

THE LIVING CHURCH

August 28, 2011

CATHOLIC

EVANGELICAL

ECUMENICAL

BISHOPS: Guardians of the Body of Christ
Remembering John Stott

ALSO IN THIS ISSUE:
Augustine Correcting Himself
The Wisdom of Small Groups

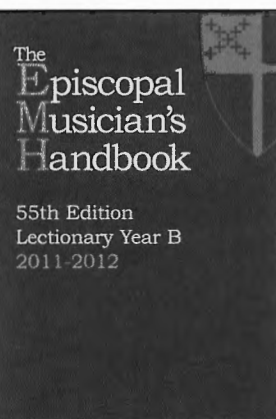


\$3.50 livingchurch.org

Plan Ahead

with the 55th Episcopal Musician's Handbook

Lectionary Year B, 2011-2012



Church/Shipping Name _____

Shipping Address _____
(DO NOT LIST PO BOX - STREET ADDRESS ONLY)

City, State, Zip _____

Telephone (_____) _____ Email _____

NOTE: PLEASE FILL IN CARDHOLDER INFORMATION
BELOW IF DIFFERENT FROM ADDRESS ABOVE.

Cardholder Name _____

Cardholder Address _____

City, State, Zip _____

Signature _____ 3-digit code (card back) _____

Card# _____ Exp. Date _____

Shipping begins 5/2/11 via UPS delivery (7-10 business days). No billings. No refunds or duplication. After May 1, 2011 orders can be placed on our website: www.livingchurch.org. Orders outside the U.S., call or email us at tlc@livingchurch.org.

TO ORDER WITH MC/VISA, CALL TOLL-FREE AT 1-800-211-2771

ORDER FORM

(Be sure to fill out form completely.)

- Enclosed is my check/money order
- Please charge my Visa/MasterCard acct

1 book - \$30 \$ _____

2 books - \$60 \$ _____

3+ books - \$30/ea x _____ \$ _____
(qty)

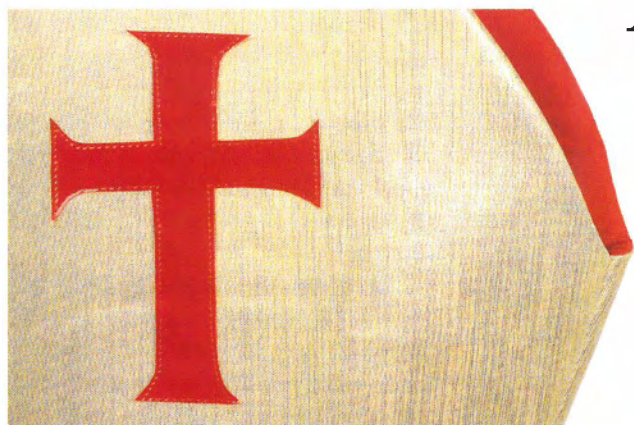
All orders prepaid by check payable to:
**THE LIVING CHURCH, P.O. Box 514036,
Milwaukee, WI 53203-3436, or MC/VISA.**

Augustine's Authenticity

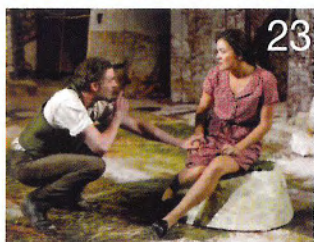
Dismissing St. Augustine of Hippo became so popular in the latter 20th century that flinching at his name is almost a matter of muscle memory. Augustine's critics blame him for the doctrine of original sin, as if there weren't daily evidence of that doctrine's truth. They caricature him as sexually repressed, as if Augustine lived with his mother all his life and feared unknown pleasures. As is so often true, the real Augustine is far



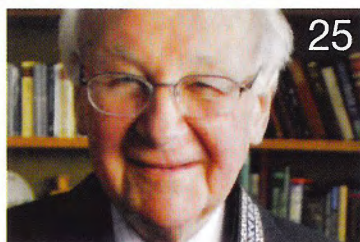
more interesting than the cartoon. Read Fr. Patrick Twomey's review essay to learn about one of Augustine's tougher critics: the saint himself.



14



23



25

THE LIVING CHURCH

THIS ISSUE | August 28, 2011

NEWS

4 Eau Claire, Fond du Lac Consider Uniting

FEATURES

8 The Wisdom of Small Groups

By Kyle Matthew Oliver

14 Bishops: Guardians of the Body of Christ

By Ralph McMichael

17 **OUR UNITY IN CHRIST** series

Section 4: Commitment in Word and Deed

By Andrew Goddard

BOOKS

20 Revisions

Augustine, translated by Boniface Ramsey

Review by Patrick T. Twomey

22 What Happened at Vatican II

by John W. O'Malley

Review by Ralph Del Colle

CATHOLIC VOICES

25 John Stott: 1921-2011

By Graham Kings

OTHER DEPARTMENTS

23 Cultures

28 Sunday's Readings

30 People & Places

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

Eau Claire, Fond du Lac Consider Uniting

Two northern Wisconsin dioceses, Eau Claire and Fond du Lac, will decide Oct. 22 and 23 whether to unite their people, form a new diocese and elect a new bishop.

In interviews with *THE LIVING CHURCH*, the two bishops who oversee the dioceses emphasized that the discussion is based on a vision for better ministry rather than on a sense of weakness in either diocese.

"I think we can do the ministry that's needed in northern Wisconsin better together than we can separately," said the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac.

The decision "has to be based on your ability to do better ministry together," he said. "It would mean moving two dioceses that have a limited number of congregations into one diocese that has a manageable number of congregations."

"We are not doing this out of a sense of weakness," said the Rt. Rev.

Edward M. Leidel, Jr., former Bishop of Eastern Michigan and Eau Claire's provisional bishop since August 2010. "I think now that Eau Claire is getting excited, and there's a surge of activity that would not have happened six months ago."

Bishop Jacobus said the idea of uniting the dioceses has been a matter of discussion throughout his time as bishop, which began in 1994.

"Ever since I became bishop, every three to five years the bishops of Wisconsin have discussed whether to revive one Diocese of Wisconsin," he said.

The bishops both stressed that the decision about whether to unite the dioceses rests with their diocesan conventions. Background materials on the websites for Eau Claire (<http://bit.ly/qRTlclL>) and Fond du Lac (<http://bit.ly/qWpPga>) present multiple perspectives and scenarios about the dioceses uniting or choos-

ing to continue their ministries as two dioceses.

At worship services in both dioceses, people offer an open-ended prayer of discernment: "Almighty God, pour down your Spirit upon your people in the Dioceses of Eau Claire and Fond du Lac, and grant us such wisdom as we may need, to know your will as we discern our respective futures. Give us this wisdom so that we may faithfully and most effectively advance your mission in our communities through Jesus Christ our Lord. Amen."



Jacobus

People of the two dioceses will gather Sept. 24 in Wausau for a Fellowship Fun Day focused on "building relationships, making connections and opening possibilities for ministry."

If the dioceses vote to unite, that decision will require approval by General Convention in 2012 and by Executive Council.

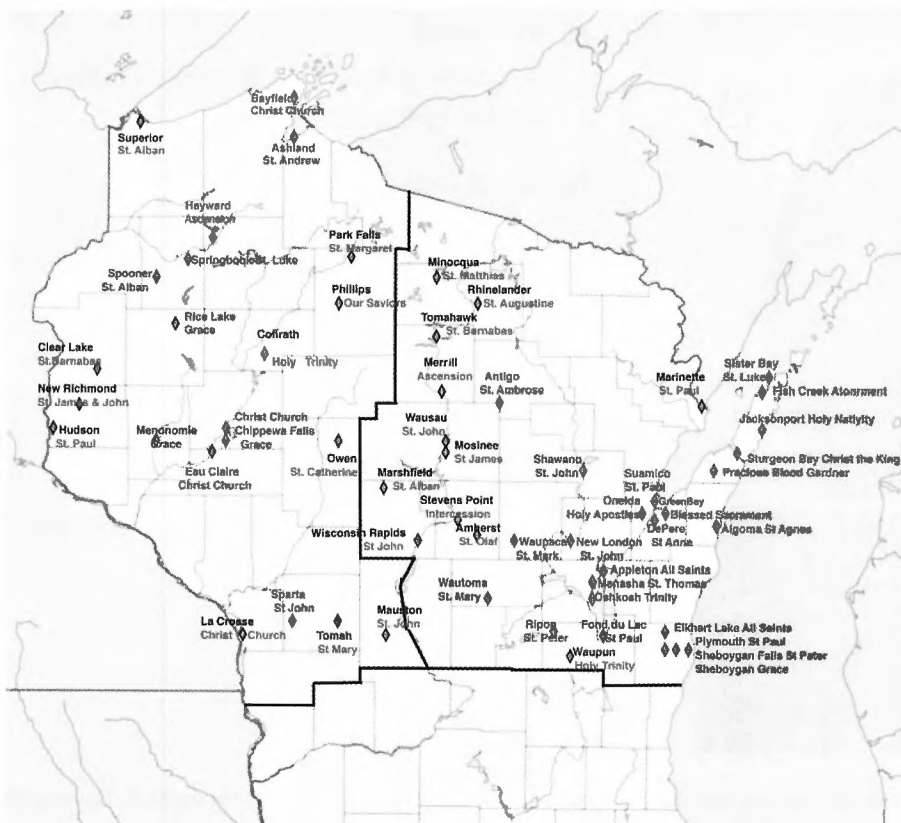
If a new diocese is established and approved, the two bishops will resign their jurisdictions and the new diocese will elect a new bishop.

Fond du Lac still has a full-time bishop in Jacobus, but Eau Claire pays Bishop Leidel for one third of his time.

Nevertheless, Bishop Jacobus knows his diocese can learn important lessons from Eau Claire. Even if the dioceses choose not to unite into a new diocese, Jacobus said, he expects they will continue engaging in ministry together.

"Most dioceses no longer help missions with financial troubles," he said. "Fond du Lac still does, but Eau Claire has got past it. We can learn from Eau Claire how these congregations not only can continue but also flourish."

Douglas LeBlanc



ACNA Completes New Ordinal

The Anglican Church in North America's College of Bishops has approved and distributed a 24-page ordinal. These ordination services for deacons, priests and bishops offer a sense of what language the ACNA will favor as it develops further liturgies.

The bishops approved the ordinal June 24 and the ACNA announced the decision July 28.

"One of the major things that we sought to do was to craft an ordinal that was written in contemporary English, but also was clearly in the prayer book tradition," said the Rt. Rev. William A. Thompson, chairman of the ACNA's Prayer Book and Common Liturgy task force, in a statement accompanying the ordinal.

"We were very deliberate about the tone and content of the ordinal and the fact that it is clearly connected to our Anglican roots," Thompson said. "Our intention is for the other liturgies that we put forth to have that same quality."

A preface to the ordinal says the task force consulted several different rites in its work: "The language and Doctrine of this edition of the Ordinal is descended from the historic Anglican Ordinals of 1549, 1662, and the American 1928 and Canadian 1962. The primary source for this document was the American book of 1928 because it has removed references to the English Monarch and Government, which makes more sense in our North American context. The other editions are used in places where there has been a variance between the various editions."

The task force adds that it frequently consulted *An Anglican Prayer Book* by the Rev. Peter Toon, who led the Prayer Book Society, USA, in the last decade of his life.

The ordinal differs in significant

(Continued next page)



Made in America.

For nearly sixty years, our handcrafted vestments and paraments have been made with care in our family's Wisconsin workshop.

Save 15% on your next order. Use discount code LC0811 when ordering.

Offer valid through August 31, 2011, may not be combined with any other offers, applies only to new orders.

GASPARD®

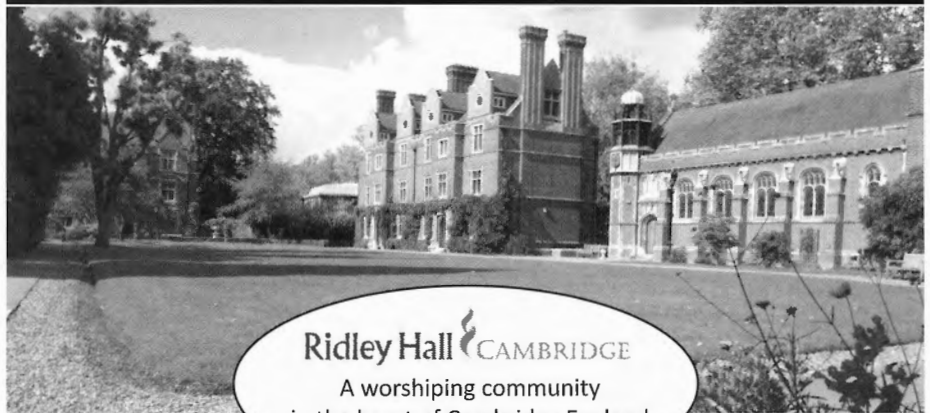
HANDCRAFTED VESTMENTS AND PARAMENTS
✦ MADE IN THE USA ✦

www.gaspardinc.com • (800) 784-6868

200 N. Janacek Road, Brookfield, Wisconsin 53045

Welcoming you for study leave or a sabbatical

www.ridley.cam.ac.uk



Ridley Hall  CAMBRIDGE

A worshipping community
in the heart of Cambridge England



To find out more contact the Reverend Richard Kew:

E: rk383@cam.ac.uk T: +44 (0)1223 746580

Ordinal (from previous page)

ways from the Episcopal Church's Book of Common Prayer (1979):

- In the first response to a question, ordinands commit themselves to two oaths: one of conformity and one of canonical obedience.

- The rites adapt language from historic Anglican liturgies into contemporary language, but the liturgy "may be re-cast from contemporary (you, your, yours) to traditional (thee, thine, thy) idiom when desired."

- At the peace, the preface says, the ordinal "restores a more accurate translation of 'et cum spiritu tuo' as 'And with your spirit,'" rather than "And also with you." (The third edition of the Roman Missal makes the same change.) The ACNA ordinal refers readers to Fr. Toon's *Anglican Prayer Book* for further discussion of this change.

- The ordinal does not include texts for the Lord's Prayer or the Nicene Creed because "this language has not yet been decided upon by the College of Bishops," the preface says.

John Stott Dies at 90

Anglican clergyman and theologian John R.W. Stott died July 27 at the College of St. Barnabas, a retirement home for Anglican clergy. He was 90, and had retired from active ministry in 2007.

Stott's death attracted tributes from hundreds of his admirers, including the Archbishop of Canterbury, the Archbishop of Sydney and two archbishops of the Church of Ireland.

Stott served the parish of All Souls, Langham Palace, as curate (1945-50), rector (1950-75) and rector emeritus.

The Rt. Rev. Stephen Andrews, Bishop of Algoma in the Anglican Church of Canada and a former study assistant to Stott, wrote about their last visit in January 2010.

"He wanted to know what I was reading and writing about," Bishop Andrews wrote. "And he talked wistfully about the state of evangelicalism in Britain and North America. The fragmentation and internal disputes were discouraging to him. But his faith was strong, and, with a twinkle in the eye, he said that he was looking forward to 'that day.' Then he asked me to pray for him."

A tribute to Stott appears on page 25.



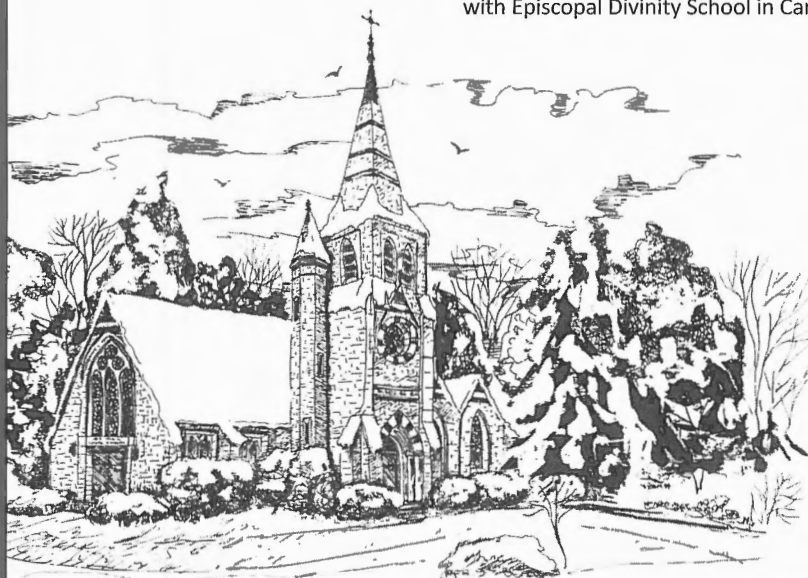
Life with meaning

"We train leaders who are sufficiently flexible to deal with the world as it evolves."

—Katherine Hancock Ragsdale, President and Dean of Episcopal Divinity School

You have only one life. Make it a great life.

If faith is a significant part of your life then consider graduate on-campus or online study with Episcopal Divinity School in Cambridge.



EDS has a proud history:

- 1857, first to train African American priests
- 1880, began training women as deaconesses
- 1974, among the first to train women for ordination

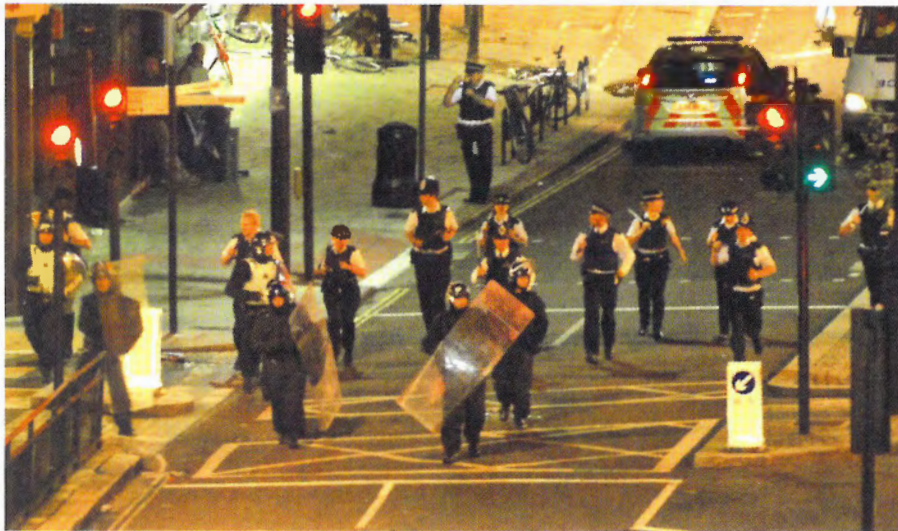
Episcopal Divinity School offers Master of Divinity, Master of Arts in Theological Studies, and Doctor of Ministry degrees and graduate certificates. Ask about our generous scholarship and grant programs.

Write to admissions@eds.edu, 617.682.1507 www.eds.edu

Facebook: [Episcopal.Divinity.School](https://www.facebook.com/Episcopal.Divinity.School)

Twitter: [EpDivSchl](https://twitter.com/EpDivSchl)

99 Brattle.blogspot.com



Police take up position during riots in London.

Wikimedia Commons

London Bishops Decry Riots

Three London-area bishops issued statements Aug. 9 in response to riots in the capital city and beyond.

“The events of the past few days in London are appalling — but not wholly unexpected,” wrote the Rt. Rev. Richard Chartres, Bishop of London. “For now, the other side of the story of violence and looting is the swift response of communities across London in clearing up the debris and caring for the victims of what has happened. Our churches are already at the forefront of this.”

“The images of violence and destruction on our screens do not

represent the strong, hopeful and vibrant communities I know so well,” wrote the Rt. Rev. Christopher Chessun, Bishop of Southwark. “I want to appeal to those responsible for the disturbances to stop.”

“We’re all shocked and horrified at what’s been happening these past few days in our communities across London,” wrote the Rt. Rev. Peter Broadbent, Bishop of Willesden. “Whatever sparked the original violence in Tottenham, the copycat looting and pillaging is not a legitimate form of protest — people are, sadly, trashing their own localities.”

Filipino Bishops Oppose Covenant

The Most Rev. Edward Malecda, Prime Bishop of the Episcopal Church of the Philippines, told the church’s eighth regular synod May 3 that Filipino bishops oppose the proposed Anglican Covenant.

The Covenant is “intended to be the final arbiter in the resolution of conflicts in the communion and that all member churches will have to adhere to its provisions,” he said. “The ECP Council of Bishops noted that the document provides for the creation of a Standing Committee that will be the ‘Supreme Court,’ as it were, for the Anglican Communion to lord it over all Anglican

provinces. This, to the council, is very un-Anglican because of the autonomous nature of each Anglican Province. Hence, we are not in favor of the document.”

The Philippine Episcopalian, the quarterly newspaper of the province, did not refer to the synod devoting any further discussion to the proposed Covenant.

The church became a province of the Anglican Communion in 1990, and changed its name to the Episcopal Church in the Philippines. The province consists of six dioceses, and plans to create two additional dioceses.

Lighting our sacred spaces for more than a century.

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



Become part of the history.

RAMBUSCH
SINCE 1898

LIGHTING | CUSTOM LIGHTING | ARCHITECTURAL CRAFT

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



Trinity College, Toronto
Canada's oldest Anglican theological college

Liberal and Catholic in character offering excellence in preparation for ministry for all, that the Church's clergy may be *godly, learned and able*

Understanding liturgical worship in historical and contemporary forms, engaged in the current issues of Church and Society

Founding member of the Association of Theological Schools and the Toronto School of Theology, federated with the University of Toronto

Access to all the resources of TST and the richest theological curriculum available anywhere

Moderate tuition fees, financial aid available for full-time and part-time study

Master of Divinity, Master of Theological Studies, Doctor of Theology, other degrees

On-campus housing available for singles and families

Trinity College, Faculty of Divinity
6 Hoskin Avenue
Toronto, ON M5S 1H8
416-978-2133
www.trinity.utoronto.ca/Divinity



The Wisdom of Small Groups

SECOND PLACE • STUDENT ESSAYS IN CHRISTIAN WISDOM 2011

By Kyle Matthew Oliver

The continued success of congregations in the so-called megachurch movement has led many mainline Christians to a keen interest in one of the primary evangelical tools of those large congregations: high-quality small groups. This paper examines the wisdom of small groups from a biblical-theological perspective. Theological discussions of Christian small groups tend to emphasize New Testament texts, perspectives, and models. This pattern is perhaps understandable, since the gospels and Paul's letters present compelling visions of ministry by, among, and through small groups.

Thus, Robert J. Banks devotes an entire volume to Pauline conceptions of Christian community (*Paul's Idea of Community: The Early House Churches in Their Historical Setting* [Eerdmans, 1980]); Gareth Weldon Icenogle presents a section on Old Testament foundations for small group ministry that is shorter than each of his two NT sections (*Biblical Foundations for Small Group Ministry: An Integrative Approach* [InterVarsity, 1994]. To be fair, the very existence of this section makes Icenogle more part of the solution than the problem); and Jean Vanier draws overwhelmingly from the NT as he frames his idea of community in the

first two chapters of *Community and Growth: Our Pilgrimage Together* (Paulist, 1979: pp. 2-51).

Such emphasis can have two very detrimental effects for biblical study of small group theology. First, a dominant NT focus can cause us to overlook the continuity of Scripture's witness to God's revealed intentions for our life in community. Second, an unbalanced NT reliance omits the unique insight that this strand of OT narrative, poetry, and prophecy offers. Thus, this paper will draw upon the witness of the OT's so-called "E-stream" writers. I argue that these writers define a certain "small group spirit," a theological ethos that offers today's church

and world a vision for thinking through a number of contemporary problems.

In his essay "The Tradition of Mosaic Judges: Past Approaches and New Directions" (in *On the Way to Nineveh: Studies in Honor of George M. Landes*, ed. Steven L. Cook and S.C. Winter [Scholars, 1999]: pp. 286-315), Steven Cook names and proposes additions to a strand of biblical thought whose skepticism about centralized authority serves as a tenacious counterpoint to pro-monarchic OT perspectives (Cook, p. 292). Partly because it includes psalms and prophetic writings whose perspective coheres

(Continued next page)

The Wisdom of Small Groups

(Continued from previous page)

with the Pentateuch's Elohist (E) source, he calls this strand the "E-stream." In addition to the E source, Cook and others have associated Hosea, Micah, Jeremiah, Deuteronomy, and the Psalms of Asaph (50, 73-83) with this *traditio* (Cook, p. 293). An important pair of E texts that help illuminate the theological agenda of the E-stream is the double tradition of the Mosaic judges, Exodus 18:13-27 and Numbers 11:14-30. Cook's case for the "strong links between these passages" serves as a helpful summary of the important action in the stories of Moses' need for relief:

They share the motif of the burden of the people on Moses, *which he cannot bear "alone"* (Num. 11:14, 17; Exod. 18:18), the idea of a selection of leaders *from among the people* for the relief of Moses (Num. 11:16; Exod. 18:21, 25), the identical clause *וַיִּשְׂאוּ אִתָּו* ("they will *share* your load"; Num. 11:17; Exod. 18:22), and a report that Moses carried out the *recommended decentralization* of his office (Num. 11:24-25; Exod. 18:24-27) (Cook, p. 291, emphasis added).

Although the full picture of the E-stream is more complex than anything that can be reconstructed from only two passages, this picture is sufficient to suggest the usefulness to small group theology of E-stream texts in general and Exodus 18 and Numbers 11 in particular. The small group spirit decentralizes power, putting people into right relation with each other under God through shared responsibility.

One obvious application of the E-stream authors' thinking is to let Jethro's piece of practical wisdom from the Exodus text speak to the

problems of meeting large congregations' needs and attendant church leader burnout. When he observes Moses trying to meet with everyone in the camp who has a dispute to settle, Jethro admonishes, "What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone" (Ex. 18:17-18). Even a prophet uniquely related to God (Deut. 34:10) has limited time, energy, and patience; so much more so do church leaders need help from able assistants.

A "pre-Jethro" Mosaic model of congregational leadership, one where the leader tries to interact face-to-face with large numbers of individual church members regularly to support them in their walk of faith, is rarely sustainable. Small groups, on the other hand, provide an alternate and more manageable way for members of the congregation to get face time with trained leaders and spiritual companions. Just as Moses was called to "teach the other appointed leaders" (Icenogle, p. 97), so might a pastor more wisely use his or her time by training small group leaders who — together — can do the job the single leader could not do alone. (Jeffrey Arnold puts it this way: "A skillful group leader shares group care." Unsurprisingly, he appeals only to NT texts in his biblical discussion of this point. *The Big Book on Small Groups*, Revised Edition [InterVarsity, 2004]: p. 56.) The small group spirit is realistic and efficient, and it can give rise to strategic ministry models that ask no single person to bear an unreasonable burden.

Of course, leaders do not always have the best of intentions, and it is to this reality that the full force of the E-stream tradition speaks. As

Icenogle points out, God's vision of human leadership is decentralized not just because of human beings' finite abilities and resources but because of their propensity to sin (Icenogle, p. 95). Mosaic micromanagement is a relatively tame example of the many ways in which the corrupting influence of unrestricted authority manifests itself in E-stream texts; bald-faced land and power grabs as well as outright idolatry are the more serious dangers. The E-stream authors never let the people forget that the centralized monarchy was a seriously problematic human invention to which God assented only hesitantly (Cook, p. 292). One of the more damning examples is Hosea's placement of the monarchy squarely within his prophecy's idolatry-as-national-adultery conceit:

Set the trumpet to your lips!

One like a vulture is over the house of the LORD,

because they have broken my covenant, and transgressed my law.

Israel cries to me,

"My God, we — Israel — know you!"

Israel has spurned the good;

the enemy shall pursue him.

They made kings, but not through me; they set up princes, but without my knowledge.

With their silver and gold they made idols for their own destruction. ...

Though I write for him the multitude of my instructions, they are regarded as a strange thing.

(Hos. 8:1-4, 12)

The idols in the land and the kings who preside over the land are of a piece in their responsibility for Israel's covenant disloyalty. Why is this so? The prophet Micah answers that the people cannot live properly

in the promised land when they lose track of who their true leader is:

Now why do you cry aloud?

Is there no king in you?

Has your counselor perished,

that pangs have seized you

like a woman in labor? ...

[N]ow you shall go forth from the city

and camp in the open country;

you shall go to Babylon.

There you shall be rescued,

there *the LORD will redeem you*

from the hands of your enemies.

(Mic. 4:9, 10b)

Hosea and Micah remind us that the LORD alone is the ultimate source of all human achievement and that it is a leader's job (even a king's job) to point to that reality. The Deuteronomistic history that follows the Pentateuch is basically a relentless march toward the conclusion that the kings were, on the whole, very bad at this job. Icenogle helpfully notes that in this task Moses too could fail (e.g., Num. 20:1-13) (Icenogle, p. 95). The Mosaic judges tradition is a kind of antidote for that failure, the means by which "God would supply the authority and wisdom to empower multiple circles of leaders ... to be dependent upon God and interdependent with one another" (Icenogle, 97).

The important thing to take away from these E-stream texts is their connection of centralized power to covenant disloyalty; the law stipulates that the only appropriate center for the lives of God's people is God. Small groups, especially small groups led as advocates like Roberta Hestenes propose (i.e., in a style that moves from authoritative, though not autocratic, to democratic. *Using the Bible in Groups* [Westminster, 1983]: p. 41), protect against poten-

tial trouble partly because they so lend themselves to models of distributed authority — helping us keep our eyes fixed on the Holy One, per God's own instruction.

As for how we treat each other,

neighbor's boundary marker, set up by former generations, on the property that will be allotted to you in the land that the LORD your God is giving you to possess" (Deut. 19:14).

The point is that the E-stream

Hosea and Micah remind us
that the LORD alone is
the ultimate source of all
human achievement and
that it is a leader's job
(even a king's job)
to point to that reality.

the E-stream writers again portray the small group spirit as part and parcel of covenant living. Deuteronomy overflows with this spirit because its proposal for living "in the land" (Deut. 12:1) is built on the mechanism of mutuality. Justice is to be administered with no "partiality" (Deut. 16:19); kings "must not acquire many horses ... [or] wives ... [or] gold" from the people (Deut. 17:16-17); priests "shall have no allotment or inheritance" and so must be supported when they come to "minister in the name of the LORD his God," receiving "equal portions to eat" (Deut. 18:1, 7, 8); and, significantly, no one may "move your

writers envision a world in which peace and justice is maintained by individuals' active commitment to live reconciled with the various small groups of which they are a part because of their landedness. Notably, when things go wrong, Hosea draws imagery to describe the miscarriage of justice from the Deuteronomist: "The princes of Judah have become like those who remove the landmark; / on them I will pour out my wrath like water //" (Hos. 5:10; see Deut. 19:14, 27:17). It's as if Hosea can think of no better way to describe the gravity of the king's misdeed than to compare it to

(Continued next page)

The Wisdom of Small Groups

(Continued from previous page)

that of the individual who betrays the small group spirit and violates his neighbors' trust and very humanity by redefining the boundaries of the adjacent properties.

Indeed, the weighty spirit of intimate mutuality on display in Deuteronomy challenges us to think big about the vocation of small groups. At one time, they were at the heart of God's plan for sustainable and peaceable living for God's chosen people. What reason can we have for thinking that this plan has changed? Of course, life looks a great deal different in the West thousands of years later, so the Pentateuchal plan is not quite going to cut it; the very existence of Deuteronomy has been attributed to "the necessity of ongoing revision to biblical material in light of changed times and circumstances" (Brent A. Strawn, "Deuteronomy," *Theological Bible Commentary*, ed. Gail R.

O'Day and David L. Petersen [Westminster John Knox, 2009]: p. 71). But if Deuteronomy's vision of a just society maintained by mutual commitment and accountability among families, neighbors, and villages sounds laughably naïve to us, perhaps that's why the kingdom of God seems to be anything but at hand in today's disconnected world.

Let me close by clarifying what I meant in the introduction's second criticism of small group theologies built on NT concepts alone. In my opinion, the unique insight of these E-stream texts is that the small group spirit should be normative not just for the church but for society. This witness is important, because it reminds us that Jesus' hierarchical but decentralized missionary and discipleship project and Paul's carrying it on via a network of mutually supportive but largely independent local churches were founded on *the*

very patterns of life that God handed down in the Torah and upon which he established covenants in which we as Christians claim a part (Rom. 4:16). If we are not careful to keep relevant NT and OT visions in conversation, in my opinion we are in danger of viewing small groups as merely strategic rather than normative, a gift given for the church and not through it. (Notice that I am certainly not claiming that Jesus or Paul were being merely strategic or were not aware of how God called — and is calling — us to live together. What I am claiming is this: because the small group spirit proved so effective in responding to the Great Commission, because the disciples and the early church lived together so inspiringly in that spirit, and because we rightly see small groups as an important tool for building up the church today, we focus too narrowly on small groups as strategic and as necessary for the life of the church and forget the fact that they are also society-enabling and necessary for the life of the world. One great gift of God through these E-stream authors is the way in which they continually remind us of this grander small group vision. But as Jeremiah notes, writing that grander vision "on [our] hearts" is the very essence of the "new covenant" [Jer. 31:31-33]. Thus, as I said, the biblical vision for small groups is continuous if we but look for it.)

Quite to the contrary, a faithful theology of small group ministry should envision the very broadest and grandest of purposes for these building blocks of society. Small groups are the blueprint for living in covenant relation with God, with each other, and with creation — three tasks that Hebraic thought

But as Jeremiah notes,
writing that grander vision
"on [our] hearts"
is the very essence
of the "new covenant."
[Jer. 31:31-33]

NOTICE: MOVING SERVICES

Skip Higgins

877-477-8177

www.customovers.com

“Moving Episcopal clergy to new ministries since 1982.”

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

CUSTOM MOVERS - FHWA Lic. # MC370752

** Certain Restrictions Apply.*

understands as inseparable. (Compare to the NT tendency toward non-holistic, Greek-philosophical dualisms like flesh versus spirit [e.g., John 6:63, Rom. 8, 1 Cor. 5:5, Gal. 6:8, 1 John 2:16]. I'm painting with admittedly broad strokes here, but a full comparative analysis is beyond the scope of this paper.)

The OT envisions a decentralized hierarchy of communities of gradually increasing size; the “whole house of Israel” (לְאֹרְשֵׁי תִיב־לֶכֶךְ) is no more and no less than scores of families comprising many clans comprising twelve tribes comprising one nation worshipping one God. The OT vision of a just society challenges Christians especially sharply and poignantly to witness to a way of life in which the people are neither fettered servants of the centralized powers nor individual agents afloat in a sea of undifferentiated humanity. Small groups are the building blocks of a society in which people live together in sustainable mutuality and full human dignity. A commitment to imbuing our lives and communities (*not* just our churches) with this small group spirit is yet another way Christians can, to borrow a phrase from Dietrich Bonhoeffer, “meet one another as bringers of the message of salvation” (*Life Together* [Harper & Brothers]: p. 23). ■

Kyle Matthew Oliver is beginning his third year of M.Div. studies at Virginia Theological Seminary, where he will continue coordinating the twice-weekly Forum Hour and serve as the teaching assistant for Christian ethics. He spent part of his summer writing online curriculum (available soon at IntoAllTheWWWorld.org) on the conversation between science and theology.

Authors, Publishers...GOT BOOKS?

Don't forget about these 2 very special book issues

October 9 - Fall Book & Music

Close: 9/6 Final Ad Due: 9/9

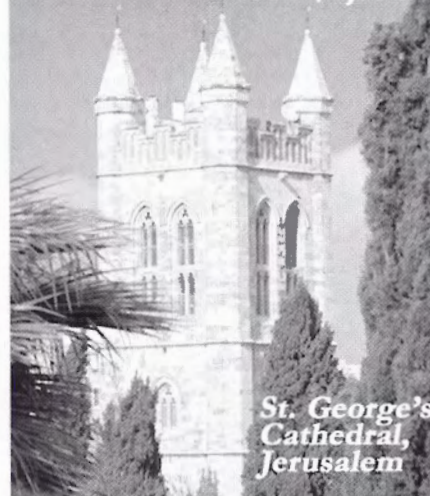
November 6 - Christmas Book & Gift

Close: 10/4 Final Ad Due: 10/7

A great way to showcase new releases, sacred CDS, Church resources and gift ideas! For more information, call Tom Parker At **(414) 276-5420 ext 16** or e-mail tparker@livingchurch.org

Bethlehem, Jerusalem, Nazareth,
Galilee, the River Jordan

The Holy Land
From \$1,798



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

Journeys
Unlimited

Optional tour extensions available to:

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

For more information, Call: 800-486-8359

Email: journeys@groupist.com

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

BISHOPS

Guardians of the Body of Christ

(Continued from previous page)

life of Jesus in our midst. This Marian vocation is lost amid all of the other qualities for which the Church is known. The Church has a non-Marian history as well, and it is always in danger of seeking its own identity and agency, claiming for itself a way of being and doing that is not pregnant with Jesus. This is why the Church requires guardians, those who will “guard the faith and unity” of its fecund life. Mary had Joseph, and the Church has bishops.

2. Like Joseph in the birth and maturation of Jesus, bishops guard a life they did not create. Bishops do not instigate new life; they care for the life the Holy Spirit realizes within the flesh of the Church. Bishops are guardians of the Church’s ministry to bear Jesus in the world, to be the body of Christ. This means, of course, that bishops do not pursue courses of action that center on themselves, that raise their profile in the world beyond, or away from, the Church. Who bishops are within their inner selves, whether in conscience, temperament, or opinion, is not the episcopal point, and can never become their episcopal profile. Bishops are guardians of Jesus and the Church that bears him to the world.

Like Joseph, bishops provide the traditional home in which the life born of the Church and the Holy Spirit matures, and from which this life appears. The authority of bishops resides within their representative ministry as persons of tradition; they have the authority of guardianship. They invoke the Holy Spirit into the life of the Church, and into the lives of the baptized, as those who stand in the place where tradition has located them. Straying from this place vacates their authority. Bishops abide as Joseph to the Church’s Mary for the sake of Jesus.

This is why, from the beginning, apostolic ministry was for the purpose of witnessing to the resurrection. Bishops witness to the resurrection, the appearance of Jesus from another unexpected place, from the tomb. The Holy Spirit conceives Jesus anew from the grip of the grave; Jesus is the firstborn of the new creation. The episcopal ministry of Joseph begins at the empty tomb. Unlike the soldiers guarding the status quo, bishops guard the possibility of the appearance of the risen Jesus, of the breaking in

of the life realized only by the Holy Spirit. The virginal conception and the resurrection of Jesus share a common clarity: They are both the unmistakable act of God. Bishops are the traditional guardians of the creative acts of God.

3. Who Mary and Joseph are for us is who they are to Jesus. Hence, the Church and its bishops cannot allow themselves to construct identities, vocations, and missions apart from their contingent relationships to Jesus. In order to avoid this enduring temptation toward self-expression, the Church and its bishops are to seek the face of Jesus above all else. It is only within the illuminative presence of this face that the Church and its bishops know what they are supposed to look like. For this to be the case, our perception of Jesus does not take place within the various tombs where we might wish to place him. Any place we prepare for him must yield to the place he has prepared for us. In the sentence structure of the Church, Jesus is not an object to our subject. Jesus is the subject, and we are the object. Our subjectivity resides with him. We do not determine who Jesus is; we confess his identity, his vocation, and his mission, and in so doing, we discover our own.

The future of God awaits us. Like Joseph before them, bishops are guardians of God’s future for us. Tradition has placed them where God in the power of the Holy Spirit acts for the life of the world. The place to locate a bishop, and the place of episcopal accountability, is at the celebration of the Holy Eucharist. The traditional place of the bishop is to stand where the Holy Spirit renews and realizes the body of Christ as the Church and for the life of the world. Bishops are to guard the place where Jesus arrives, to present him to the people, and then to get out of the way. The future of the Church belongs to God and not to the world. It is the ministry of bishops to keep it this way.

Blessed Joseph, pray for us. ■

The Rev. Dr. Ralph McMichael is executive director of the Center for the Eucharist (www.eucharistcenter.org).



Section 4

Commitment in Word and Deed

By Andrew Goddard

Much about the proposed Anglican Communion Covenant has caused controversy, but one fact does seem incontrovertible: It is Section 4, “Our Covenanted Life Together,” that for many is most troublesome. It was the section which changed the most through the various drafts and the section which continues to be most objectionable to critics of the Covenant. For some it is too controlling and centralizing; for others it is weak and likely to be ineffective in enacting necessary discipline. So what does it say, and is it really as flawed as some claim?

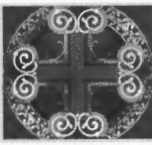
Some would appear to wish there was no such section in any form, but any covenant needs at least some elements of process incorporated within it: how it can be adopted (4.1), how a signatory may withdraw (4.3), how the text may be amended (4.4). Could we get by with just that? What about maintaining the Covenant if there are disagreements

about it or if breaches of it need to be resolved?

The history of the Church, including the Anglican Communion in recent years, shows that such questions are real and in one sense the act of covenanting makes them even more serious. If we covenant together by making joint affirmations and commitments to one another then someone is clearly wronged if another party to the covenant denies those affirmations or breaks commitments. We need to consider how to respond. What should be done if Anglicans do in fact act contrary to their covenanted word? If we accept the first three sections then we need Section 4 or something very like it.

As we know from events over the last decade and more, the problem is that *something* will be done when conflict arises among Anglicans and churches are understood to act against commitments and conventions. Part of the aim of the Covenant has always been to discern if we can agree together what is to be done in such circumstances rather than having to

(Continued next page)



Mutual recognition and communion can obviously exist without the Covenant, but they are strengthened where there is recognition of and fidelity to the Covenant.

(Continued from previous page)

make up processes in the context of addressing the conflict. This aim is not something strange and unusual but a common feature of living together in community.

That is why, for example, workplaces develop grievance and disciplinary policies. The hope is that they will prove unnecessary but that when they are necessary they will enable issues to be addressed well despite tensions. The challenge, of course, is whether processes can be found that conform with our shared vision of Anglican life, especially those expressed in the Covenant's affirmations and commitment. In adopting Section 4 of the Covenant, churches are making another set of affirmations and commitments, just as they do in the preceding sections. They affirm the "principles and procedures" in the section and, "reliant on the Holy Spirit," commit to their implementation.

What exactly, then, are those principles and procedures for maintaining the Covenant? There is an acknowledgment (4.2.1) that the Covenant "operates to express ... common commitments and mutual accountability" and that these "hold each Church in the relationship of communion one with another." Mutual recognition and communion can obviously exist without the Covenant, but they are strengthened where there is recognition of and fidelity to the Covenant. But where there is infidelity, or even suspected infidelity, mutual recognition and communion will be undermined and so it is important that the Covenant is monitored in some way. Much of the concern focuses on how this is to be done, but much of that concern misrepresents the Covenant's proposal.

In a clause often ignored, and which perhaps should have appeared earlier in Section 4.2, it is clear that the initial and primary responsibility lies with each autonomous province which "undertakes to put into place such mechanisms, agencies or insti-

tutions, consistent with its own Constitution and Canons, as can undertake to oversee the maintenance of the affirmations and commitments of the Covenant in the life of that Church, and to relate to the Instruments of Communion on matters pertinent to the Covenant" (4.2.9). But that self-regulation may not be enough. One province may think it has acted to maintain the Covenant and other provinces disagree. What should be done then? Who can monitor on behalf of all signatories?

Here there were at least four options:

- One or more of the signatories could be given that responsibility, but that would be unfair to those not so authorized.

- A new body could be created for the purpose, but that would have been even more controversial and open to charges of centralization (although the Communion has spawned numerous new bodies in the last 40 years).

- The first Nassau draft proposed the Primates' Meeting and the second draft suggested the Anglican Consultative Council, but both ideas drew opposition.

- In the third and then final draft, the task was assigned to the standing committee that unites the standing committees of both the primates and the ACC. This is both a manageable size and combines three of the four Instruments of Communion, although (in part because of deeper problems with those instruments) serious questions persist about the standing committee's ability to represent the Communion or monitor Covenant issues.

Some speak of the Covenant establishing a new "curia" or "star chamber." It is therefore important to note how the Covenant both embeds the standing committee within the wider structures of the Communion but also severely constrains its powers — too severely in the minds of some. In overseeing the Covenant, the standing committee is "responsible to the Anglican Consultative Council and the Primates'

Meeting” and its monitoring is to be done “on behalf of the Instruments.” It can also be “supported by such other committees or commissions as may be mandated to assist in carrying out this function and to advise it on questions relating to the Covenant” (4.2.2).

Furthermore, only committee members whose churches “have adopted the Covenant or who are still in the process of adoption” (4.2.8) are to be involved in Covenant oversight. The standing committee’s powers are limited to seeking to “facilitate agreement” (4.2.4), *requesting* that a Church “defer a controversial action” (4.2.5) and *recommending* “to any Instrument of Communion relational consequences” for a church which declines such a request. Potentially more seriously, it is authorized to “make a declaration that an action or decision is or would be ‘incompatible with the Covenant’” (4.2.6) and *recommend* “relational consequences which flow from an action incompatible with the Covenant” (4.2.7). However, it cannot do these on its own initiative but only “on the basis of advice received from the Anglican Consultative Council and the Primates’ Meeting” (4.2.6) and its recommendations, whether to churches or instruments, are not binding — “each Church or each Instrument shall determine whether or not to accept such recommendations” (4.2.7).

The process is, then, marked by what the primates and Section 3.1.2 describe as a relationship of being “in communion with autonomy and accountability.” By granting the coordinating body powers of oversight that are limited to requests and recommendations, Section 4, like the Covenant as a whole, upholds the twin features of respect for provincial autonomy and the need for structures to enable common counsel and mutual accountability that

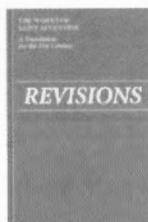
have been the hallmark of Anglicanism and consistently shaped the evolution of the Communion, its instruments and various commissions and other structures. The claim that it is in some sense a fundamental break with that evolution or with the Anglican way arises from either a misrepresentation of the Covenant or a misunderstanding of the Communion’s self-understanding since at least the calling of the first Lambeth Conference and certainly since the birth of the ACC.

The weakness of the Covenant lies not in the text and its alleged centralization but in the fact that many of the Covenant’s drafters and supporters now doubt that the standing committee and the instruments are sufficiently “fit for purpose.” Numerous resignations from the standing committee, concerns about the ACC’s new constitution, and the principled refusal of many to attend both Lambeth 2008 and the Primates’ Meeting in Dublin indicate that major reforms of the instruments are now urgent, not just for their own sake but for the sake of the Covenant.

The Inter-Anglican Standing Commission for Unity, Faith and Order is considering such reforms. Unless these reforms come soon there is the real danger that Section 4 will simply plant this new promising seed of the Covenant in shallow soil or among thorns. If that proves to be the case then those who are committed to the Covenant and its vision of communion will need to prepare some new good soil so that the Anglican Covenant can yield a good crop in Anglican churches and mission across the world.

The Rev. Dr. Andrew Goddard, a member of the leadership team of Fulcrum, has taught at Trinity College, Bristol, and Wycliffe Hall, Oxford.

Unless reforms come soon there is the real danger that Section 4 will simply plant this new promising seed of the Covenant in shallow soil or among thorns.



Augustine Correcting Himself

Revisions

St. Augustine, translated by **Boniface Ramsey**. New City. Pp. 176. \$39.95. ISBN 978-1-56548-360-6

Review by Patrick T. Twomey

Summoned by a colleague to take up, read, and review, I consented, and thus received a copy of Boniface Ramsey's new translation of St. Augustine's *Retractiones*, which the translator renders with the simpler English title *Revisions*. This is part of a larger project under the direction of the Augustinian Heritage Institute and New City Press to publish the works of St. Augustine in "A Translation for the 21st Century."

Given Augustine's stature in the Church, it is a pleasure to see this book presented in a beautiful and simple hardcover without recommendations printed either on the back or inside covers. This is a serious academic work replete with excellent notes. Thus by outward sign, a warning and admonishment is given to the reader. This is Saint Augustine! Read carefully and slowly!

Ramsey, in a brief and very helpful introduction, explains that the *Revisions* are an unprecedented undertaking. No ancient author set out, as did Augustine, "to consider my works from an uncompromisingly critical perspective, whether they be books or letter or sermons, and in these pages to single out for censure what I disapprove of" (p. 11). In reviewing his life's work, Augustine, by means of his self-critical evaluation, provides a living example of both "tradition" and "the development of doctrine." That is, truth unfolds over time as circumstances



require new and deeper clarification: "those who are going to read these works should not imitate me in my errors but in my progress towards the better" (p. 23).

Ramsey's introduction outlines Augustine's general method in surveying his work. "There is usually a descriptive passage in which (a particular work) is reduced to its barest bones. When Augustine felt he needed to make changes, corrections, or observations, those followed. ... Finally, each entry ends with the first words of the work under discussion" (p. 12).

In general, the *Revisions* show Augustine returning again and again to "the defense of the Catholic faith in confrontation with Manicheism,

Donatism, and Pelagianism" (p. 14). Finally, the translator mentions his inclusion of the *Indiculus of Possidius* following the *Revisions*. Possidius, a close friend of Augustine's, wrote this list of Augustine's works as a supplement to the *Life* he had written. Together, these works give the reader a unique opportunity to review Augustine's entire theological career.

Turning to the text itself, it is striking to observe again and again how Augustine's response to one theological question provides justification to a future adversary, and so requires Augustine to retrace his steps and seek a deeper clarification. For example, he responds to the Manicheans as follows:

This discussion was initiated on account of those who deny that the origin of evil proceeds from the free choice of the will and who contend, if that is the case, that God, the creator of all natures is to blame. In the same way, in keeping with the error of their impiety (for they are Manicheans), they want to introduce a kind of immutable nature of evil that is coeternal with God (p. 44).

In a sense, both parties are protecting God from a direct association with evil, the Manicheans by positing another immutable and evil nature, and Augustine, campaigning for the catholic cause, urging that there is one eternal God who is wholly and utterly good. Thus cul-

pability for the fall belongs to the human will. Augustine points out that “because of the question that was before us, there is no discussion in these books (*On Free Choice*) about the grace of God” (p. 44).

In his subsequent debate with the Pelagians, Augustine employs a more nuanced description of human will. “Hence the recent heretics, the Pelagians, who insist upon the free choice of will to such a degree that they leave no place for God’s grace. ... The Pelagians think, or could think, that we held their opinion” (pp. 45, 47). But, because the will is that “by which one both sins and lives uprightly,” it cannot be “an upright and virtuous source of life for mortal men unless it is freed by God’s grace from the slavery whereby it has become a slave to sin, and helped to overcome its vices” (p. 47, emphasis mine).

Adding yet more detail, Augustine describes how the will is distorted through concupiscence and how its renewal is accomplished by God’s grace. Reviewing his commentary on the Epistle to the Romans, he writes, “Nothing frees him (a man still under the law) from the domination of this *concupiscence* but the *grace of God* through Jesus Christ our Lord. ... By the gift of the Holy Spirit, through whom charity has been pouring into our hearts, it overcomes the concupiscence of the flesh, so that we do not yield to them so as to do what is evil but so that, instead, we do what is good” (p. 92). Again, commenting on his book *On Nature and Grace*, he says, “I responded to this (the Pelagians) by defending grace not as something that is against nature but as something by which nature is liberated and governed” (p. 147).

Although, of course, theological controversies are often bitter and impassioned, Augustine shows remarkable care, saying of his early debate with Pelagius that “I mentioned his name with a certain

Augustine’s quest for accuracy and his constant search for the truth are quite remarkable.

amount of praise, because his life was being extolled by many people” (p. 140). In his deeply bitter controversy with the Donatists, who insisted, following Diocletian’s persecution, that there is no true baptism outside their pure communion, Augustine argues that an unworthy minister still offers a valid sacrament as Christ is ultimately the minister of every sacrament. Thus Augustine repudiated rebaptism. And yet, amending a letter to Donatus, he acknowledges mistaking one Donatus for another person of the same name, and regrets certain exegetical inaccuracies in his debate (p. 88). His quest for accuracy and his constant search for the truth are quite remarkable.

Obviously, this book covers much more than seminal theological points, although in this particular period we are not surprised to see these themes return again and again. Augustine, the bishop and pastor, is constantly on demand, responding, as he frequently says, to the urgings of his brothers, in matters great and small. His *Miscellany of Eighty-Three Questions* (p. 99) gives some sense of the scope of the subjects he treats in both a popular and academic manner. One instance of popularizing that Augustine mentions is his psalm for “the very simplest people,” composed as a tool against the Donatists, which itself gives some

impression of the widespread interest in theological debate.

Finally, I would hazard a remark about the translation itself. The interested Latinist and serious student of Augustine will need to turn to the Latin text, and so its absence is somewhat to be regretted. My own evaluation, having examined several random paragraphs, is that the translator has opted for a tight and accurate expression of what the Latin is saying, though making the necessary adjustments from Latin structure to modern English. For this reason, the English is often rather difficult, reflecting the fact that the Latin is difficult.

There are two Augustines, in a sense, the one who preaches in beautiful and simple Latin prose, and the theologian who, when turning to fine theological points, raises his Latinity to a high and difficult level. Here we are reading the theologian and it is no easy task. It is perhaps some consolation to hear Augustine admit that he was occasionally confused by his own writing. I smiled for days after reading the following remark about his work *On the Immortality of the Soul*: “It is, first of all, so obscure on account of its complicated reasoning and its brevity that, when I read it, it taxes even my own attention and I myself can barely understand it” (p. 35).

This is not the place to start reading Augustine, but it provides the person with some prior experience an overwhelming view of a theological mind constantly in demand, constantly growing, and searching for truth. “Those who are going to read these works should not imitate me in my errors, but in my progress toward the better” (p. 23). Thus we should read not only Augustine, but the whole of the Christian tradition, in the confidence that we will be led, by the one Spirit, into all truth.

The Rev. Patrick T. Twomey is rector of All Saints Church, Appleton, Wisconsin.

A Jesuit's Tour de Force

What Happened at Vatican II

By **John W. O'Malley**, SJ. Harvard. Pp. 380.
\$29.95. ISBN 978-0-674-03169-2

Review by **Ralph Del Colle**

The continued reception of the Second Vatican Council has led to a conflict of interpretations about the nature of the council. John O'Malley, SJ, has led the charge on the so-called progressive side by emphasizing the "spirit of the council" and its discontinuity from the pre-conciliar church. No less than Pope Benedict XVI has argued for continuity and that attention should be paid to what the council documents actually say. This schema is, of course, a simplification of the matter, but much truth resides in this characterization. *What Happened at Vatican II* is O'Malley's tour de force from his end of the spectrum.

The major issue for O'Malley is one of context, situating the Catholic Church amid both the emergence of modernity in "The Long Nineteenth Century" and the more proximate post-World War II situation of the end of colonialism and the spread of democracy. More importantly, renewal efforts in the church had already begun with *ressourcement* and the emergence of the *nouvelle théologie*.

Therefore, while O'Malley identifies four major issues (dear to all progressives) that were at the council but not of or on the council's agenda — clerical celibacy, birth control, reform of the Roman Curia, and the Synod of Bishops created by Paul VI during the council — his analysis focuses on what he terms three "issues-under-the issues" (bor-

rowed from the American Jesuit John Courtney Murray, "perhaps the single most important *peritus* [appointed theological expert] at the council").

The first of these is hermeneutical and is at the core of his thesis, namely, how to interpret change in the church and the conciliar project of *aggiornamento* (updating). More specifically, this comes under the rubric of the development of doctrine wherein the council went beyond Catholic teaching, perhaps even contravening it, e.g., Church-state relations (hence the accolade for Murray and his influence on the council's position on religious liberty).

The second issue—under the issue tracks the relationship during the council between the bishops and the Roman Curia (again with implications for the present church), while the third capitalizes on the style of the council captured in words such as *charism* and *dialogue*. All of this contributes to the well-worn phrase "the spirit of the council" intended to capture the style and genre of Vatican II that is itself a teaching moment for the Church and does not eschew the "drama of the politics [that] was a part of the council's substance, intrinsic to its meaning."

The rest of the book delineates the thesis in a historical and thematic account of the council. Following the distant and proximate context — up to and including the calling of the council by Pope John XXIII — O'Malley devotes a chapter to each year of the council (1962 through 1965). The case he builds is cumulative. Much is familiar territory to those with some knowledge of Vatican II. For others, the book will serve as a superb introduction and, for all, its inner working fills out the narrative of the event of the council, something very important

for O'Malley, who contends that something indeed happened at Vatican II that should inform the life of the church today.

The leitmotif here is that this eventfulness of the council contrasts with those for whom the council is a matter (in O'Malley's view) of a "myopic, sometimes almost proof-texting, approach ... without regard for contexts, without regard for before and after, and without regard for vocabulary and literary form." To be sure this "minimal interpretation of the council" is one that "fails to see" it "as the new moment it wanted to be in the history of the Catholic Church."

There are not many surprises in this narrative. Of course, the majority of bishops had the good sense to outvote the minority led by Alfredo Cardinal Ottaviani and Ernesto Cardinal Ruffini in support of a pastoral approach rather than the more juridical doctrinal emphases of the past. This is not to deny that the developments in ecclesiology, collegiality, revelation, the relationship of the Church to other religions, and religious liberty do not carry some dogmatic weight.

This, combined with the "spirit of the council," is after all what O'Malley is arguing for as emblematic of what the post-conciliar church should be. That same spirit, and with no little attention to what the council documents actually say, will continue to define the continuing reception of Vatican II. Interestingly enough, the pontificates of John Paul II and Benedict XVI, truly men of the council (and not of the minority!), will be equally influential as well.

Dr. Ralph Del Colle is associate professor of theology at Marquette University.





Aidan Redmond and Rosie Benton in a scene from *Temporal Powers*.

Richard Termine photo

Reviving Teresa Deevy

By Retta Blaney

She had six plays produced at Dublin's Abbey Theatre in six years in the 1930s. When her seventh met with rejection, she began writing for radio, despite having been deaf since 19, the result of Ménière's disease developed several years earlier. In 1954 she was elected to the prestigious Irish Academy of Letters. *The Irish Times* called her one of the most significant Irish playwrights of the 20th century. Yet few people in Ireland today and even fewer in America know the name of Teresa Deevy.

The Mint Theater Company, an award-winning Off-Broadway theatre, is tackling that obscurity with its two-year Teresa Deevy Project, producing three of her plays as well as offering readings, recordings and publications.

"I found her because I asked the question 'Who were the women writing plays in the first 50 years of the Abbey?'" said Jonathan Bank, the Mint's artistic director.

"I began with the perception that the history of theatre in Ireland was a lot of men and then, oh, yeah, there was Lady Gregory."

He found that other women's plays had been produced, but only Deevy's had been published, and then only a few.

"What gets remembered and produced is a little bit arbitrary," he said, adding that if people haven't heard of a work they assume it wasn't good in the first place. "That's not a great measure of talent of the playwright and the worth of the play, but once that idea gets set it's hard to overcome, which is why we're trying to throw as much muscle as we have behind her."

Bank began his latest resurrection effort — the Mint's mission is to find lost or forgotten work and restore it to mint condition — last summer when he directed *Wife to James Whelan*, the play rejected by the Abbey in 1937. Its critically acclaimed run at the Mint was extended for as long as the

(Continued on next page)

Reviving Teresa Deevy

(Continued from previous page)

space was available.

This summer Bank is directing *Temporal Powers*, a moving story of Michael and Min Powers, a couple whose love has been strained by years of poverty. That love is pushed to the limits after they are evicted from their home and take refuge in a crumbling ruin, where they find a large sum of money buried within the walls and end up bitterly divided over the morality of keeping it. Michael says it doesn't belong to them and that their poverty must be God's will. Min sees it differently.

"'Tis the hand of God I see in this as clear as me own," she says. "A wonder but you'd see! What would it be but the Providence of God looking down on his poor children and they destitute."

Bank thinks the argument is Deevy's way of "really attacking the question of what should the Church be doing about poverty."

What Bank finds in all of Deevy's work is a deep spirituality rooted in her Roman Catholic upbringing. Deevy was born in 1894 in Waterford as one of 13 children. She died in 1963.

"She was a devout, daily Mass-attending Catholic," Bank said. She also made yearly pilgrimages to Lourdes as a stretcher-bearer for the sick, and on a trip to Rome had an audience with the pope. Her plays, however, offer no moral certitude.

"She poses a question but doesn't resolve it," he says.

In *Temporal Powers*, which plays through Sept. 25, it's "the eternal question of salvation."

"She does not come down on one side or the other," he says. "She makes a really balanced argument and we're left to make that decision ourselves. That's true of all her work. You can't quite find her point of view."

Wife's rejection by the Abbey after six straight years of acceptance can be attributed to political factors, Bank said, mentioning the new Irish constitution of 1937 that made it illegal for married women to work. The prevailing atmosphere would have been unfavorable to a woman playwright, even one who wasn't married.



Richard Termine photo

Jonathan Bank, artistic director, Mint Theater.

"Deevy had a profound insight into human behavior, human psychology."

— Jonathan Bank

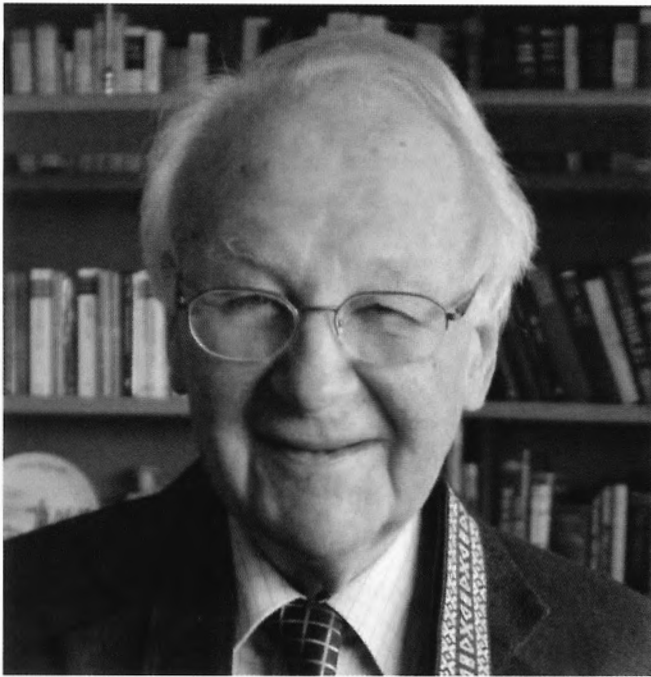
That her plays are unknown now is because so few of them were published. The Mint will publish her collected works in two volumes. The first will be released in August or September, with the second to follow next year, and will be available through the theater's website (www.minttheater.org).

"She had a profound insight into human behavior, human psychology," Bank said.

In preparing to launch the Teresa Deevy Project, Bank made his first visit to Ireland to meet with her family and study her writings, which were heaped in boxes with no filing system. *Wife to James Whelan* had disappeared for 40 years because it had been misfiled. Pages from some plays were missing, rendering them useless for production. Her family told him stories of her life and allowed him to copy her work.

"She was a very spiritual Catholic," Bank says. "She took it to heart. It was not knee-jerk to her. Although her plays are to a certain extent thrashing with this issue, they don't read as a woman without conflict. As firm as her beliefs would have been, so were her questions." ■

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



© Kieran Dodds photo

Dr. Stott at his All Souls home in 2006.

By Graham Kings

John R.W. Stott was more than Anglican but not less. Earthed in his beloved Church of England, his influence has percolated throughout the worldwide evangelical movement, through preaching, theological reflection, writing, statesmanship, and personal contact. A thought-provoking evangelist, he led missions to university students from 1952 to 1977 on five continents.

As well as the two-volume detailed biography by Timothy Dudley-Smith, *John Stott: The Making of a Leader* (IVP, 1999) and *John Stott: A Global Ministry* (IVP, 2001), it will be worth reading Alister Chapman's profoundly perceptive biography *Godly Ambition: John Stott and the Evangelical Movement* (Oxford University Press, 2012), which combines erudition with concise comment. With full access to Stott's private papers, Chapman writes out of a hinterland of historical perspective, comprehensiveness and scholarly critical distance.

From August 1977 to August 1978, I was a caretaker and cleaner at All Souls Church, Langham Palace, living at the back of the church where Stott became curate in 1945, rector in 1950 and rector emeritus in 1975. I first met him then and benefited immensely from his reading group, which discussed contemporary literature and film. I now live in Iwerne Minster, the Dorset village where for many years he attended, and led, holiday camps at Clayesmore School, for boys from the leading independent private schools in England.

My personal memories include his humility shown in a hand-written note to the church administrator, apologizing for pushing a point a little too hard in a

CATHOLIC VOICES

John Stott (1921-2011)

A Life of Integrity, Generosity, Discipleship and Study

staff meeting; his delight in obeying the dominical command to "Look at the birds of the air" (Matt. 6:26); his simple lifestyle and early rising; his punctilious written instructions for sorting out rubbish at his Welsh cottage (the guide, like many of his sermons, was in three parts); his wry humor; his diligence in meetings of the Langham Scholarship committee; and the meticulous patience and persistence of Frances Whitehead, his secretary, in transcribing his longhand (Archbishop George L. Carey honored her with a Lambeth M.A. degree in 2001).

John Stott's evangelical imagination was enlarged through critical engagement with the World Council of Churches and the Roman Catholic Church. He attended WCC conferences at Uppsala (1968) and Nairobi (1975). In Uppsala, Stott later said, he was "deeply moved" by a speech on world poverty by Barbara Ward (interview in *Third Way*, February 1982). He wrote a book, *Essentials: A Liberal-Evangelical Dialogue* (Hodder & Stoughton, 1988), with David L. Edwards, who had made a detailed study and appreciative critique of his publications. Edwards wrote that Stott was, apart from William Temple (who died as Archbishop of Canterbury in 1944), "the most influential clergyman in the Church of England during the twentieth century" (p. 1).

He conceived, and co-chaired with Monsignor Basil Meeking (of the Pontifical Council for Promoting Christian Unity), the Evangelical-Roman Catholic Dialogue on Mission. The dialogue included the leading evangelical African theologian, Kwame Bediako. The *International Bulletin of Missionary Research* published the group's report in January 1986, hailing it as a landmark "that will have lasting

(Continued on next page)

(Continued from previous page)

influence on our understanding and action in Christian mission.”

Adrian Hastings, in *A History of English Christianity 1920-85* (Collins, 1986), made this pertinent connection with the 1910 Edinburgh World Missionary Conference and its legacy:

Within the world Evangelical movement of the second half of the century [Stott] played to Billy Graham a role not altogether unlike that which J.H. Oldham had played fifty years before to John R. Mott. In each case the less flamboyant but more intellectual Englishman was endeavoring to guide the movement into new, less simplistic vistas. What is remarkable is how far Stott was able to go without losing the confidence of Graham (p. 617).

John Stott was influenced by his friendships and travels in the developing world. Of particular significance were his Latin American friends C. René Padilla (Ecuador and Argentina) and Samuel Escobar (Peru), both of whom were national secretaries in the International Fellowship of Evangelical Students and had a crucial influence at the Lausanne Congress on World Evangelization in 1974. Stott was the key architect of the Lausanne Covenant, which has become a touchstone of holistic mission theology.

His deft, concise drafting also shaped three other key statements on mission which still repay study: *The Willowbank Report: Consultation on Gospel and Culture* (1978); *Evangelism and Social Responsibility: An Evangelical Commitment* (1982); and *The Manila Manifesto of Lausanne II* (1989). His main theological work is *The Cross of Christ* (1992), his major series of New Testament expository commentary is *The Bible Speaks Today* (IVP), and his final book is *The Radical Disciple* (IVP, 2010).

Stott's royalties help buy books for pastors in the developing world and for the doctoral studies of Langham Scholars from Africa, Asia and Latin America. These may well be his lasting legacy and include, among hundreds of others, John Chew, Archbishop of South East Asia and Bishop of Singapore; Michael Nazir-Ali, former Bishop of Rochester; Josiah Idowu-Fearon, Archbishop of Kaduna, Nigeria; Michael Poon, director of the Centre for the Study of Christianity in Asia, Trinity College, Singapore; and Joseph Galgalo, vice chancellor of St. Paul's University, Limuru, Kenya.

The innovative, crucial work of Langham Partnership International (John Stott Ministries in the

United States) continues under the direction of Stott's successor, Chris Wright, a notable theologian of mission and author of *The Mission of God: Unlocking the Bible's Grand Narrative* (IVP, 2006). The interdisciplinary vision of the London Institute for Contemporary Christianity, also founded by Stott and the fertile ground for his major book on ethics, *Issues Facing Christians Today* (Marshall's, 1984), continues under the direction of Mark Greene.

In an interview published in *Christianity Today* (Oct. 13, 2006), Stott concluded with a breathtaking breadth of mission:

My hope is that in the future, evangelical leaders will ensure that their social agenda includes such vital but controversial topics as halting climate change, eradicating poverty, abolishing armories of mass destruction, responding adequately to the AIDS pandemic, and asserting the human rights of women and children in all cultures. I hope our agenda does not remain too narrow.

“Radical in his conservatism” is an apt descriptive phrase in *The Guardian* obituary, for Stott navigated between the conservative and open streams of evangelicalism in the Church of England. He was loyal as an Anglican and against any separatist movements.

The resurgence of evangelical Anglicanism in the second half of the 20th century was aided by John Stott's founding of Eclectics (for clergy under 40), the Church of England Evangelical Council and the Evangelical Fellowship in the Anglican Communion. Of particular significance was his chairing of the National Evangelical Anglican Congress at Keele, in 1967, with its commitment to engaging with the corporate life of the Church of England, and at Nottingham, in 1977, with its emphasis on the importance of hermeneutics.

He was one of several chaplains to Queen Elizabeth II from 1959 to 1991 and was appointed extraordinary chaplain in 1991. In 1983 Archbishop Robert Runcie awarded him a Lambeth DD. Archbishop Rowan Williams wrote in his tribute the day after Stott's death:

It is not too much to say that he helped to change the face of evangelicalism internationally, arguing for the necessity of “holistic” mission that applied the Gospel of Jesus to every area of life, including social and political questions. But he will be remembered most warmly as an expositor of scripture and a teacher of the faith, whose depth and simplicity brought doctrine alive in all sorts of new ways.

Charles Simeon (1759-1836) was vicar of Holy

(Continued on next page)

Celebrating Together

On behalf of the people of God who are the community at Church of the Holy Apostles, we thank Charles Cassini for his thoughtful (and, for us, touching) article ["Why Eucharistic Sharing Must Wait," June 19]. We have made it available to everyone in the congregation and the response to it has been resoundingly appreciative.

The most accurate way to describe the portion of the service to which he refers is that we use a blended Eucharistic prayer that merges salient portions of Eucharistic Prayer B (Rite II) from the Book of Common Prayer and Eucharistic Prayers II, III, and IV from the Roman Catholic Sacramentary. Between the *Sursum corda* and the Words of Institution, and between the Words of Institution and Doxology, the celebrants alternate, paragraph by paragraph, using texts taken from these eucharistic prayers. The words of institution and the Doxology are identical and are, therefore, spoken in unison.

We realize that this is somewhat complex, but it accurately explains the liturgical situation which Mr. Cassini experienced and which we share every week.

The portions of the parent eucharistic prayers from which our local eucharistic prayer was chosen were selected in order to be faithful to the forms of the ancient eucharistic prayers which form the basis for contemporary eucharistic liturgies. These specific prayer texts were chosen because they are the most comple-

mentary in tone and, therefore, least problematic at the transition points in the eucharistic prayer proclamation.

We do truly believe that the model that has evolved at Holy Apostles could provide a way of sharing those portions of our two traditions while allowing both traditions to remain separate in those aspects on which complete accord has yet to be achieved.

*(The Rev.) Michael B. Ferguson
Episcopal Co-pastor
(The Rev.) James E. Parke
Roman Catholic Co-pastor
Church of the Holy Apostles
Virginia Beach, Virginia*

Trusted Friends

Surely good will eventuate from TLC's Our Unity in Christ series. I recently reviewed all 10 consecutive issues to date, including "Choosing Mutuality" [July 17]. It was like revisiting trusted old friends with whom I shared a common goal.

I have learned a lot from the series and, being an optimist, I hope it will continue in some form or other until we're all one in Christ.

*Ruth M. Gill
Bradenton, Florida*

The Third Congress

Dr. Alyson Barnett-Cowan states that the Anglican Congress held at Toronto in 1963 was the only one of its kind. It was actually the third: the first two were at London in 1908

and Minneapolis in 1954.

After 1963, many thought that a tradition had been established for a congress every ten years, at roughly the mid-point between Lambeth Conferences. But Donald Coggan, who became Archbishop of Canterbury in 1974, announced that he did not want to have a "jamboree."

Elsewhere in the same issue, "What Is a 'Prayer Book' Parish?" reminded me of a cartoon I saw in the 1950s, when the terms "Prayer Book churchmanship" or even "Prayer Book Catholic" were still in use. It showed a group of men, presumably a vestry, sitting around a table reading letters, presumably applications for the position of rector. The caption read, "He says he's a 1549 Prayer Book churchman, whatever that means."

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

Correcting R and C

In the otherwise excellent review [TLC, July 17] by Dr. Nathan Jennings of the book by Jonathan Malesic, I was astonished to see "RCIA" glossed as "Roman Catholic Initiation for Adults." (I have yet to come across the use by RC writers of the word *Roman* to distinguish themselves from other Catholics.)

The initials actually stand for "Rite of Christian Initiation for Adults."

*Nigel A. Renton
Berkeley, California*

(Continued from previous page)

Trinity Church, Cambridge, for 54 years. Through his extraordinary ministry of expository preaching and evangelism, and the strategic founding of evangelical societies, he had an immense influence on students, future ministers and worldwide mission. John Stott followed in his footsteps.

Stott's life of integrity, generosity, discipleship and study bore witness to the importance of evangelism rather than propaganda, compassion rather than

sentimentality, justice rather than indifference, unity rather than uniformity, urgency rather than hurry, patience rather than complacency, assurance rather than presumption, and hope rather than optimism.

Thanks be to God for his life, ministry, mission and writings. ■

The Rt. Rev. Dr. Graham Kings is Bishop of Sherborne and theological secretary of Fulcrum.

THE LIVING CHURCH

VOLUME 243 NUMBER 5

EDITORIAL

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

BUSINESS AND FULFILLMENT

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

ADVERTISING

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

BOARD OF DIRECTORS

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

Editorial and Business offices:

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

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

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

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

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

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

Eleventh Sunday after Pentecost

Taking Up the Cross

First reading and psalm: Ex. 3:1-15; Ps. 105:1-6, 23-26, 45c
Alternate: Jer. 15:15-21; Ps. 26:1-8 • Rom. 12:9-21 • Matt. 16:21-28

You have to sympathize with Peter. For just a moment, it all seemed to be making sense to him. He had made the great confession: "You are the Christ, the Son of the living God." Jesus had praised him for it, and marked him out as the foundation for God's new temple. He had begun to talk about Jerusalem. All seemed ready now for their big break, the great entry which would put Jesus on the throne, crush evil and corruption underfoot, and open up this grand new plan for reconciling the world to God.

Peter was used to not getting things right the first time round, but now it was Jesus who was talking nonsense. There would be meetings with the authorities, Jesus said, but not the kind of strategic planning that Peter was expecting. Suffering many things? Death at their hands? Jesus, you're not making any sense. "God forbid, Lord! This shall never happen to you." These are words of confusion, but perhaps of reverence too.

"Get behind me, Satan!" Jesus shoots back at Peter. These are the same words with which he had faced the devil in that other lonely place in the days after his baptism. That too was a time for working out what "the Christ, the Son of the living God" should really be about. He had settled his vocation then, and now he would begin the long path to its fulfillment, its grisly but glorious end.

It will be so with us, too, he warns.

We must take up our cross and then follow, day after day. The grammar implies an initial commitment, the assumption of a vocation, followed by perseverance in following. Nietzsche (and Eugene Peterson) called it "a long obedience in the same direction." Jesus gives three directions about this, warnings of the challenges of the long obedience: the temptation to "save your life," the allurements of "gaining the world," and an exhortation to seek the right kind of glory. Is it merely coincidental that these match so closely the temptations Jesus faced in the wilderness?

This "long obedience" is not easy. Jeremiah speaks powerfully of its loneliness and pain: "Why is my pain unceasing, my wound incurable, refusing to be healed?" But God promises companionship and final triumph: "I am with you to save you and deliver you." The way is difficult, but it is the best way, because God has prepared it for us, and it leads us back to him.

St. Benedict, whose version of "taking up the cross" has brought so many to a faithful end, summed it up well: "As we progress in this way of life and in faith, we shall run on the path of God's commandments, our hearts overflowing with the inexpressible delights of love. ... We shall through patience share in the sufferings of Christ that we may deserve also to share in the eternal presence."

Look It Up

Read Ecclesiasticus 11:14-20. Why is obedience the truest wealth?

Think About It

Are you a godparent? What are you doing to help the one you sponsored to stay on the path?

Twelfth Sunday after Pentecost

Why Die?

First reading and psalm: Ex. 12:1-14; Ps. 149

Alternate: Ezek. 33:7-11; Ps. 119:33-40 • Rom. 13:8-14 • Matt. 18:15-20

Three powerful and momentous themes run through these lessons. We read about how God takes sin very seriously, how he has provided a remedy for those gripped by sin, and how he expects sinners to cooperate with their own redemption. In the lesson from Ezekiel, God makes clear to the prophet that those who persist in evil-doing will die, whether they are warned by the prophet or not. In Romans (13:12,14), the state of sin is described as “darkness” and “disordered natural inclinations.” In Matthew, the persistent sinner is to be treated “like a gentile or a tax collector” (18:17), that is, an outcast.

The lessons also set forth potent themes of deliverance. Exodus describes the preparation for the Passover, which includes the redemption of those in slavery by the sacrifice of a spotless lamb whose shed blood is the sign of costly obedience to God. In Ezekiel (33:11), the often-quoted message of God is firmly stated: “I do not take pleasure in the death of the wicked but in the conversion of the wicked who changes his ways and saves his life.”

The exhortation in Romans (13:11-12) to forsake habitual sin is set in the clear context that “salvation is near” and “daylight is on the way.” Matthew teaches that if a fellow believer responds positively to the call to reconciliation, then rec-

onciliation is effected. The call may be extended up to three times, each time taking the call “up a level,” indicating its gravity. With stunning implication, the last sentence of the Gospel states that what is lived out in this simple human interaction — calls to repentance — is directly connected to heavenly reality: “whatever you loose on earth will be loosed in heaven” (Matt. 18:18).

Connected with these two themes is the place where human beings have free choice to act. In Ezekiel (33:10), the house of Israel expresses despair and discouragement over its sins: “our sins weigh heavily on us ... how are we to go on living?” God responds that despair is an inappropriate and unnecessary answer, and provides the godly alternative: “Repent, turn back from your evil ways. Why die, house of Israel?” (Ezek. 33:11). Romans (13:11,12) has a similar call. Believers are to “stop sleeping and wake up”; “Let us throw off everything that belongs to the darkness.” The Gospel lesson’s entire theme is the exhortation to the sinner to be reconciled. Jesus orders people to call fellow believers to repentance if they have done wrong. This matches the lesson from Ezekiel, in which the prophet is ordered to warn sinners to repent, and is warned that he will be held accountable if he fails to do so. This is all serious stuff.

Look It Up

Consider how both psalm selections engage the themes of repentance and salvation.

Think About It

We are firm about believing that we are saved by grace and not by our own works. What place do our efforts have in our salvation as the lessons exhort us to “turn from wickedness” and “make no provision for the flesh”?

CLASSIFIEDS

CHURCH FURNISHINGS

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

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **OLDCRAFT WOODWORKERS,** Sewanee, TN 37375 Ph: (931) 598-0208. E-mail: oldcraft@charter.net

EVENTS

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

POSITIONS OFFERED

PART-TIME PRIEST: *Christ Church Episcopal, Port Jefferson, NY*, is a conservative, family-oriented, Bible-based church. We have housing available that includes all utilities, internet, cable and TV. We are located in a quaint port village about 1-1/2 hours from New York City. Contact the Search Committee Chair, Fred Leute at (631) 473-0273.

ASSISTANT TO THE DEAN: *St. Paul's Episcopal Cathedral, Peoria, IL*, seeks priest assistant with skills in pastoral care, preaching, teaching, and liturgy. Qualified applicants will be seminary trained with at least 5 years experience as rector or assistant. The cathedral is financially sound with committed chapter and growing outreach ministry and anchors the Diocese of Quincy. Check out St. Paul's at www.stpaulspeoria.com Contact frdedmon@stpaulspeoria.com or (309) 688-3436, or 3601 N. North, Peoria, IL 61604.

FULL-TIME RECTOR: *Trinity Episcopal Church, Fort Worth, TX*, seeks a spiritual liturgist with a pastoral heart, a sense of humor and Anglican roots to preach and teach our family-oriented parish. Trinity Parish served as a haven of safety for those loyal to The Episcopal Church of the United States (ECUSA), and its leadership never wavered in its position to remain in ECUSA. Our next rector must be a visionary leader who can communicate clearly and welcome our diverse and growing parish of 1,200 communicants. For an application, go to www.fortworthtrinity.org. If you are interested in learning more about this position, please contact [Chuck Weidler](mailto:Chuck.Weidler@trinitysearch.att.net) at trinitysearch@att.net.

clergy search?

we offer:

- customized ad plans for any budget
- ad design and creation services
- same-day ad placement for online classified ads

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

MORE CLASSIFIEDS
AVAILABLE ONLINE!

Deaths

The Rev. **George R. Bogdanich**, 88, died June 8 due to the injuries in a bicycle-pedestrian collision. He was active in the Episcopal Church since 1950.

Born in Athens, Greece, he graduated from the University of Tulsa and Philadelphia Divinity School and received a master of divinity degree at Yale. He also studied at the University of Pennsylvania and at the College of Preachers. He was received from the Roman Catholic Church in 1950 and served as curate at St. John's, Norman, OK, 1956-60. During this time, he also served in the Chapel at the University of Oklahoma. He was vicar at Grace and St. Peter's, Hamden, CT, 1960-61. He became rector of the church in 1961 and served there until retirement in 1990. Survivors include his son, Jamie; his daughter, Lee; and five grandchildren, Philip, Kyle, Christian, Madeline and Leighton.

Canon **R. Bradbury Clark**, chancellor emeritus of the Diocese of Los Ange-

les, died in his sleep on July 13 at the age of 87. He was chancellor for more than three decades and retired in 2004.

Born in Des Moines, IA, Clark was decorated several times for his service in the U.S. Army, including a Purple Heart and twice with the Bronze Star. He was named captain at the end of World War II. He graduated from Harvard Law School in 1951. He earned another degree in law from Oxford University. He became editor of *Ballantine & Sterling: California Corporation Laws* and was the primary author of the California Nonprofit Corporation Law. He was on a number of boards as a director for the Los Angeles Bar Association. In 1967, he was appointed chancellor after serving many years as a vice chancellor. In 1981 he was named the third honorary canon of the diocese and received a doctor of humane letters degree from Church Divinity School of the Pacific in 1982. In 2002 he was the first person named to the Order of Angels for his surpassing service to the diocese. Survivors include his wife, Polly Ann, their sons, Rufus and John, and three grandsons.

The Rev. **Camille Desmarais**, rector of St. John's Deaf Church in Birmingham, AL, for more than two decades, died April 13. He was 79.

A graduate of Gallaudet University and Virginia Theological Seminary, he was ordained deacon and priest in 1966 and was vicar of St. Paul's Mission for the Deaf, Hartford, CT, 1966-72. He became rector of St. John's in 1972 and served there until his retirement in 1996. He moved to Mobile, AL, where, until his death, he served as priest-in-charge of St. Mark's Church for the Deaf. He oversaw the construction of church buildings at St. John's and at St. Mark's and was president of the Episcopal Conference of the Deaf, 1978-84. Fr. Desmarais is survived by his wife, Julia, and by his children, the Rev. Marianne Stuart, Catherine Kunz and David Desmarais; two sisters, Therese and Laurie; a brother, Donald; grandchildren; and great-grandchildren. His first wife, Marjorie, preceded him in death.

The Rev. **Charles Marshall Furlow III** of Asheville, NC, died on July 30 at the age of 83. He was active in the ministry for 50 years, and retired in 1989.

Born in San Francisco, he graduated from the United States Naval Academy with a B.S. in 1952, a Sacred Theology Bachelor's in 1959 from Berkeley Divinity School and a master's from Berkeley in 1965. He was ordained deacon in 1959 and priest in 1960. He was assistant at Grace, Charleston, SC, 1959-66 chaplain to the Episcopal cadets at the Citadel, 1965-66; rector of St. Jude's and priest-in-charge of Atonement, both in Walterboro, SC, 1966-70; priest-in-charge of Sheldon Chapel, McPhersonville, SC, 1968-70; chaplain at Porter Gaud School, Charleston, SC, 1970-84; and chaplain at Christ School, Arden, NC, 1984-89. He retired from the active ministry and the United States Naval Reserve Chaplain Corps in 1989. Fr. Furlow is survived by his wife, Jo Harris; his brother, John Furlow; and his children, Helen and Charles.



**HALF-TIME VICAR Grace Episcopal Church
Lopez Island, Washington, Diocese of Olympia**

Retired, but not tired, would be ideal! Mild climate, beautiful rural landscape, in the San Juan Archipelago, served by large car ferries from Anacortes, WA (80 miles north of Seattle, 60 miles south of Vancouver B.C., Canada).

We have a lovely Church and parish hall, built in 1998, and a beautiful pipe organ, no mortgage. BCP based Services, Nicene Creed important. Average Sunday attendance is 40+ joyful singers. Strong lay participation; outreach in the community and beyond is part of our mission. Some joint feasts with the Community Church, R.C., and the Lutheran congregation are enjoyed by Christians on Lopez. Favorite Island activities are boating, fishing, golf, tennis, music and art.

Our last Vicar served for seven years, from age 65 to 72. He remains on Lopez Island, teaching painting and icon writing in his art gallery. Two other retired Episcopal priests (81) and their spouses live happily on Lopez. We invite you to become part of our exceptional community.

For further information about Grace Church and Lopez Island please contact **The Rev. Canon Joan Anthony, Diocese of Olympia, janthony@ecww.org**, or our **Senior Warden Don Langrock, dlangrock@centurytel.net**. Phone: (360) 468-4404.

**Send your clergy changes
to People and Places:**

p&p@livingchurch.org

P.O. Box 514036
Milwaukee, WI 53203-3436

College Services DIRECTORY

COLORADO

UNIVERSITY OF COLORADO Boulder
ST. ADAN'S & CANTERBURY COLORADO
Website: www.canterburycolorado.org (303) 443-2503
E-mail: chaplain@canterburycolorado.org
The Rev. Mary Kate Rejouis
Sun H Eu 8, 10:30, 5 Campus Ministry

DELAWARE

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

FLORIDA

FLORIDA STATE UNIVERSITY Tallahassee
EPISCOPAL UNIVERSITY CENTER (850) 222-4053
www.dioceeff.org/rugehall/ msowards1@comcast.net
The Rev. Mike Sowards
Sun H Eu 5 followed by dinner; Thurs Dinner 7 followed by worship

ILLINOIS

UNIVERSITY OF CHICAGO Chicago
(and other Hyde Park schools)
BRENT HOUSE, THE EPISCOPAL CENTER AT THE UNIVERSITY OF CHICAGO
5540 S. Woodlawn Ave. (773) 947-8744
Website: www.brenthouse.org
E-mail: office@brenthouse.org
The Rev. Stacy Alan, chap
Academic year services: Sun H Eu (with vegetarian supper) 5:30 (Brent House); Thurs H Eu 12 (Bond Ch)

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY EPISCOPAL CHURCH www.trinityic.org
(319) 337-3333
The Rev. Raisin Horn, chap
Su 7:45, 8:45, 11; Jazz Ev & Supper 2nd Sun 5; Compline TBA

MARYLAND

UNIVERSITY OF MARYLAND College Park
EPISCOPAL/ANGELICAN CAMPUS MINISTRY
Website: www.edow.org/eacm
E-mail: eaterps@umd.edu
Student Residence: Episcopal Student Center
The Rev. Dr. Peter M. Antoci, chap
Sun 6:30

NEW YORK

BETHESDA Saratoga Springs
(518) 584-0309 www.bethesdachurch.org
The Rev. Thomas T. Parke, r

NORTH CAROLINA

EAST CAROLINA UNIVERSITY Greenville
ST. PAUL'S EPISCOPAL CHURCH (252) 752-3482
Website: www.stpaulsepisopal.com
E-mail: rector@stpaulsepisopal.com
The Rev. Bob Hudak, r
Sun Eu 8, 10:30; Compline 9

RHODE ISLAND

BROWN UNIVERSITY/RHODE ISLAND Providence
SCHOOL OF DESIGN
ST. STEPHEN'S CHURCH
EPISCOPAL CAMPUS MINISTRY
Website: www.sstephens.org
The Rev. Michael G. Tuck, Episcopal Campus Minister
Sun H Eu 8, 10; Evening Prayer (Student Service) 5, followed by dinner

TENNESSEE

SEWANEEN: THE UNIVERSITY OF THE SOUTH
Website: www.sewaneen.edu

ALL SAINTS' CHAPEL

735 University Ave., Sewanee 37383
(931) 598-1274 vcunning@sewaneen.edu
The Rev. Thomas E. Macfie Jr., University Chaplain and Dean of All Saints' Chapel
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4,
Growing in Grace 6:30; Mon-Fri MP 8:30, EP 4:30

CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 37383
(931) 598-1478 theology@sewaneen.edu
The Rev. Dr. James F. Turrell, Sub-Dean of the Chapel of the Apostles
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Thurs H Eu 5:45;
Mon-Fri MP 8:10, Mon-Tues-Wed-Fri Evensong/EP 5:40

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
EPISCOPAL CROSSROADS CAMPUS MINISTRY
www.uwccrossroads.com (206) 524-7900 ext. 19
E-mail: shehane@drizzle.com
The Rev. Mary Shehane
Wed H Eu 6

Summer Services DIRECTORY

KERNVILLE, CA

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

SAN DIEGO, CA

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

NEWARK, DE

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

SAVANNAH, GA

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

LIHUE, KAUAI, HI

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

ROCKPORT, MA

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

LAS VEGAS, NV

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

LONG BRANCH, NJ

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, r frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

RED BANK, NJ

TRINITY CHURCH 65 W. Front St.
Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r; the Rev. Thomas May, assoc
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (575) 885-6200
The Rev. Rod Hurst, r www.gracecarlsbad.org
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

NEW YORK, NY

THE CHURCH OF THE EPIPHANY (212) 737-2720
The Rev. Andrew J. W. Mullins www.epiphanynyc.org
Sun 8:30, 11, 6

SARATOGA SPRINGS, NY

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

RALEIGH, NC

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

NEWTOWN, PA

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

CHARLESTON, SC

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

HENDERSONVILLE, TN

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

NASHVILLE, TN

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

DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave. (214) 521-5101
Website: www.incarnation.org
The Rt. Rev. Anthony Burton
Sun 7:30, 9, 11:15, 5:30

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

ANGLICAN

ELLSWORTH, ME

ST. THOMAS TRADITIONAL ANGLICAN (207) 326-4120
373 Bangor Rd. Sun MP & HC 10; Sat Evensong 3; Holy Days as announced

NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY
160 Merovan Dr.; 29860
www.holytrinityna.org (803) 341-0075
Sun Eu 10

LUTHERAN

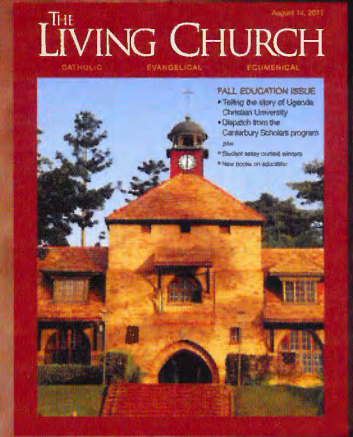
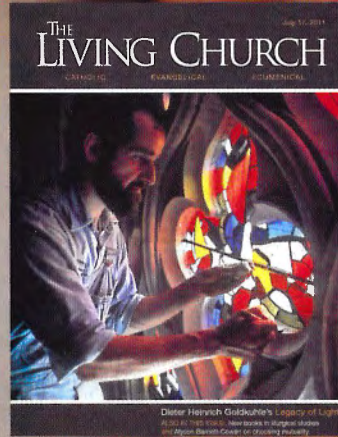
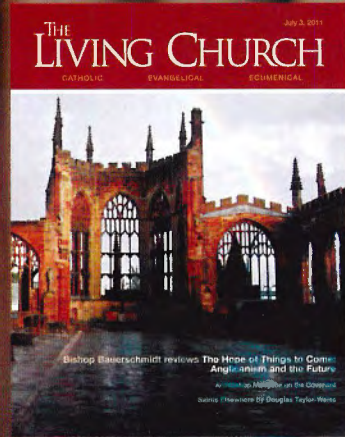
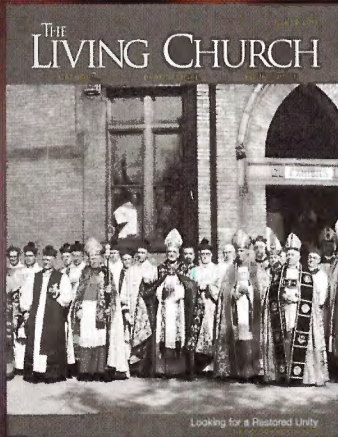
MOJAVE, CA

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

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

"I have been reading **THE LIVING CHURCH** for over forty years. Now this time-tested magazine has achieved a new and much-appreciated theological depth and thoughtfulness in its articles and editorials. If you haven't subscribed for a while, give it another try. You won't be disappointed."

— The Rt. Rev. Christopher Epting, VIII Bishop of Iowa, retired; Interim Dean, Trinity Episcopal Cathedral, Davenport, Iowa



THE LIVING CHURCH

Now is your chance to receive your own copy of the magazine devoted to serving Anglicans everywhere.

Order with MC/VISA toll-free at **1-800-211-2771** or by sending this form. Foreign rates and sample copies also available.

ONE-YEAR print subscription - **\$39**

ONE-YEAR online subscription - **\$30**

Parish Name _____
 Name _____
 Address _____
 City _____
 State _____ Zip _____ Phone(____) _____
 Email _____

NOTE: PLEASE FILL IN CREDIT CARD BILLING INFORMATION IF DIFFERENT FROM ADDRESS ABOVE.

Billing Name _____
 Billing Address _____
 City, State, Zip _____

MC/VISA
 Card # _____
 Exp.Date _____ 3-digit code ____
 Signature _____

Check
 Make checks payable to:
 The Living Church Foundation
 P.O. Box 514036
 Milwaukee, WI 53203-3436