published by the Episcopal Church's office of Congregational and Diocesan Ministries, offers these salient points:

- The median Episcopal parish had 66 persons at Sunday worship in 2009, down from 77 in 2003.
- Of congregations with a single worship service each weekend, 50 percent report that the service is less than one-third full.
- The median Episcopal congregation had 160 active members in 2009, down from 182 in 2003. A PDF version of the report is available at <http://bit.ly/EpCong2010>.

The summary of statistics in *The Episcopal Church Annual* of 2011 (see p. 15) paints a bleak picture of changes between 2008 and 2009:

- 69 fewer parishes;
- 50,949 fewer baptized members;
- 42,177 fewer communicants in good standing;
- 22,294 fewer people in average Sunday attendance;
- 1,887 fewer baptisms;
- 597 fewer confirmations.

## A Faulty Strategy

Some will cite the 2003 General Convention, which approved the Episcopal Church's first openly gay bishop, as the turning point, and *The Episcopal Church Annual* again shows an important decline (see p. 21): we have lost more than 250,000 baptized

members (from 2,284,233 to 2,006,343) and 325 parishes and missions (from 7,220 to 6,895). "Episcopal Congregations Overview" records that 89 percent of Episcopal congregations reported conflicts or disagreements in the last five years, and adds: "The ordination of gay priests or bishops was the most frequently mentioned source of conflict" (p. 3).

But the essential elements of decline began in the mid-1970s. In 1970, TEC had an all-time high of 3,475,164 members. Within five years, it had lost nearly half a million, down to 3,039,136 (*Episcopal Church Annual*, p. 21). In the four decades since then, we bled out more than one-third of our members. Some will blame this drastic period of anemia on divisions over women's ordination, prayer book revision and even fallout from the civil rights movements of the 1960s, but it is probably not that simple either. A massive loss between 1970 and 1975 occurred before the height of divisions over women's ordination and prayer book revision.

The strategy of inclusion seems to say something like this: "All are welcome. There is room for everyone at the table. We are a Church of many voices, and we need to make even *more* room at the table and be even *more* diverse, and then (maybe then) more people will come our way. Well, if we have been making more room at the table, the exodus from our church suggests that people must be eating at a different restaurant.

Part of dealing with the nakedness of the emperor is to admit the illusion of inclusion and "rich diversity" that we proclaim. "Episcopal Congregations Overview" (p. 2) reports that 86.7 percent of our population is non-Hispanic white. While extreme liberals and conservatives in our church suggest that their voice really represents the "voice in the pew," the survey says otherwise (p. 6): 5 percent of congregations define themselves as "very liberal" and 7 percent as "very conservative," while most others define themselves as moderate (41%), somewhat liberal (24%) or somewhat conservative (23%). Yet the "very liberal" voice has driven the primary agenda of General Convention for the last several years, and the "very con-

(Continued on next page)





(Continued from previous page)

servative" response has led the charge toward schism.

Our many-faceted attempts to scramble for some method that will recharge, reawaken and revitalize the church are simply not working. What are we to do?

The beginning of all healing is confession. The therapist coaches the addict to recognize an addiction or underlying pathology. The priest counsels that confession is the way to personal redemption. Let us confess what we have become: a deeply divided, distracted, dying church. There are clearly bright spots and some places where churches are growing magnificently, but that is the exception, not the rule. Let us quit making excuses. Yes, culture is against us, but no more than ancient Rome was against the early Christians. Yes, our members are dying, but we must be about the business of replacing them. We are too committed to gospels other than the one at the center of Christianity: a relationship with Jesus Christ, and making disciples in his name.

To confess is to admit not only our faulty ways but also our need for restoration and new life. Some would argue that we should divide even more. This argument, again, comes from the extremes of the church. The far left, committed to revising and modernizing our ancient faith, is happy to see the far right

leave (battling fervently for property and assets along the way). The far right, caught in the throes of impatient and uncharitable judgment, allows a root of bitterness to take hold, and departs in a dust storm of triumphant rebellion. Meanwhile, the broad middle waits for the next General Convention, the next leadership crisis and the next massive exodus.

But if we are willing to admit the possibility that our trails forged since the mid-1970s are fraught with faulty assumptions about the nature of the gospel and its mission, we might also be able to consider reform and new birth. What might such a church look like?

**Engaging in Evangelism.** In the words of Archbishop William Temple: "Evangelism is to so present Jesus Christ in the power of the Holy Spirit that men might come to trust him as Savior and serve him as Lord in the fellowship of his Church." The focus is Jesus Christ; the power to do the work comes from the Holy Spirit; and the goal is moving men and women toward a unique and salvific relationship with Jesus Christ, and leading them to belong to the community of faith which is his Church. Accordingly, the core work of the Church is evangelism.

**Living our Baptismal Covenant.** The substance of virtually every resolution proposed at each General





A youth event at the Old Church on the St. Martin's campus in Houston.

Our many-faceted attempts to scramble for some method that will recharge, reawaken and revitalize the church are simply not working. What are we to do?

ately lacking not only among many of our priests but among our bishops as well. Fortunately, several healthy seminaries seem to be pushing back toward the center.

**T**hese are just a few hallmarks of what a “church reformed” (and, indeed, a Church Catholic) will look like in the years to come.

Many years ago, I learned perhaps the most important lesson of my seminary years from the late Krister Stendahl, the New Testament scholar and Bishop of Sweden. Stendahl was to deliver a guest lecture at Virginia Theological Seminary and one of my professors asked me to greet him at the airport. On the drive to the seminary, the bishop did not ask me about the many ecclesiastical challenges or political intrigue that seemed to be plaguing the church. He asked me about my family, my wife and children. He asked me if I was happy at seminary. I asked what counsel he would give someone who had just finished up his first year of seminary. “Remember Jesus. Remember Jesus and his Cross,” he said. “All of our conversation today is about ‘the Church’ — our jokes, our stories, our concerns. But I would tell you, remember Jesus.”

“When I was a child, I talked like a child, I thought like a child, I reasoned like a child,” St. Paul wrote. “When I became an adult, I put childish ways behind me” (1 Cor. 13:11). We all know this passage from the great “love chapter” of the Corinthian correspondence. While often read at weddings, it was originally written to a community of Christians who were deeply divided on issues of leadership, morality and theology.

Paul taught the Corinthian Christians that an authentic, adult faith consists of three things: faith, hope and love. No one has shown the Christian family how to live within this trinity of virtues better than our Lord Jesus Christ. As we return and hold fast to him, giving ourselves away, as we simply *remember* him, we will find a church reformed and an emperor reclothed. ■

*The Rev. Dr. Russell J. Levenson, Jr., is rector of St. Martin's Church, Houston.*

Convention and diocesan convention concerning human dignity and justice can be found in our baptismal vows, which are grounded in the Ten Commandments and the Sermon on the Mount. If we want to spend time at our gatherings focusing on “issues” which affect our daily lives, let us do so through the lens of the Baptismal Covenant and Scripture, rather than taking our cues from the divided political world around us. Following Christ first naturally leads to the secondary tasks of discipleship: outreach, mission and stewardship, expressed chiefly through generous and sacrificial love.

**Allowing for Friendly Participation.** Conservative voices hold the minority on the stage of TEC's policy and polity, but they must be allowed to practice their beliefs without threat from national or diocesan leadership. This works in many dioceses: liberal bishops permit alternative oversight for conservative parishes, and vice versa. Given that liberals represent the majority, however, they need to work harder to welcome conservative voices into discussions and decisions on all matters related to ecclesiastical life.

**Reclaim our Theological Basics.** When Episcopalians have trouble agreeing to common definitions of original sin or Christology, we should not be surprised at divisions regarding sexuality. Many have expressed concern that theological depth is desper-



# Who May Partake?

Charles Cassini's "Why Eucharistic Sharing Must Wait" [TLC, June 19] contained two inaccuracies.

The first is that concerning Canon 844.3. Cassini says that "Rome has welcomed members of 'Orthodox churches, the Assyrian Church of the East, and the Polish National Catholic Church' for eucharistic sharing, but those churches have declined the invitation." What he is quoting is the paragraph found in most Roman Catholic worship aids (i.e., "missalettes") that explains that any worshipers from one of these churches may receive Holy Communion at Mass if they have no genuine access to a priest of their own church. It is a recognition of the validity of their holy orders as Rome understands them which upgrades the churches' status in closeness to the fullness of faith. It is not an invitation to church-wide eucharistic sharing. That would contradict Rome's own teaching on the unity necessary before the Eucharist can be shared. (By the way, the PNCC welcomes all baptized Christians who normally receive Holy Communion in their own churches to do likewise at a PNCC Mass.)

The second inaccuracy occurs when Cassini writes this of his experience at Holy Apostles, Virginia Beach: "Then the Anglican and Roman Catholic presiders move to their separate altars at opposite ends of the church and using a common lectionary celebrate the liturgy." I believe he means a "common sacramentary," perhaps a "common missal," since an altar book of some sort would need to be used, not the collection of readings.

One wonders what will happen at Holy Apostles come Advent 1, 2011, when the Roman Catholic side must begin using a new English translation of the Third Typical Edition of the Roman Missal. It won't be "stereo" anymore!

(The Very Rev.) Michael D. Rasicci  
Calvary Episcopal Church  
Batavia, Illinois

*Charles J. Cassini responds:*

The Very Rev. Michael Rasicci's point that *lectionary* is an improper term in my article is well taken. [This error occurred during copyediting. —Ed.] He, however, is in error in his reading of canon No. 844 and its paragraphs.

There is no qualification in paragraph 3 of the invitation to eucharistic sharing at a Roman Catholic Mass (or similarly other sacraments, penance and anointing of the sick being specifically mentioned) to members of the churches mentioned in missalettes who may find their own church/parish inaccessible. The inaccessibility of priest/parish in these cases, addressed in paragraph 4, thus applies to members of those churches that came out of the Reformation.

Dean Rasicci is correct in noting that full unity has not been achieved with those named in the canon. It would seem, then, that Rome considers the degree obtained so far adequate enough to warrant sacramental sharing as a way of moving along the process to more complete union.

Moreover, Rome may have taken into account its own reprehensible contribution to the Great Schism through heavy-handed attempts at controlling matters within Orthodoxy by the Roman hierarchy, disrespecting the authority of patriarchs and bishops. Also deeply rooted in the memory of the Orthodox is the sacking of Constantinople by Crusaders and the ensuing desecration of shrines and churches. Both Church leaders and laity bear their respective burdens of guilt. "Greeks" are justified in being wary of "Latins" bearing ecclesiastical gifts.

The break in the West is complicated by more than disagreements over papal authority and a limited number of creedal issues. Different Protestant churches view a whole host of beliefs and practices honored by the Roman Catholic Church (and the majority of Christian denominations, including the Anglican Communion) as nothing but papist superstitions. And the East has not engaged in the scurrilous demonization of Catholicism and its members such as one still finds today within certain Protestant

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circles (e.g., Dave Hunt's *A Woman Rides the Beast* and a host of anti-Catholic websites), spewing hate and fear. Prudence demands a more selective approach in sacramental sharing on account of the wide range of divergences that presently exist.

### Don't Forget 1954

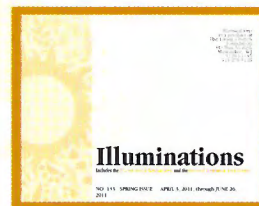
Richard Mammana's fine article on the Catholic Congress of 1926 [TLC, June 19] explains that the congress movement died out because of the Depression and World War II. However, there was one last hurrah: the International Catholic Congress held in Chicago, Aug. 1-3, 1954. That was the summer in which the World Council of Churches held its second Assembly in nearby Evanston (Aug. 15-31) and the second and penultimate Anglican Congress met in Minneapolis (Aug. 4-14). It must have been a busy month!

The presence of both Bishop Weller of Fond du Lac and Presiding Bishop Murray at the 1926 Congress is indicative of how far the Catholic movement had progressed in the 26 years since Bp. Weller's consecration in 1900. The picture of the mitred bishops assembled for that event, which was published in TLC, surprised and even shocked many, some deriding it as "the Fond du Lac circus." The presence of Abp. (later Patriarch) Tikhon at the 1900 event may have served as a precedent for the appearance of several Orthodox bishops in 1926.

*(The Rev.) Lawrence N. Crumb  
Eugene, Oregon*

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# How Many Americans Does God Mean to Save?

Selected and transcribed by Richard J. Mammanna, Jr.

For many years, THE LIVING CHURCH and THE LIVING CHURCH ANNUAL were intimately related — the one being a weekly, the other an annual, record of the life of the Episcopal Church, and each freely using the facilities of the other. The editorial in THE ANNUAL was commonly used also as the leading editorial of THE LIVING CHURCH at the time of the publication of the former. Now, with its name changed to the *Episcopal Church Annual*, the yearbook continues to be a publication of the Morehouse-Gorham Company, while THE LIVING CHURCH goes its separate way as the publication of a separate non-profit corporation, the Church Literature Foundation.

Now we have to comment independently on the statistics recorded in the *Annual* instead of publishing the yearbook's comments as our own. As reported in our news columns last week, the general picture revealed is one of steady, though not spectacular progress in Church life during 1951. The totals of Church members, communicants, parishes and missions, clergy, candidates for holy orders, and Church school teachers and scholars continued to rise. Financial improvement made a noteworthy percentage gain — 11.76, reflecting not only the 1.76% gain in communicants but a substantial increase in per capita giving. Largest percentage gains of all were in ordinations to the diaconate (19.51%) and to the priesthood (12.32%).

Losses, however, were recorded in three important figures — infant baptisms (1.32%); adult baptisms (3.91%); and confirmations (.72%). In spite of these losses, the totals of baptized persons enrolled and of communicants continued to go up; so probably no great significance is to be attached to these declines, each of which followed substantial increases in the previous year (1950). All three figures are well over the 1949 totals.

Nevertheless, the *Annual's* continuing comparison of population figures with communicants reveals a disturbing fact. For the first time since Church statistics began to be reported, the ratio of communi-

cants to the total population of the United States has declined in the ten-year period between federal censuses instead of increasing. In 1830, one American in 416 was a communicant of the Episcopal Church. By 1900 the relative strength of the Church had increased to the point where one American in 102 was a communicant. The tide of immigrants in the early part of the 20th century who brought their Church affiliation with them slowed down but did not stop the Episcopal Church's gains; by 1930 the figure was one in 97. The Church regained some of its pace of growth during the decade 1930 to 1940, by which date one American in 90 was a communicant. But during the past ten years (i.e., from 1940 to 1950) the ratio has actually been reversed. The Church now has only one communicant in 92.

There are two large, plain, and uncomfortable reasons for this ten-year decline. The first is the serious weakening of Church morale during the discussions of unity with the Presbyterian Church in the USA. Coming to a head in 1946, this controversy not only led to many sermons and public statements questioning whether the Church was remaining true to its heritage but took up endless amounts of time and energy that would normally have been spent by clergy and laity on building up the Church's work. The second was the inadequacy of the Church's program for men and women in the armed forces during World War II. Many individual priests did a heroic job in the chaplaincy and they were faithfully supported by the Army and Navy Commission. But the whole program of service to the armed forces was one in which evangelism had no place and was, as the event now proves, inadequate to the size of the job.

The armed forces of the United States are large again, but the chaplaincy still is viewed solely as a job of finding priests to serve as paid employees of the government in an interdenominational ministry without much evangelistic emphasis. Though General Convention has made constitutional provision for a



# What are the things that limit the Church's appeal to the masses of Americans?

bishop for the armed forces, none has been elected, and we hear no preliminary discussions about the possibilities of a future election.

Accordingly, it may be assumed that during the current decade millions of Americans will again be, for all practical purposes, outside the area of the Church's evangelistic interest.

This year's *Annual* not only gives the ratio of communicants to total population but breaks the figure down by dioceses, adding the more significant figure of total baptized persons. The national average, not given in the *Annual*, for ratio of Episcopal Church population to total population is one in 62 — i.e., one American man, woman, or child in 62 is a member of the Episcopal Church.

The largest proportion of Church members is found outside the continental United States — in the Virgin Islands, where one person in 3.7 is a member of the Episcopal Church. Within the continental borders, the place where you are most likely to run into an Episcopalian is Rhode Island, with one in 17 persons. Next is Connecticut, with one in 18.5. Third best is Delaware, with one in 23.2. Next is Wyoming, where Bishop [Winfred H.] Ziegler and his co-workers built up the Church to the point where one citizen in 23.7 was a member of the Episcopal Church in 1950. Twenty years ago, one Wyomingite in 40.8 was a Churchman.

(Our dictionary defines Wyomingite as "a peculiar lava consisting mainly of phlogopite and leucite," but apparently the Church in Wyoming learned how to get the lava flowing.)

Massachusetts, New Hampshire, Vermont, New York State, New Jersey, Maryland, the District of Columbia, the Philadelphia area, and tidewater Virginia form with Connecticut, Delaware, and Rhode Island the solid geographical block in which the Episcopal Church has a strength greater than that of one Churchman in 40 persons.

Besides Wyoming and the Virgin Islands, the only exceptions to this rule are Alaska (one in 23.8),

South Dakota (one in 37.7) and Nevada (one in 38.9) — all missionary districts.

The diocese with the smallest proportion of Episcopalians to total population is Indianapolis with one in 231.8. Other dioceses with less than one Churchman in two hundred persons are Arkansas, Lexington, and Springfield. No missionary district in the U.S. has such a low incidence of Church members, although several foreign districts have even lower ones.

Beginning slowly in the aftermath of the Revolutionary War, the Episcopal Church has made great strides in this country in the 169 years since the consecration of its first bishop (whose diocese of Connecticut, be it noted, remains a leader in proportion of Churchmen to total population). Yet, after 169 years, it is pertinent to ask: How many Americans does God mean to save? And how many of them does He mean to save through the Episcopal Church? Though in certain localities as high as 10% of the population belongs to the Church, there is hardly a place in the country where a majority of citizens are Churchmen.

What are the things that limit the Church's appeal to the masses of Americans? And are they things that have to do with the fundamentals of Church teachings or are they things that we ought to dispense with when they stand in the way of conversion of souls to Christ and His Church? Why are there so many more Roman Catholics, Methodists, Baptists, and Lutherans than Episcopalians? What does this heterogeneous assortment of Churches have that we don't have?

Those who attempt to find an answer to this question on the grounds of High vs. Low Churchmanship, of types of service, or even of doctrine, are wandering down a blind alley. Let them seek rather in the realm of love — first, love for God; second, love for all men; third, love for our fellow-Churchmen even when they are a little High or Low for our personal taste; and fourth, a love of hard evangelistic work. ■

# THE LIVING CHURCH

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Seventh Sunday after Pentecost

## Torrents of God's Generosity

First reading and psalm: Gen. 32:22-31; Ps. 17: 1-7, 16

Alternate: Isa. 55:1-5; Ps. 145: 8-9, 15-22 • Rom. 9:1-5 • Matt. 14:13-21

Isaiah called the people to come to God's great feast and to bring their wallets with them. "Come, buy wine and milk, without money and without price." The fare is priceless, of incomparable value. There's plenty for those who have no money to spend. But surely at least a few in the prophet's audience are among those who like to spend to impress, who delight in spreading feasts and conveniently forgetting to cut off the price tags. "Open your wallets. See what you can give for this."

There's a bit of teasing in the request, like Jesus asking the disciples to go out and gather all they can for the great picnic by the lake — five loaves and two fish, hardly a spread for thousands. But by his grace, it's just enough to feed them all, with full baskets left over.

God wants to show us our own poverty and inadequacy, so he asks us to bring what we already have, to do our own little part in preparing the way for his abundant grace. It's a merciful condescension. The torrents of his generosity do not crush our meager offerings, but fragile works of nature are sustained and perfected by grace. Perhaps the offering prayer says it best: "Through your goodness, we have this bread to offer, which earth has given and human hands have made. It shall become for us the bread of life."

The ancient Church was certain that those five loaves must represent the five books of the Law, that this

miracle was not just about the inadequacy of our efforts but also the progressive character of God's action. Here is the new Moses among his people. He shares a greater manna: "the bread of God is that which comes down from heaven and gives life to the world." Isaiah's feast, too, holds in it the promise that God is about to take up something old and precious in the great One to come. The everlasting covenant with David had been shattered through the arrogance of kings. But it would be renewed, made steadfast. All nations would rush to share its promises, to drink this cup and eat this bread.

Paul is sorrowful because so many among God's people cannot trace the rush of this glorious pattern. "To them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; ... of their race, according to the flesh, comes the Christ, God who is over all." The loaves and the fish are good gifts, ready to be extended to the world. But they must be handed over to the One in whom they find their truest meaning. Only the Savior of the world can spread the final feast. He awaits, with us all, their response to his summons. In the words of George Herbert:

Lord, I have invited all,  
And I shall  
Still invite, still call to thee:  
For it seems but just and right  
In my sight,  
Where is all, there all should be.

## Look It Up

Read Psalm 89. How does God's invitation in the Isaiah text recall these promises?

## Think About It

What does the Gospel text suggest about Christian stewardship?



Eighth Sunday after Pentecost

## Step into the Maelstrom

**First reading and psalm:** Gen. 37:1-4, 12-28; Ps. 105, 1-6, 16-22, 45b

**Alternate:** 1 Kings 19:9-18; Ps. 85:8-13 • Rom. 10:5-15 • Matt. 14:22-33

Peter knew it must be Jesus, because the man on the water told him to step out of the boat. Calling the half-equipped had ever been his way. The day before, Jesus bid them to distribute a few loaves to a crowd of thousands. They were hardly trained when he sent them out to preach his message, to heal the sick in his Name. He was not a man of flowcharts and role-playing exercises. "Step out into the maelstrom, and you will find what you need" — that had always been his approach. "Jesus calls us o'er the tumult of our life's wild, restless sea."

Peter fixes his gaze on Jesus, and he walks out into the storm. Peter had spent half his life on these waters. He knew how dangerous they were. He'd known men who had disappeared into them, never to be seen alive again. But so long as he kept his attention fixed, so long as he was single-minded, he walked out to meet the Lord.

He wavers. It's the wind that distresses him, not the waves, the true threat. He cries out, "Lord, save me," and in an instant Jesus is there. He raises Peter up, and all is calm. "Truly," says the Psalmist, "his salvation is very near to those who fear him."

God's people knew all about trou-

bled seas. God had stilled the storm at the beginning of creation, and the first great redemption at the Red Sea was a water miracle. A watery grave was, for the Israelites, the worst of all deaths. But Jesus walks on the water at "the fourth watch of the night," the darkness just before the sun's rise. There's more than an echo here of another rising yet to come: from the pit, after three days in a Jerusalem tomb.

All of them, he says, are "men of little faith." But he called them out anyway. Real faith, saving faith, is not a matter of tidy certainties and logical proofs. "We are so constituted," wrote John Henry Newman, "that if we insist on being as sure as is conceivable, in every step of our course, we must be content to creep along the ground and can never soar." God doesn't intend us for a life of "creeping along the ground," but raises us up to serve him with our questions still unanswered, our resolve but half-fixed. He supplies what we need to live for him. We cast ourselves on him, because we cannot rise on our own. "The word is near you," Saint Paul reminds the Romans. You need only grasp hold of the One who pours out his mercy on all, for "everyone who calls on the name of the Lord shall be saved."

### Look It Up

Read Galatians 1:11-17. Why do you think Paul was so careful to trace Elijah's steps?

### Think About It

Augustine notes that Peter fears the wind, the lesser danger, and not the waves. How have you lost your perspective on what's really threatening in times of weakness?



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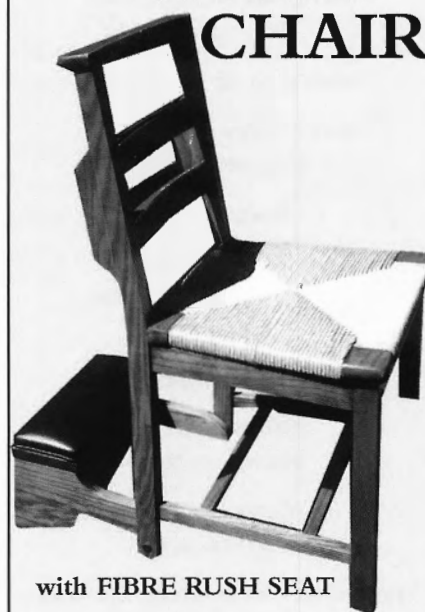
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## PEOPLE & PLACES

### THE LIVING CHURCH FOUNDATION, INC.

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The Rev. Nicholas T. Porter,  
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Miriam K. Stauff,  
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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.

### Appointments

The Rev. **Audra Abt** is assistant for children's ministry at St. Andrew's, Greensboro, NC; add: 3701 Manor Dr., Apt. B, Greensboro, NC 27403.

The Rev. **Wiley Ammons** is canon for youth ministry in the Diocese of Florida, 325 Market St., Jacksonville, FL 32202.

The Rev. **Joshua D. Bowron** is associate at St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

The Rev. **Christopher Epperson** is rector of Bruton Parish, 331 W Duke of Gloucester St., Williamsburg, VA 23185.

The Rev. **George Hinchliffe** is assistant at St. Luke's, 1391 11th St. SW, Live Oak, FL 32064-3627.

The Rev. **Nelson Hodgkins** is vicar of St. Elizabeth's, PO Box 2153, King, NC 27021.

The Rev. **Lauren Kilbourn** is associate for youth ministry at St. Paul's, 221 Union St., Cary, NC 27511.

The Rev. **Juliana Lindenberg** is associate at Good Shepherd, 231 N Church St., Rocky Mount, NC 27804.

The Rev. **Richard Miles** is rector of St. Thomas', PO Box 72, Reidsville, NC 27323.

The Rev. **Ron Owen** is assistant at Holy Trinity, 100 NE 1st St., Gainesville, FL 32601.

The Rev. **Michael Pipkin** is associate at St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

The Rev. **Pat Sheppard** is priest-in-charge of St. Francis', 3413 Old Bainbridge Rd., Tallahassee, FL 32303-2723.

The Rev. **Beth Tjoflat** is assistant at St. Francis', 895 Palm Valley Rd., Ponte Vedra Beach, FL 32081-4315.

### Ordinations

#### Deacons

**Lexington** — **Karen W. Booth**, assistant, San Jose, 7423 San Jose Blvd., Jacksonville, FL, 32217.

**Milwaukee** — **John Koski**.

**North Carolina** — **Martha Brimm**, 7 Surrey Ln., Durham, NC 27707; **Jennifer Durant**, assistant, Our Savior, 1165 Rio Rd. E, Charlottesville, VA 2290; **David Rose**, assistant, St. Anne's, 2411 Central Ave. N, Tifton, GA 31794.

### Deaths

**Louis Arthur Beecherl, Jr.**, a longtime lay leader in the Diocese of Dallas, oil-industry executive and financial supporter of Republican campaigns, died July 5. He was 85, a member of Church

of the Incarnation, Dallas, and a former senior warden.

"Louis has served the Diocese in any number of ways, but especially as President and Chair of the Episcopal Foundation," wrote the Rt. Rev. James M. Stanton, Bishop of Dallas. "He was instrumental in the success of the campaign leading to the construction of All Saints' Camp & Conference Center, and has been a significant contributor to that and many other initiatives in the life of the Diocese. Louis was a co-chair of my own consecration in 1993, and I especially will miss his support, his counsel, and his very good humor." A graduate of Tulane University and the University of Texas, he served in Navy during World War II. He was chief executive officer of Texas Oil and Gas from 1957 to 1977, and employees called him "Chief." As a political financier he was involved in the George W. Bush and Mitt Romney campaigns. In civic life, he was chairman of the Board of Regents of the University of Texas, chairman of the YMCA of Metropolitan Dallas, president of Boy Scouts Circle 10 Council, and a supporter of Baylor, UT Southwestern and Presbyterian hospitals and many charitable organizations. He is survived by his wife, Julie Beecherl; daughters Jan Davis, Mary Helen Dillard and Kay Herring; sons Louis Beecherl III, John Beecherl, Will Beecherl, Ernest Beecherl and Robert Beecherl; 35 grandchildren; and four great-grandchildren.

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

|                              |            |                             |
|------------------------------|------------|-----------------------------|
| <b>Richard J. Burns</b>      | <b>76</b>  | <b>Madison, FL</b>          |
| <b>Sheldon B. Foote, Jr.</b> | <b>91</b>  | <b>Chicago, IL</b>          |
| <b>Richard A. Pollard</b>    | <b>82</b>  | <b>New Port Richey, FL</b>  |
| <b>William J. Snow II</b>    | <b>87</b>  | <b>Orangeburn, SC</b>       |
| <b>Wayne L. Smith</b>        | <b>76</b>  | <b>Voorhees, NJ</b>         |
| <b>Peter G. Castano</b>      | <b>92</b>  | <b>Denver, CO</b>           |
| <b>Gary L. Pielemeier</b>    | <b>79</b>  | <b>Arnold, MD</b>           |
| <b>Alan L. Ramsay</b>        | <b>100</b> | <b>Sterling Heights, MI</b> |
| <b>James S. Sullivan</b>     | <b>73</b>  | <b>Evant, TX</b>            |
| <b>Thomas B. Allen</b>       | <b>90</b>  | <b>Fairfax, VA</b>          |
| <b>Emery F. Gravelle</b>     | <b>70</b>  | <b>Novi, MI</b>             |
| <b>Joseph W. Turnbull</b>    | <b>90</b>  | <b>Honolulu, HI</b>         |
| <b>Erica B. Wood</b>         | <b>65</b>  | <b>Lancaster, PA</b>        |
| <b>John E. Keene</b>         | <b>90</b>  | <b>Lakeside, TX</b>         |
| <b>Harold J. Wilson</b>      | <b>77</b>  | <b>Oxford, UK</b>           |
| <b>H.C. Joel Webb</b>        | <b>77</b>  | <b>Park City, IL</b>        |
| <b>William A. Potter</b>     | <b>62</b>  | <b>Hope, NJ</b>             |

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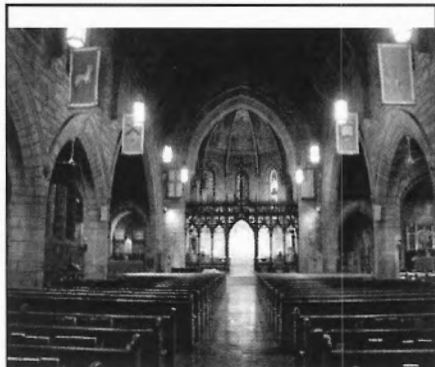
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## NEWARK, DE

UNIVERSITY OF DELAWARE [www.stthomasparish.org](http://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  
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The Rev. William B. Miller, r  
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ST. MARY'S EPISCOPAL CHURCH 24 Broadway (978) 546-3421  
Website: [www.stmarysrockport.org](http://www.stmarysrockport.org)  
E-mail: [stmarys@gis.net](mailto: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](mailto:info@stjames-longbranch.org)  
The Rev. Valerie T. Redpath, r  
Mon 9; Wed 11:30; Sat Vigil 5:30; Sun 9

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Sun Low Mass 8, Sung Mass 10:30, HD anno.

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The Rev. Rod Hurst, r [www.gracecarlsbad.org](http://www.gracecarlsbad.org)  
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

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Sun MP 8:30, HC 9 (said), 11 (sung)

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The Rev. Ernest A. Curtin, Jr., r  
Sun H Eu 8, 10 (Choral)

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

## HENDERSONVILLE, TN

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

## NASHVILLE, TN

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

## DALLAS, TX

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

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818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
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## ANGLICAN

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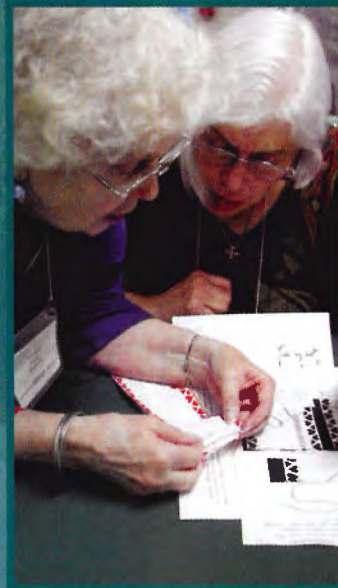
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