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When The Living Church Foundation decided to publish TLC biweekly, it also made a commitment to present every issue in full color, and to offer more content rather than less. This 64-page issue is a robust expression of that commitment, far more engaging than a 16-page issue entirely in black and white. We trust it is also a promise of still better things to come — by the mercy of God, the confidence of our advertisers, and the generous support of our readers.

ON THE COVER

The Freedom Tower with the 9/11 memorial below, viewed from the office building of Trinity Church, Wall Street.

Catherine Kohn photo

THE LIVING CHURCH

THIS ISSUE | September 11, 2011

NEWS

4 St. Paul's Welcomes the Pilgrims of 9/11

FEATURES

12 Remembering 9/11

By Lawrence N. Crumb

16 When Bad Things Happen to Good Parishes

By Kathryn Greene-McCreight

28 Public Illusionists

By Oliver O'Donovan

32 King James the Peacemaker and his Bible

By Benjamin Guyer

39 OUR UNITY IN CHRIST series

Relationship, Definition, Accountability

By Nathaniel W. Pierce

BOOKS

23 A selection especially
for clergy and parishes

CATHOLIC VOICES

38 In a Scattering Time

By Jordan Hylden

OTHER DEPARTMENTS

20 Cultures

42 From the Archives

46 Letters

58 Sunday's Readings

60 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.



Clockwise from top left: The rear entrance of St. Paul's Chapel in New York City; patches representing the many professional responders who came to help in the aftermath of 9/11; photos on the memorial altar at St. Paul's; construction of the Freedom Tower as seen from St. Paul's cemetery; some of the more than 1.5 million visitors per year to St. Paul's since 9/11. **Opposite page:** A fireman's jacket is a physical reminder of the many rescuers and responders who spent time at St. Paul's.

Catherine Kohn photos



NEWS

September 11, 2011



St. Paul's WELCOMES the Pilgrims of 9/11

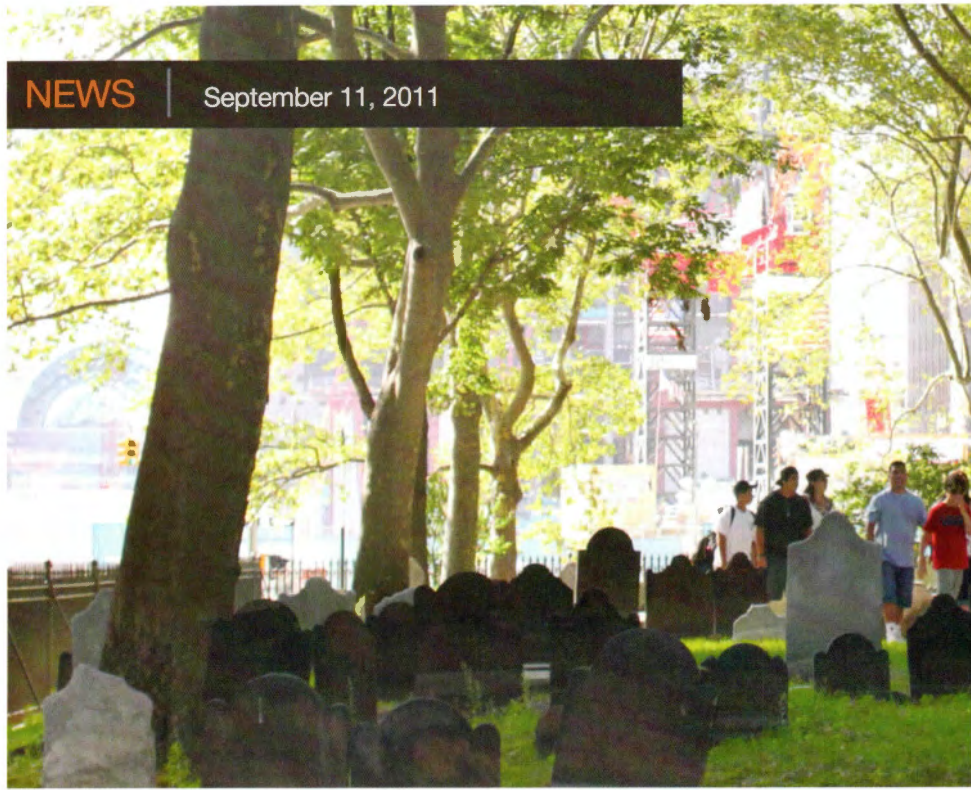
By Catherine Kohn

In some of the darkest moments of the terrorist attacks on the World Trade Center ten years ago, Nathan Brockman saw Christian hope embodied at the parish of Trinity Wall Street.

“One of the more remarkable things I’ve seen is how immediately people’s faith came into play. Right after the first tower came down, the South Tower, you can imagine the proximity — it got very dark, it got very loud, you could feel the church shaking,” said Brockman, Trinity Wall Street’s director of communications and editor of *Trinity News*. “There was a congregation gathered there, seeking comfort, solace. Once the cascade stopped, Stewart Hoke, who was a priest here at the time, stood up before the congregation and he recited the Beatitudes. It was one of the most powerful things I’ve ever encountered. That was the response of faith. It wasn’t the reaction to run, it wasn’t the reaction to react violently, or panic. It was very meaningful.”

Later, during the months of cleanup, people continued to help each other. “What I remember was the frozen zone. There was an area literally behind a chain-link fence for a number of months after the attack and if you weren’t certified personnel you weren’t to go beyond that perimeter,” Brockman said. “For a while the Trinity congregation worshiped at the Shrine of St. Elizabeth Ann Seton. It was a very generous act of theirs. Trinity’s offices during that time were relocated uptown.”

(Continued next page)



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These initial responses to terrorism seem like a harbinger when looking back, he said. Trinity Wall Street and St. Paul's Chapel in lower Manhattan have been a vital force for recovery since the attacks.

"If I look back on what Trinity and St. Paul's and the Episcopal community in New York were able to do during that time, it was to provide that ministry of presence which I think said to people that God doesn't promise that bad things won't happen; what God does promise is companionship," he said. "And I think through the ministry of St. Paul's, which became so well known, it's the story of that kind of companionship for people that we were able to help."

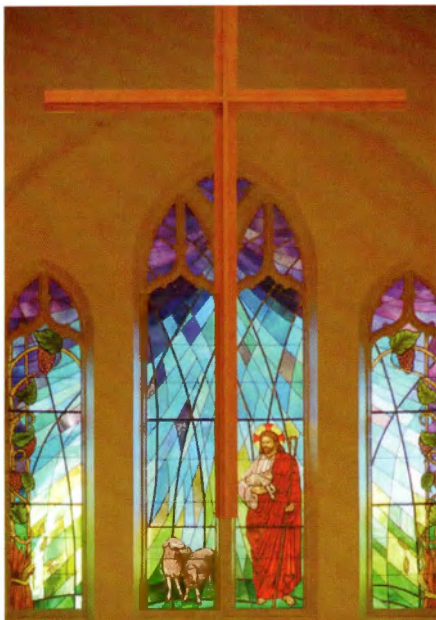
The chapel's ministry of refuge for rescue and recovery workers, which became a symbol of hope and peace, began in a simple fact: proximity.

"First and foremost it was nearby, and it was a church. So people had an automatic association with open doors and generosity," Brockman said. "After the 9/11 attacks the doors to the chapel were locked, but a group of people from the broader Episcopal community in New York, from the General Theo-

logical Seminary and the Seamen's Church Institute, came and very simply just started, from the sidewalk here, grilling food. And that's what started it. Over time it became apparent they were serving a real need. Police officers, rescue workers and fire department workers were taking them up on their offer of food. It expanded up onto the porch, and eventually the doors were opened and what emerged was a place that cared for every aspect of the human condition — heart, mind, body, soul."

The Rev. Mitties McDonald DeChamplain, Trinity Church professor of preaching at General Seminary, was on her first sabbatical on 9/11 and became one of the many clergy who worked directly at Ground Zero and at St. Paul's. "People brought food from everywhere," she said. "They just emptied their displays and shelves and then it became something of a routine."

DeChamplain said she had to leave for a few days and by the time she returned St. Paul's offered many other ministries of comfort — "Backrubs, massage, certain kinds of counseling, there was always someone available in the early days. It was quite stunning. And there was



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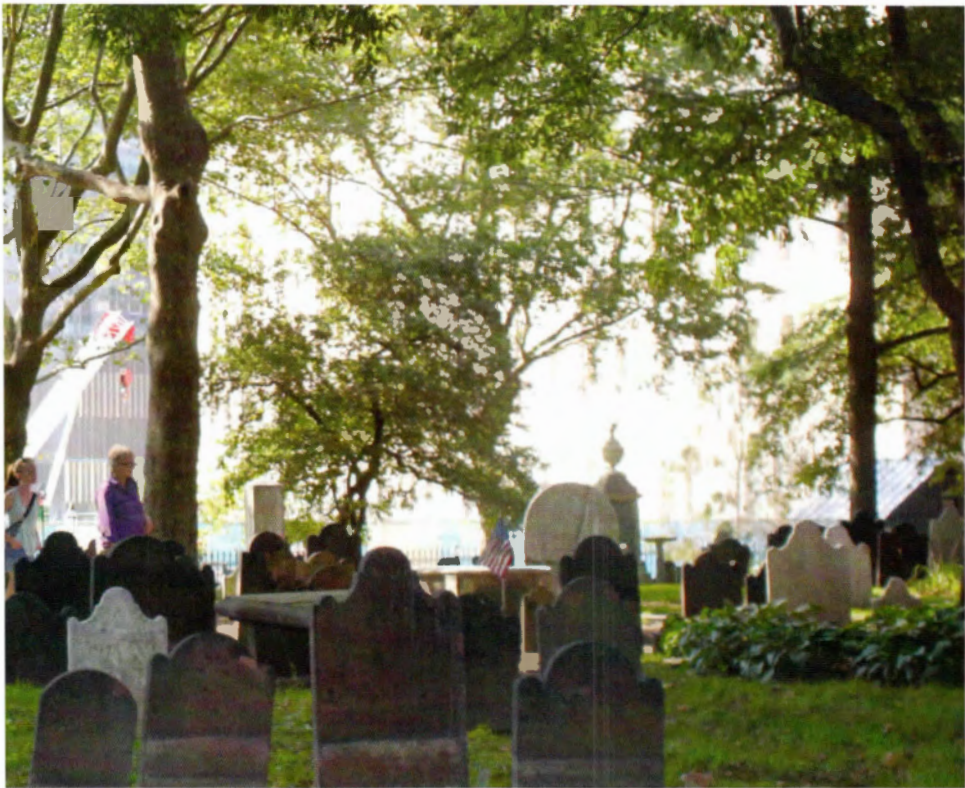
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Visitors walk through St. Paul's cemetery.
Catherine Kohn photo

ever I was needed.” She said she used the Book of Common Prayer in her ministry at Ground Zero because it is “reliable, elegant and very Catholic.”

“The fire department orchestrated everything. They know more about the ritual observance of grieving and recovering remains, and honoring those remains than anyone,” she said. “The common dedication to recovery is what held everything together: taking care of the workers, taking care of the families, taking care of the recovery of remains with reverence and deep respect. I’ve never seen anything quite like it before.”

Brockman said there were about 9,000 volunteers over time. “It geared up into an operation that was run like clockwork in terms of organizing volunteers, bringing new shifts

(Continued next page)

always music; people playing cello or violin.”

DeChamplain worked primarily at the temporary morgue set up within the Ground Zero perimeter, which

she said was called “T-Mort” because no one wanted to use the word *morgue*. Her role was to “stand in for families who couldn’t be there” and be “on standby when-



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A visit to St. Paul's often begins with the displays inside the front entry on Broadway.

Catherine Kohn photo

than 150 organizations in 60 countries committed to a shared ministry of reconciliation. Reconciliation is not an easy path to take for many, however. The Rev. Daniel Simons, Trinity Wall Street's priest for liturgy, hospitality and pilgrimage, has seen signs of people hanging on to anger.

"One of the first slogans I ran across when I moved here two and a half years ago is still kind of riveted in my psyche," he said. "It was on the back of a construction worker's jacket and it said, 'I didn't forget and I won't forgive.' It was the most interesting twist on forgive and forget that I had ever run across. It was a very intentional 'no' ... a twisted version of what is a wonderful sentiment, which is 'never forget'; never forget those who lost their lives in the service of others — keeping the beauty of their sacrifice alive.

"Hatred is actually a fuel, a fuel that works really well, and it powers a lot of lives," Simons added. "We've seen it every 9/11; it comes out again. I don't know how to work around it. I think we work through it. Because, like the stages of grieving, it's just a way people feel and people get stuck there. One of our particular pieces of service is to help people move through something that is very natural, but is also potentially toxic if they stay there. I think to deny the anger, the wish for revenge, doesn't help either — that just buries the feelings and they just come out some other way."

Simons said that the work at St. Paul's Chapel and Trinity Wall Street is not to tell people how to feel, but to "make a place for them to feel what they feel in a context where there's always this note that is being sounded — 'Remember to Love' — that there is another way."

Remember to Love is the theme of Trinity's 10th-anniversary commemoration of 9/11.

"There's a lot of learning about 'the other' that we have to do," DeCham-

(Continued from previous page)

in; it was a 24-hour ministry that operated for almost nine months. It was a demanding, well-run operation."

The usual intensity of lower Manhattan rose to agonizing and poignant levels.

"Everything felt more intense," Brockman said. "People's emotions were more intense, both positive and negative. Anxiety was more intense. The love that people felt was more intense. There was the feeling that life is precious, but that life as you

knew it turned upside down for a while."

This quiet colonial chapel, once best known for its concerts and rich history, was irrevocably altered by the tides of fate and tragedy during those months of ministry. It was transformed into a focal point for millions who seek to remember and honor the victims, rescuers and responders of the 9/11 attacks.

St. Paul's is a member of the Community of the Cross of Nails, an international ecumenical network of more

plain said. "To be in dialogue with someone is not the same as 'I must accept their point of view.' It's saying, 'We must share those things which unite us and try to understand our differences.'"

Approximately 1.5 million people visit the chapel every year, and that number is expected to increase once the 9/11 Memorial and Museum opens on the 10th anniversary. "St. Paul's is one of the most unique places in New York City," Brockman said. "There is a daily influx of tourists from Iowa to Iceland and yet you have a congregation that worships there on Sunday. To try to merge the two is a challenge — an exciting challenge."

Simons said the parish has recognized the importance of its ministry to pilgrims. "I think we're starting to recognize the fact that we are all pilgrims; and that we are welcoming pilgrims and not necessarily tourists; and that there is a difference between tourism and pilgrimage, although the line is sometimes fine, and sometimes it's just one of awareness," Simons said. "Sometimes a tourist walks into St. Paul's and becomes a pilgrim, or discovers that they were a pilgrim and just didn't know it."

He said some people experience similar moments at Trinity Wall Street. "They come into Trinity Church to see it because it was 'on their list' but something comes over them. They sit down in a pew for 30 minutes and they become 'lost' somewhere and something just happens to them."

Visitors file into St. Paul's from two directions: from the main doors on bustling Broadway, often streaming out of tour buses, or from the Church Street side, walking through the historic cemetery shaded by beautiful sycamore trees that obscure the ever-larger construction of the glass-and-steel Freedom Tower on the World Trade Center site. Inside, the city noise seems to drop away. Voices become hushed. Visitors move slowly

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Church Administration



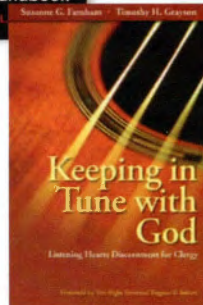
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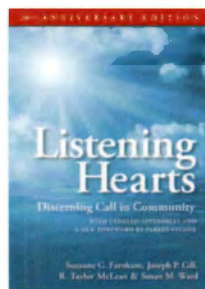
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NEWS | September 11, 2011

RIBBONS OF MEMORY



A complete schedule of the 9/11 commemoration at Trinity Wall Street and St. Paul's Chapel is available at www.trinitywallstreet.org/911.

Concerts will feature the Washington Chorus, the Bach Choir of Bethlehem, New York City Master Chorale, Copley Singers, Young People's Chorus of New York City, and the Trinity Choir.

Tie a Ribbon of Remembrance is scheduled for Sept. 6-11 along the fence at St. Paul's Chapel. "It is a reflection of what happened on 9/11

and after," said the Rev. Daniel Simons. People hung gifts, flowers, shirts, hats and other mementos on the fence surrounding St. Paul's Chapel.

"One of [the] primary impulses in pilgrimage, in ritual and in spirituality is to physically be able to do something: to light a candle, to take a stone, to mark with water," he said. "We have long white ribbons with the theme 'Remember to Love' ... [in memory of] those who have been lost and who have become ill since. Then they'll all be tied to the fence. I imagine people will leave other things as well."

—Catherine Kohn

(Continued from previous page)

past displays that encircle a small altar and wooden chairs.

There are many displays. One is full of teddy bears, another is filled with rescue workers' patches, another is a sleeping cot used by volunteers. The displays tell stories of love, compassion, sacrifice and faith. But there is one display that draws each visitor the longest. The Memo-

rial Altar is covered with photos of victims of 9/11 crowded together — myriad faces reflecting lives cut short. People standing before this memorial grow solemn and their eyes mist with tears. Loss becomes a harsh reality during that moment, not merely a vague memory of a decade-old tragedy.

Lauren McCulloch was visiting from California with her husband and

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two young daughters on one recent day. She said they were living in New Jersey during the time of the attacks. "It's important to remember," she said simply, adding that children need to see for themselves what happened on 9/11 so they understand how important it was, and still is.

St. Paul's Prayers for Peace is a service created by volunteers in the aftermath of 9/11. "It is very simple, very powerful and very brief," Brockman said. "It's a 10-minute service held daily at St. Paul's. It's a key part of our work with the Community of the Cross of Nails. Millions of people have participated in this service since 2001." The Bell of Hope stands outside the chapel's back doors. The city of London gave the bell to the city of New York in memory of the 9/11 victims. St. Paul's keeps the bell in trust for the city. It is rung to remember victims of terrorist attacks around the world, most recently in memory of the massacre victims in Norway. It is always rung each year on 9/11.

During the 9/11 ministry, the walls of the gallery in the chapel "were just covered with banners and posters and cards that people had sent in from all across the country and all across the world to support the rescue and recovery workers who were gathering here," Brockman said. Also during that time, pews filled the center of the chapel, and they became resting places for responders and rescue workers. One pew at the back of the chapel still has a fireman's coat lying across it. ■

Catherine Kohn is a reporter, editor and layout designer who resides in Bohemia, New York.

NEWS

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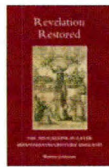
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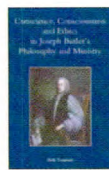
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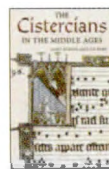
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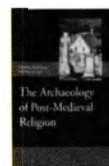
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Remembering 9/11

By Lawrence N. Crumb

Where were you?

I was in St. Louis, serving as interim rector of Trinity Episcopal Church. That morning, as I was preparing to fly to Portland, Maine, to visit friends, I vaguely heard something on the radio about the World Trade Center, and assumed it was another bomb in the underground garage, as had happened in 1993.

Boarding the Metro to the airport, I sat down next to a parishioner. He told me about the planes flying into the towers, something he had just seen on television, and I naïvely assumed that security at the airport would be tight. Of course, there were no flights at all for the rest of the day, so I returned to my apartment and watched the news of the event on television.

President Bush asked churches to ring their bells at noon on Sept. 14 and hold a brief service, which we did at Trinity. It did not attract a large congregation, but there were people from the neighborhood who had never been in the building before. I had received a call from a reporter at the St. Louis *Post-Dis-*



Curtis Thomas, the sexton at Trinity Church, St. Louis, rings the bells to announce a memorial service on September 14, 2001, while the interim rector, the Rev. Lawrence Crumb, listens.

St. Louis Post-Dispatch photo by Wayne Crosslin

patch asking if we would be ringing the bell and, if so, if he could come and take a picture. I asked how he knew we had a bell, and he said, "My mother used to teach Sunday school there." Saturday's paper included a picture of our sexton ringing the bell, with me in the background.

The Sunday service required careful preparation, with a special sermon and choice of hymns. As I discussed the latter with our organist, I suggested facetiously that we use Laurence Housman's hymn "Father eternal, Ruler of creation" because of the line "building proud towers which shall not reach to

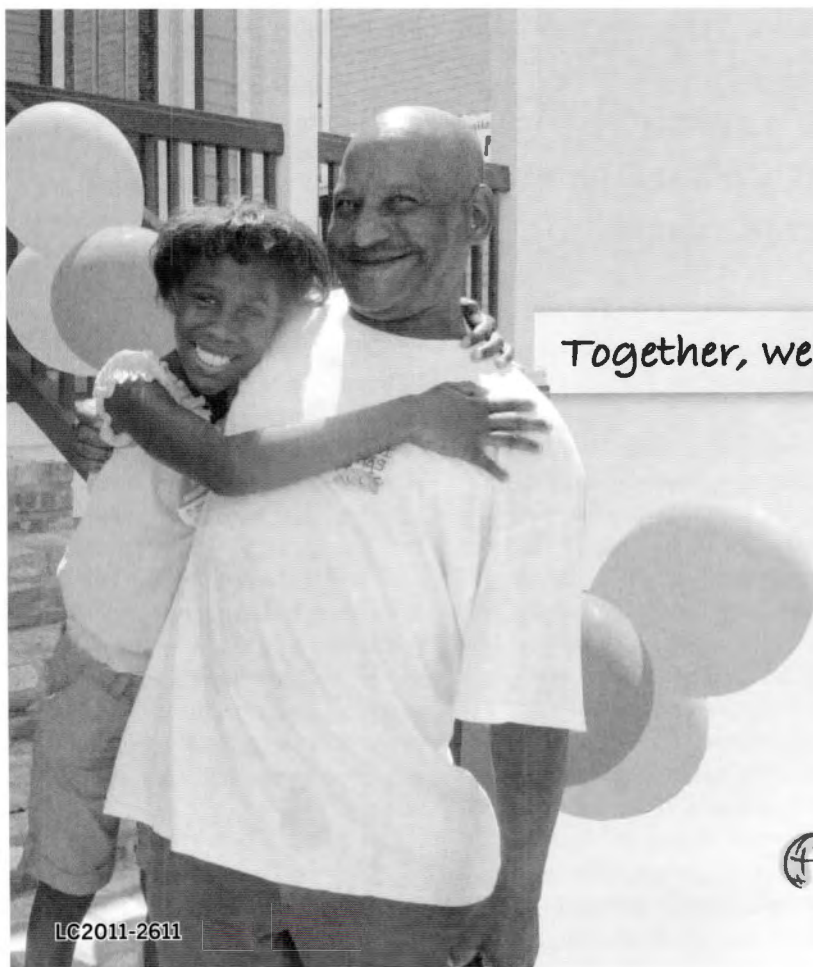
heaven." She liked the idea, and we used it.

In my sermon, I explained, "The allusion was to the biblical story of the Tower of Babel, but it seemed a prophetic description of the fate of the towers of the World Trade Center. I suppose architects and engineers will disagree, but I can't help thinking that the building of skyscrapers is, to some extent, an act of hubris. My father was stationed briefly at the Brooklyn Navy Yard during World War I, just before Housman wrote his poem. He wrote home to his parents in the small town of Milton, Wisconsin, that he had been to the top of the recently

completed Woolworth Building; its 60 stories made it the tallest building in the world. Did we really need something twice as tall?"

The sermon's reception was unlike anything I had experienced before. There was complete silence, and people seemed to be leaning forward to catch whatever word of comfort or enlightenment I might share. After mentioning another hymn ("Lord Christ, when first thou cam'st to men" with the line "Till not a stone was left on stone, / And all a nation's pride, o'erthrown, / Went down to dust beside thee!") I concluded by saying:

(Continued next page)



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Remembering 9/11

(Continued from previous page)

But however damaged our pride, our spirit was not broken. The tremendous outpouring of assistance from those on the scene or able to get to it, combined with the prayers and contributions from people of all faiths or none around the country, testified to a unity of purpose much greater than we might have imagined. The public prayers by leaders of all religions, whether jointly or in their separate houses of worship, demonstrated that this conflict is not one of religion.

Rather than identifying the perpetrators as religious fanatics, it

watched the television coverage, I also noticed the visible irony of the German flag at half-staff in Berlin, an enemy capital in two world wars, and the Russian flag in Moscow, enemy capital during the long Cold War. And surely the image of the frail pope at prayer, his head buried in his hands, was a picture worth a thousand words, an icon of universal concern and sympathy.

The whole world wants us to recover, and to be ourselves at our best: a nation of pride without vanity, of strength without tyranny, capable of response without vengeance. The same

like the painter of a canvas, stands in a particular place and views the scene from a particular perspective. As I started to discard Wednesday's issue of the *Post-Dispatch*, I took a second look at the full-width color picture under the masthead. It showed the burning towers, just before their collapse, with all of lower Manhattan seemingly enveloped in the smoke. But it was a picture with a particular perspective, and it put the entire incident in perspective, in the figurative sense of the word. For there in the foreground, gleaming in the sunlight, was the Statue of Liberty, surely a better symbol of the nation at its best than any temple of commerce.

The Archbishop of Canterbury, in his sermon at St. Paul's Cathedral, also remarked on the endurance of this powerful symbol. He ended his sermon by saying, "The ideal of liberty at the core of America's greatness — the liberty symbolized by that statue emerging unscathed from the pall of devastation — was founded on a noble community of values in which we are proud to share. Values like tolerance and compassion, justice and mercy. Values at the heart of the Christian faith and also of other faiths. Let us keep them before us now — like a torch, like a beacon — even as we mourn and grieve. For if we are steadfast we know that, by the grace of God, no darkness, no evil can ever extinguish that beacon of hope."

The Rev. Lawrence Crumb is priest in charge of St. Andrew's Church, Cottage Grove, Oregon.

The whole world wants us to recover,
and to be ourselves at our best: a nation
of pride without vanity, of strength without tyranny,
capable of response without vengeance.

would be more accurate to say that they are political fanatics who misinterpret their religion and misuse it as an excuse and a cover for their actions. Moreover, we also saw ample demonstration that this is not a conflict among nations. For among the tragic ironies of the week were some happy ironies: the national anthem played with sympathy in the capital of the country against which we had rebelled, not only in St. Paul's Cathedral but at the very gates of Buckingham Palace, by order of the queen who is both the successor in office and physical descendant of the king who lost the colonies. And as I

Hebrew prophets who spoke of the uncertainty of life, and the possibility of destruction, also spoke of rebuilding — the rebuilding of Jerusalem, its Temple, and the nation. I was touched to hear on the radio that in one elementary school, the children said they didn't care about the World Trade Center, but the teacher noticed that they were playing computer games that involved construction. The ability to bring good out of evil is one of the attributes of God, and one in which we are called to share. I have spoken of the pictures seen on television or in the newspapers.

In each case, the photographer,

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When **BAD** Things Happen to **GOOD** Parishes

By Kathryn Greene-McCreight

Why do good parishes suffer bad things? Today the question of innocent suffering is addressed with two theses, both of which falsify classic Christian truth claims about God. One: if God is good, there can be no innocent suffering. Since innocent suffering does indeed occur, God cannot be truly good. Two: the fact that unjust suffering does occur proves that God is impotent to stop it, or cruel, or both. Therefore, God is not sovereign over history. Q.E.D.

However, this “solution” to the problem of evil fails to take into account the way the Gospel folds into the moment of the cross the hope of Jesus’ resurrection and, with it, the promise of redemption. Thus, the Christian faith responds to the problem of innocent suffering in a very different way from the secular world. I would like to consider this problem of evil as it plays out where we least want to acknowledge it: within our own parishes.

First, what are bad things that can happen in otherwise “good” parishes? These bad things stem not

from God being evil, impotent, or cruel but from a very human yet pathological desire for power and control. Such a death grip is often accompanied by breakdowns in communication blanketing with silence any conflict and allowing for the perpetuation of abuse. In such instances, crucial information is not brought to light, not acknowledged, not shared. Here, silence is not golden.

Sexual and financial scandals attract the greatest public attention because they titillate the human penchant for gawking at the tragedy of others. They

also whet the public appetite for ridicule of the Church by the “cultured despisers” of the Christian faith, as well they should. These publicly aired sins of both omission and commission vie for our attention among other parish evils. Indeed, sexual and financial abuses deserve our attention, our “zero tolerance,” and our corporate repentance. When any such evil is accompanied by our refusal to admit or to communicate what people have indeed suspected and even witnessed, the tragedy is all the more appalling. Evil then festers and grows.

Dysfunction in the Church is not limited to sexual and financial abuses. Sexual abuse itself is a particular form of evil unmatched in tragedy by other forms of parish dysfunction. Far more prevalent and insidious is the low-grade abuse perpetuated by parishioners or clergy with pathological needs for control. As with sexual abuse, this type of evil spreads like a cancer when coupled with a parish’s inability (or refusal) to communicate in a healthy manner. Such abuse is often overlooked by parishioners and even by bishops because the tragedy is not as flagrantly damaging to individuals or to the parish as other types of abuse. Part of the problem is that parishioners may stand in awe of clergy as authority figures and spiritual leaders. This often seems a besetting sin when bishops have the power to redeploy at will any offending priests. Without the necessary structures within the hierarchy, protecting the next parish under that priest’s spiritual care becomes next to impossible.

Seemingly insignificant damage to parish life perpetrated by a controlling parishioner or priest is often met with passivity and permissiveness: “He is not a bad man; She means well; He did not really intend that remark; She did not mean to neglect that responsibility; His preaching may be bad, but he has a good heart; Let’s not rock the boat; We could do worse (with another priest/warden/teacher); We don’t want to be perceived as mean, or ‘un-Christian’; I don’t want to get anyone in trouble.” Power abuse at any level often gets swept under the rug.

Parish power abuse, either beginning with or perpetuated by dysfunctional communication, is only in part a psychological matter. Healthy communication is good for us psychologically: for us as individuals, for our families, and for our workplaces. When our eldest was in daycare and another two-year-old was in the age-appro-

priate but annoying and dangerous habit of biting, the children learned this important lesson: “Use your words, not your actions.”

Moreover, healthy communication is a specifically *theological* matter for the Church and for local parishes. When communication becomes dysfunctional, the innocent suffer, including those in good parishes. Healthy communication is necessary for our faithfulness as Christians, and for our lives before God and neighbor. Communication is a specifically theological issue because of the God whom we confess and worship.

First, God creates by speaking: “In the beginning, God created ... and God said ‘Let there be light!’; and there was light.” God *calls* everything that exists into creation. All creation hangs on the very command and Word of God.

Second, the law is given to Israel as communication in words. What Christians refer to as the Ten Commandments are known among Jews as the “Ten Words.” These words do more than regulate, prohibit and demand. They are part of God’s creative and redemptive acts which form the people of Israel. Israel’s very identity before God depends on its obedience to the Word of God.

Third, the biblical prophets’ invective also hangs in the balance on this word. The prophets do not make up their words of judgment and demand on their own. They are God-given, often prefaced with “Thus says the LORD.” While our culture and even our Church seems to understand prophecy as predicting the future, more often than not the prophets consistently look back to the law that communicates God’s will for Israel’s life. The Church would do well to note this fact when we claim that our “updating” of the Old, Old Story is prophetic.

Fourth, God speaks to Israel in Scripture and in the Israelites’ life of worship and prayer. Israel in turn responds. And even the Israelites’

response we know to be the wisdom of God, because it is God’s gift to them. That wisdom comes in story, song, poem, psalm, lament, and proverb.

Fifth, Christians know this wisdom of God as the Word incarnate. Jesus is that Word which was in the beginning and through which God created all things. The Man of Nazareth is God’s speech to the world. His words

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“She means well.”

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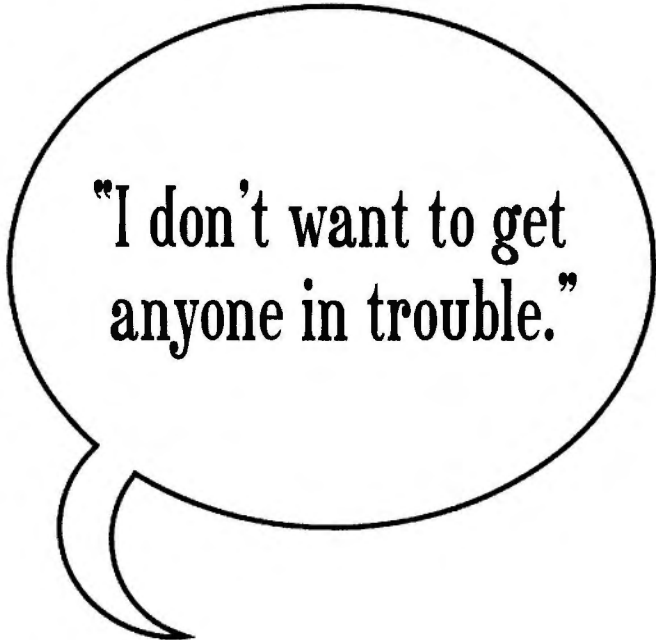
to us on the night before his self-sacrifice on the cross call the Church into being: "Behold, I give you a new commandment, that you love one another as I have loved you." That self-sacrificing love gives us our identity.

One of Jesus' final earthly acts of communication is his cry of dereliction from the cross: "My God, my God, why have you forsaken me?" These words are not merely the desperate cry of a dying Jew who recites Psalm 22. They are more: the cry of dereliction is the verbalization by the incarnate Word that the Father with whom he is one has abandoned him. This abandonment is the swallowing up of innocent suffering into the very depths from which only God can rescue. But this rescue is on the other side of the cross in Jesus' conquering the power of death by his rising from the dead. Jesus' cross and resurrection are God's response to and redemption of all innocent suffering. This act of God alone makes bearable our innocent suffering, which is the antitype of Jesus' own torture and abandonment.

And yet the prophecy of Isaiah 55:11 remains firm: "So is my word that goes forth from my mouth; it will not return to me empty, but will accomplish that which I have purposed, and prosper in that for which I sent it." The Church's very mission is tethered to God's communication of his love "to the ends of the earth" (Matt. 28:19ff). The Lord sends us out in mission for the twofold task of making disciples: for teaching this news of God's love for the world definitively poured out in Jesus' death and resurrection and for communicating in the "visible words" of sacrament that same pattern of teaching.

The fact that God creates, elects, goads, edifies, crucifies and redeems our very humanity by his Word is reason enough that parishes should attend to their own faithful communication. This may seem a mundane task. It involves all of the practical areas of ministry, right down to the grunt work of parish housekeeping. Communication among parishioners, committees, staff, and clergy must be open for healthy parish functioning and for any parish's witness to Christ. Clear, healthy communication also must be honored between parish and diocese, between diocese and parish.

But for the Church, communication is never simply the exchange of information. It includes our worship, without which we have no life before God at all. When we attempt to make our worship, our preaching, and our prayers "relevant" to our culture, we ironically fail to communicate it to the world. We also fail to communicate to God our adoration. If we



"I don't want to get anyone in trouble."

really deem the Gospel irrelevant to culture, we should reexamine what we mean by that Good News. Hope, healing, and reconciliation are no less important today than 2,000 years ago. If we are not communicating the Gospel to be heard thus, we should get out of the way and let it speak for itself.

The light, the very Word of God, shines in the darkness, even though the darkness cannot comprehend it. The Word of God casts light into the corners where our cobwebs cling and our dust bunnies scamper. Dysfunctional communication in any layer

Communication is never simply the exchange of information. It includes our worship.

of parish life plugs our ears from hearing the Word, gags our mouths from speaking the Word, and binds our hands from sharing the reconciling work of the Word. I name only two ways this can happen: how we handle disagreements among ourselves and how we handle anger within the body of Christ.

It seems almost a rule that mainline Christians recoil from disagreement within the body of Christ. We seem to feel that even our liturgical moment of passing the peace requires us to forgive and to agree with each other. This is a complete misunderstanding of what the peace of Christ in fact is. The peace we pass after the confession and before the offertory is not our own. It is Christ's: "The peace of the Lord be always with you." It may not be something we feel in our hearts at all, but is an objective reality. It is what he wrought for us on the cross.

Because that peace is not of our making, disagreements we have within the body of Christ are not the end of our peace. While there is no one pre-

scription for how disagreements will be resolved from parish to parish, their resolution will always rely upon healthy communication which comes with worship and with healthy words, the truth spoken in love, not by action or inaction.

Christians also seem to think that anger should be avoided at all costs, whether by denying it or by ignoring it. We are clearly enjoined not to "provoke each other to wrath," but the reality is that we often do. Even the apostles prepare us for this: "Be angry, but do not sin." When (not if) we provoke each other to wrath, we must communicate with our words. The offense we bring upon each other must be brought to light rather than allowed to fester in secret. "Do not let the sun go down on your anger." Parish secrets of any kind inhibit healthy communication of all sorts. Communication of anger is, at the very least, a necessary (but clearly not sufficient) condition for forgiveness. It frees us to model true reconciliation among brothers and sisters in Christ.

Amid abuses of power, we have the chance to act preemptively by speaking the truth in love. To quote the U.S. Department of Homeland Security: "If you see something, say something." Safe-church training cannot prevent tragedy unless it is teamed with proper instruction in healthy communication. Sometimes it is painful to acknowledge abuses of power, to hear, and to speak the word. But we belong to that Truth who sets us free, and we are committed to a life together of continuing his work of breaking down barriers in love.

The Rev. Dr. Kathryn Greene-McCreight is an associate priest at St. John's Church, New Haven, Connecticut. Her latest book is Darkness Is My Only Companion: A Christian Response to Mental Illness (Brazos, 2006).



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CULTURES



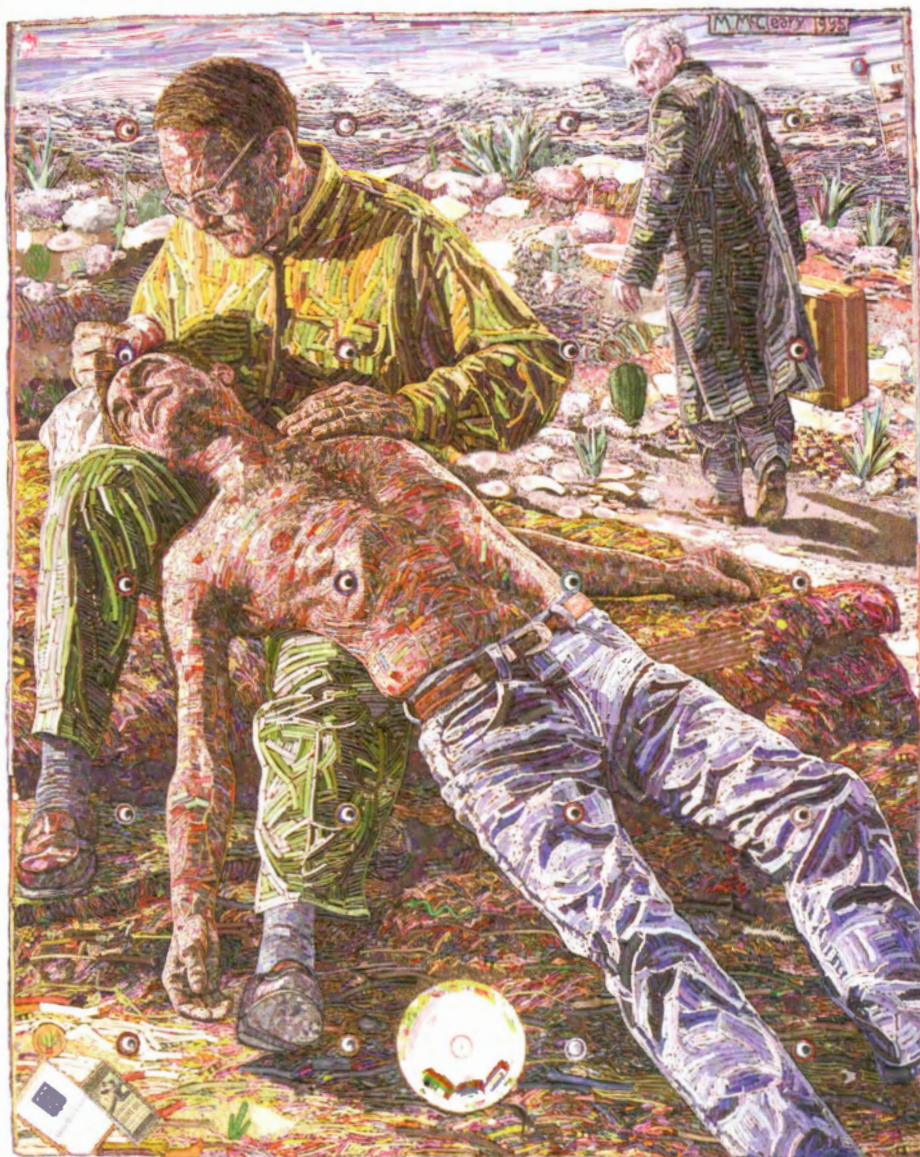
Layers of Meaning

Mary McCleary of Nacodoches, Texas, makes collages from materials as diverse as rag board, painted toothpicks, sticks, mirrors and lint. She attaches “layer upon layer of materials ... much in the way a painter builds layer upon layer of paint on canvas. Often these materials are used symbolically,” McCleary writes at her website (www.marymccleary.com). “Drawing my subject matter from history and literature, I like the irony of using materials that are often trivial, foolish, and temporal to express ideas of what is significant, timeless, and transcendent.”

McCleary is Regent’s Professor of Art Emeritus at Stephen F. Austin State University, after teaching there from 1975 to 2005. Since 1970 she has participated in over 250 one-person and group exhibits in museums and galleries in 24 states, Mexico, and Russia.

Her work “became figurative — gradually — about 1985, which was about the time I became a Christian,” she told Douglas Britt of the *Houston Chronicle* in 2009. “Even though I grew up in the church, I wasn’t really serious about it until later, when I really investigated the evidence for it and became so excited about studying the Bible stories for the first time as an adult.”

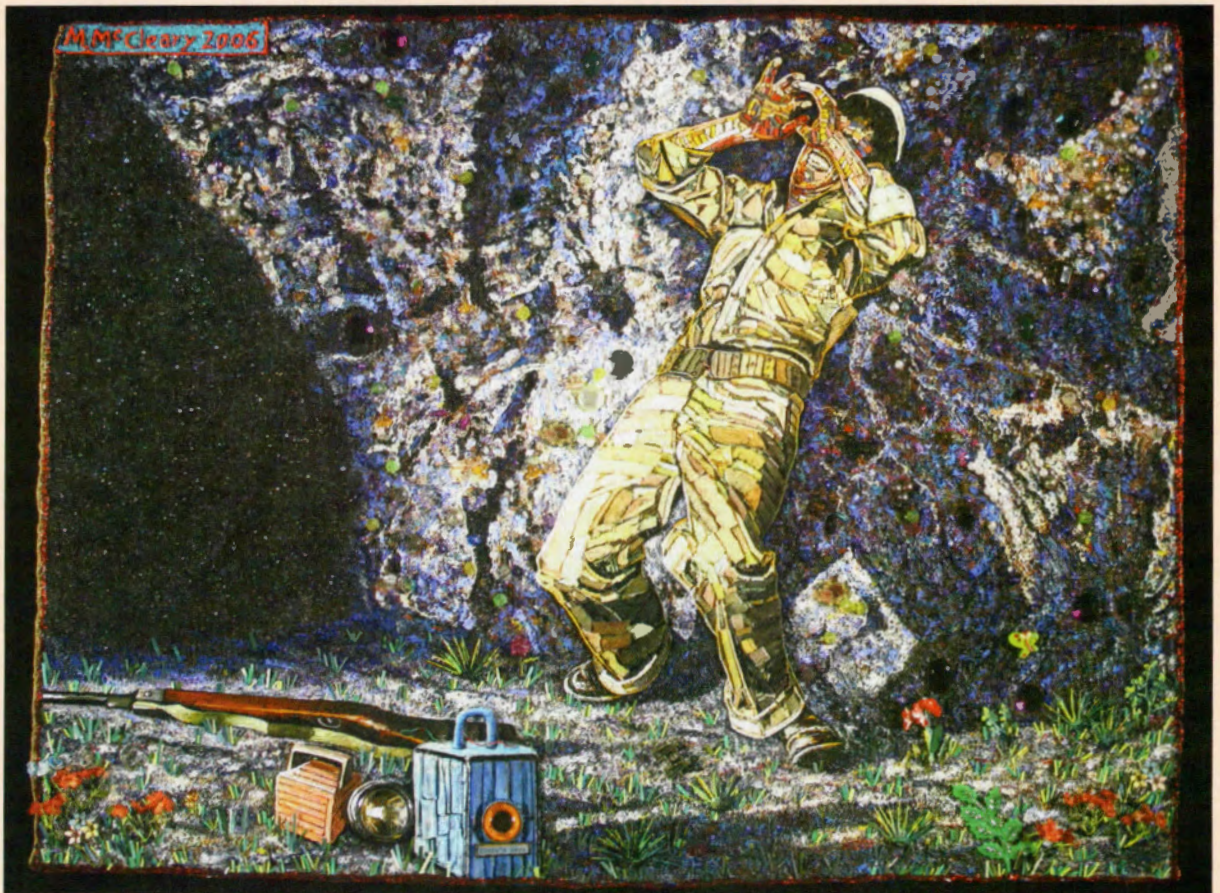
Left and above (detail): Tower, 64.5 x 46.5 inches, 2011, mixed media collage on paper; **Right:** The Good Samaritan, 60 x 48 inches, 1995, mixed media collage on paper.



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Praising the Beauty of What Is Transient, 14 x 18.325 inches, 2007, mixed media collage on paper.



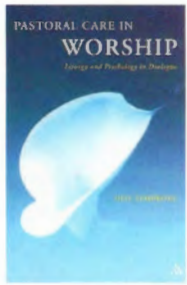
Plato's Cave, 22.5 x 30 inches, 2006, mixed media collage on paper.

Healing Rites

Pastoral Care in Worship

Liturgy and Psychology in Dialogue
By **Neil Pembroke**. T&T Clark. Pp. 208.
\$29.95, paper. ISBN 978-0-5673-3144-1

Review by Pierre W. Whalon



Neil Pembroke, senior lecturer in pastoral studies at the University of Queensland, Brisbane, Australia, has written a careful study of the “side effects” of communal worship: the pastoral dimension of weekly congregational liturgy. He is very clear that the liturgy is directed to God, who is “both subject and object” of worship. We the worshippers cannot help but be affected,

however, as the liturgy holds up to us as in a mirror Jesus Christ’s perfect humanity.

Seeing ourselves in the “mirror” can evoke all sorts of responses, requiring both pastoral awareness and pastoral care. Pembroke centers his study on four themes: reconciliation, lament, hope, and communion. Not surprisingly, he begins with the need for reconciliation. Pembroke takes up Karl Barth’s treatment of sin not just as pride but more importantly sloth, which he sums up as being “too lazy, too silly, and too ill-disciplined to accept God’s gift in Christ of freedom and life.”

Sloth is the first major subject for reconciliation between God and us. One of the strategies of what he calls our “sly psyches” is to concoct a story that withdrawing inside ourselves is protection against “those who would stifle our freedom of spirit.” Yet we

know deep in our hearts that this story is false. Since the liturgy confronts that falsehood, we stand in need of pastoral care. Pembroke proposes a liturgical response.

Drawing on studies that show people will be much more honest when able to observe themselves in a mirror, Pembroke sees the sermon and the confession of sin as the looking glass reflecting back to us the interplay between sin and grace, both in the biblical text and in our lives. As he does in succeeding chapters, Pembroke presents prayers of his own composition (or, later on, by others) that can highlight this subversion of our sloth by admitting sin and accepting grace.

Reconciliation also means confronting shame, which is the obverse of the coin of sloth. Shame comes in various guises, which Pembroke dissects, and needs to be countered not

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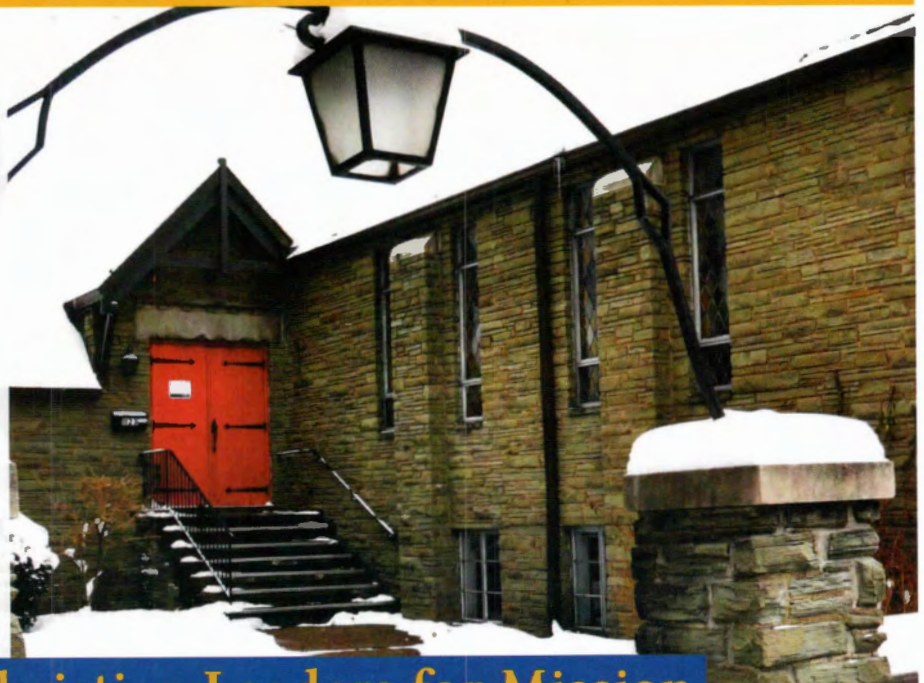
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only by forgiveness but also by "God's affirming gaze." To achieve this affirmation, Pembroke suggests contemplation of icons or other holy images.

He then tackles the matter of laments. Unlike many other cultures, Westerners are not comfortable with laments or anger in worship. Yet the Scriptures are full of stories of people of faith taking on God. In my own pastoral practice, I have often had to remind people that those whom God seemingly values the most in the Bible are those most willing to grapple with, complain to, or strongly criticize him.

Pembroke gives fresh examples of litanies of lament and expression of anger. Of course, the congregation will need preparation before these are used. (In the 1979 Book of Common Prayer there is, for example, a Supplication on p. 154.) It is important, however, to remember that our baptismal covenant with God is a two-way street: when we let God down by diminishing ourselves, we need to ask forgiveness. And conversely, when we feel that God has let us down, we need to take him to task, as the Israelites did.

Pembroke then turns to hope, not as an emotion animating an individual, but as a communal expression. Picking up on themes in the theologies of Gabriel Marcel and William Lynch, SJ, he defines this hoping as a yearning that imagines a future different from and better than the present.

Wishing and hoping are very different: hope is what we desperately want as opposed to what would be nice to have. Optimism and hope are different as well. Quoting Marcel, Pembroke points out that optimism is individualistic, while hope is always relational: "despair and solitude are at bottom identical." For those among us who need hope as they endure suffering, Pembroke proposes liturgies in which the community of faith ritually offers to share that suffering so as to live together into hope of a new day, of suffering transformed.

To this end he then embarks on a

How to Celebrate the new Season of Creation

The Season of Creation
A Preaching Commentary



Norman C. Habel, David Rhoads, and H. Paul Santmire, Editors

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lengthy consideration of irony in the Scriptures, and (following Lynch) the need to develop “an ironic imagination” in the liturgy. Pembroke presents a homily on the Sermon on the Mount highlighting Jesus’ use of ironic paradox as a means of transformation.

I kept thinking that American readers might find this chapter intimidating, unaccustomed as we are to ironic humor and comment, unlike, say, the English or the Australians. But he is right to call attention to this device that is central to Jesus’ manner of expression, and he adds prayers taken from various sources to help stimulate the reader’s (and the worshiper’s) imagination.

Pastoral care is not only the accompaniment of persons undergoing crisis; it is also the maintenance of a structure of meaning and values. Communion is the heading under which Pembroke places this aspect of it. Taking on the culture of individualism as corrosive to our very beings, he sees the need for us to be transformed by worship from being “tourists” to “pilgrims.”

The loss of traditions that shape human life that is endemic to our age turns us into tourists in our own lives, living for the short-term, without commitments, and seeking pleasure. Pilgrims seek joy that comes from fulfilling covenantal responsibilities. “Worship, justice and compassion” are marks of a pilgrim people formed by covenant with God. Appealing again to psychological research, Pembroke argues that sacramental worship does shape people in profound ways, contrary to some popular wisdom.

The ultimate “subject and object” of our worship, the Holy Trinity, is the last theme of the book. The life of the Trinity is for us the model of living communion. God is a lover who maintains self-concern, not selfishness, as an essential part of the divine love for us. Agape love shows no partiality, but it is also vitally interested in the Other. Self-love pursued in a com-

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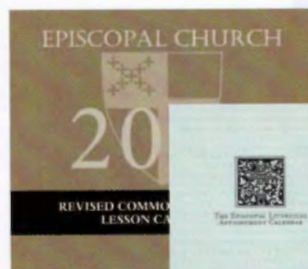
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munion of love allows for the mutuality that characterizes the relations among the persons of the Trinity.

Pembroke provides a helpful index and a well-stocked bibliography as part of his attempt to blend doctrinal theology, psychology, liturgical theology and homiletics. Since he intends to draw the reader to new possibilities of liturgy, he does not develop his themes broadly. The result is a slim volume that will be helpful to preachers, liturgists and pastors in the active practice of ministry. For systematic theologians, *Pastoral Care in Worship* points out some tantalizing paths to explore but not more than that.

The Rt. Rev. Pierre W. Whalon is Bishop of the Convocation of Episcopal Churches in Europe.

Emerging Questions

Deep Church

A Third Way Beyond Emerging and Traditional

By **Jim Belcher**. InterVarsity. Pp. 233. \$17, paper. ISBN: 978-0-8308-3716-8

Souls in Transition

The Religious and Spiritual Lives of Emerging Adults

By **Christian Smith** with **Patricia Snell**. Oxford. Pp. 368. \$24.95. ISBN 13: 978-0-1953-7179-6

Review by Joseph B. Howard II

Deep Church might be seen as one in a long line of postmortems on the emerging church. Even some early influencers have declared the emerging church dead. Often they mean the emerging church has become an institution, so broad as to be meaningless.

By "traditional church," Belcher means primarily the evangelical church. In this regard, *Deep Church* is outside the experience of many within old-line Protestant institutions. Some of the traditional evangelical church's concerns about the emerging church will be less pressing from the perspective of old-line

traditions, while others may be more acute. With this understood, *Deep Church* can be a valuable resource.

In urging readers to go deeper, Jim Belcher means deeper into the Christian tradition, to an era before some of the assumptions made both by the evangelical church and the emerging movement. You would be right to hear echoes of C.S. Lewis's *Mere Christianity* in this project (the third chapter of the book is "The Quest for Mere Christianity").

Deep Church is as much a spiritual autobiography as a thoughtful examination and critique of the emerging movement and the responses to it. In the end, Belcher comes to a purpose many Episcopalians and other Anglicans will be excited about: the need to reappropriate the great tradition for the contemporary world.

Deep Church demonstrates how much the movements known collectively as the emerging church offer critiques from the Church to the Church. They are still insider disputes with a distinctive vocabulary and points of reference. Belcher provides a narrative framework for the emerging movement, the tensions that arose within it and a fast review of the major figures and their place in the emerging constellation. This will be helpful for Episcopalians and others who may be late to the discussion.

The emerging church can be seen as a (largely but not solely) generational critique of the established institutions of the Church. The emerging church has called the larger Christian community to turn outward and engage with the broader culture and many groups of people that traditional church communities have neglected.

In order to connect the insights from the emerging conversation to the way we engage in ministry and relationships, a broader perspective is needed. *Souls in Transition* provides an overarching sociological



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context to *Deep Church*.

Christian Smith and Patricia Snell catalog the experiences of young adults spanning wide varieties of religious identification (and none). *Soul Searching*, the predecessor work to *Souls in Transition*, gave us the phrase Moralistic Therapeutic Deism, or MTD, to describe the default faith commitments of many teenagers. One of Smith's observations — which he talks about in both books — is that MTD is rightly seen as the way in which teenagers (and now young adults or “emerging adults,” as Smith prefers) express the religious values and commitments they learned from their parents.

That the teens of *Soul Searching* inherited the assumptions of MTD from their parents is unsurprising, and demonstrates that while Smith may have put this demographic (loosely defined as 18-30, with the study following persons aged 18-24) under the microscope, the most pressing challenges cut across the age spectrum. *Souls in Transition* provides statistical shape to the challenge the emerging movement has been attempting to address. This study challenges religious leaders especially, by putting flesh on the bones of the challenge of relevance and holding up to us a group of people who rarely see the Faith, or any faith, as relevant in their lives.

Many of the motivations underlying the emerging conversation were themselves prompted by a desire to address the searching and transition of people in this life stage that are highlighted in Smith's work. The emerging church challenges the way we have presented the Gospel (or failed to present it) to our brothers and sisters and our sons and daughters. We would do well to join the conversation.

The Rev. Joseph B. Howard II is vicar of St. Joseph of Arimathea Church, Hendersonville, Tenn. (stjosephofarimathea.org).

Leaders Teaching Leadership

Reviews by John Ohmer

The Business of All Believers

Reflections on Leadership

By **Richard A. Norris**, edited by **Timothy F. Sedgwick**. Seabury. Pp. 126. \$16, paper. ISBN 978-1-5962-7119-7

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(Continued on page 48)

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Public Illusionists

By Oliver O'Donovan

The media scandal which ended the career of Britain's most senior policeman, swept away a newspaper founded when Lord Melbourne was the young Victoria's Prime Minister, and inflicted political damage on his current successor has produced one of those paroxysmic bouts of public moralizing which have disturbed the calm of British indifference with increasing frequency since the turn of the millennium. My fellow citizens are, if truth be told, not very good at public moralizing. They have a way of looking right past the center of an argument and hurling their righteous fury at the circumference.

The gnat they strained at in this case was the autocratic management style and inflated ambitions of an unattractive Australian entrepreneur. The camel that slid down the national gullet as smoothly as a single malt was the debased professional culture of the British news industry, the fruit of a generation or more of steady demoralization. It so happened that this scandal, turning on illegal and intrusive secret-hunting, blew up just as the press and broadcasters were launched on a loud campaign against so-called super-injunctions, which courts impose to protect individuals' privacy and forbid the nudge and the hint that they must have something to hide.

Not deterred from the role of moralizers-in-chief by being principal party to the case and willing as ever to feast on one another's flesh, the media have led a hue and cry against themselves that has carefully avoided discussing the journalistic ethos as a whole. The most revelatory moment, perhaps, was when BBC News placed on its webpage a video of *News of the World* staff hearing their chief executive announce their doom. "Secretly Filmed Announce-

ment!" the BBC crowed triumphantly.

What, in the end, are the news media there to do? No institution, perhaps, is more distinctive of modern society. Yet there has been little philosophical reflection from those who most ponder our modern plight, and one has to go back to the sharp and scornful perceptions of Søren Kierkegaard in the days of the media's infancy for an attempt to understand them. The collective name, *media*, both reveals and conceals the function around which their diversity coheres. They "mediate" a slice of reality to us; but what makes their mediation distinct from the more reflective meditations of art, history, philosophy, poetry and so forth is their concern with the *immediate*.

"News" is first impressions. Why are first impressions supremely important, though even the ancient Greeks knew that second thoughts are wiser? Because to understand ourselves, we need to understand events as they happen. History and tradition, from which we derive our identities, have to be brought up to the moment, made continuous with the present, with what has hap-

pened just now. But since the new has no predetermined logic, keeping attention fixed upon it is a difficult task. Stories "break"; they do not flow. And this is where late-modern media have established a line of supply. Devoting their full attention to the breaking wave, they echo its roar to us; we call on them to present the world new, as though there never was a yesterday. But the bargain is this: in assuring us access to the new, they control our access. They let us know what is happening and we let them tell us what it means.

On the hypothesis that the majority of people have limited attention to spare from the weight of local impressions and personal responsibilities crowding in on them, the traditional bargain with the "old



media” of press and broadcasters makes sense, even good sense. If a critical mass of observers is going to think and act on first impressions of world events, it is right that those impressions should be controlled. Who would not rather have their responses manipulated by CNN, when it comes to it, than by rumor, to which the “new media” of blogs and citizen journalists look set to hand us back?

But the good sense is political, not pedagogical. It does not make us more judicious or reflective, but simply cages in our inconsiderateness. And it has a further effect upon the deep politics of identity: those who interpret events interpret us to ourselves. The deeds and words we read come across as those of friends and enemies, so that we are moulded into a common identity, taught to see ourselves as part of a common struggle for and against the same things, all quite independently of what we are, what we do, what we suffer, who we share our lives with. This constructed political identity competes with our real identity, the identity rooted in our social life. It forms the illusion of a political community, an “all-encompassing something that is nothing,” as Kierkegaard described it, “the public.”

In Britain older newsprint media (though not broadcasters) have long identified explicitly with political parties, but that apart, there is strong identification with the political system as a whole. The media are not merely democratic in sentiment; they are an institution of democracy, sustaining the identity of the public as an element in popular government. They assuage the lurking fear that popular government is an unstable mix of iron and clay that will not bind, that its grandeur may be brought down by a well-aimed stone from the hand of Providence.

Their own common account of their role is that they protect democracy by presenting a bulwark of free comment against the tyrannous aspirations of government and money. What we have most to fear, they warn us, is an erosion of their editorial freedoms — by “barons,” by government, by big busi-

ness, or whatever — leaving the body politic prey to the machinations of the powerful. It would be ungrateful to overlook the element of truth in this. The media have plucked a feather or two from proud turkey-cocks in their time. But this is democracy understood as *popular* government, the rule of general opinion, not as *republican* government, which is the representation of sectional and local interests. And the media are themselves

parties in the struggle for popular power, eagerly soaking up whatever surplus authority they can squeeze out of government, church and (in Britain) the monarchy, by carefully directing suspicions in long-habituated directions. When we find ourselves shocked by the mendacity and malice they are occasionally capable of, we have to remember their need to contest authority. “The public keeps a dog for its amusement,” Kierkegaard wrote. “This dog is literary contempt. If someone superior appears, even someone of distinction, the dog is prodded, and the fun begins.”

Yet their political role hardly accounts for the intense, and intensely trivial, news-and-entertainment saturation which forms ninety-nine percent of the media’s stock-in-trade, with vast swathes of newsprint and hours or broadcasting devoted to sport, horoscopes, emotional intrigues of actors and models, and a hundred and one other things that have nothing whatever to do with curbing power or protecting freedoms. The umbrella of press freedom has a wide span and keeps some strange objects dry.

All of which is best understood as a strategy for coping with novelty: familiar appearances are imposed upon the new, the systems of regularization and routinization are maintained. The media may tell us of undreamed-of horrors, but they contextualize them in the comfortable, presenting them in traditional forms with mythic recognition factors. Interpretative techniques that aim to digest what is happening depend upon a small range of typical phenomena in which you and I, as we emerge for a brief moment into the public eye, can be quickly categorized as devious politician, greedy capitalist,

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The media are themselves parties in the struggle for popular power.

Public Illusionists

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irrelevant academic, or heartbroken mum. These ensure that our existence is taken note of without anyone having to renegotiate a settled view of reality. The art is to maintain the equilibrium of the new and the same. The blurring of the boundaries between news, entertainment, and commercial promotions is essential. The celebrity is our handhold, the advertisement our bridge connecting the world we see with our personal interest. A cartoonist who represents a dangerous tyrant as a stage clown with his trousers around his ankles serves the purpose of mediation quite as well as a reporter from a war zone.

The double purpose of assuring access and controlling reaction is reflected in the ambiguous position of the news media's most interesting and admirable creation, the front-line reporter, that travelling adventurer who seeks out places where things are happening, describes events as they unfold and "gets the story right." Justly celebrated in legend, the front-line reporter is still, today, the one to whom we are likely to owe our thanks for any moments of imaginative expansion we may be given, any new sympathetic insights we may gain into the way others live their lives. Yet the media relate to their latter-day explorers rather as politicians to a monarch: an occasional appearance is encouraged to ensure the legitimacy of the rest of the undertaking, but within strict limits and controls.

In the digital age editorial staff have other priorities than getting it right; they have to sort it out. The daily bulletin has become a moment-by-moment bulletin, which generates moment-by-moment reaction so that news feeds itself, like financial speculation or academic publication, to become a ferment of information overload, vastly augmenting the interpreter's burden of unfolding its meaning. Anxious about what they may swallow as the flood closes over their heads, the editors want what they can hold onto. So it is that the quantitative increase yields a corresponding dilution. Headlines, sacred pillars of "shock," reveal it, confected of press-officers' or PR handouts, plans, reports, draft speeches circulated in advance, notices of engagements, statistical projections which could never be realized, scientific breakthroughs which tell us what we knew already, the insipid flavor of the whole drowned out with the pungent spice of speculation.

The illusion that such stories are "breaking" has then to be maintained by stagey imitations of tradi-

tional reporting: news presenters fly out to foreign capitals to conduct the same interviews they would have done at home, reporters burrow for scoops in the answering machines of private citizens. It is not the unfolding of events that drives these deviations, nor even political or commercial pressure imposed from above, but quite simply the editorial imperative of maintaining the illusion, finding endless (and, preferably, cheap) variations on the formula of shocking revelations among a familiar cast of characters and following a well-worn plot-line.

A friend of mine, whipped into fury by the smugness of some newspaper, was offered the sage advice, "Just read their commercial statement! That will be consoling!" The reality behind the crisis is that, tired of being told that newspapers are as they are because that is what they buy, the British are buying no longer. Kierkegaard, again, anticipated it: when the dog gets into trouble, the public will deny it ever owned the beast, and declare it a good thing that it has been put down at last. But a flight from the old media is a flight to the new, which means, at present, a flight from the somewhat irresponsible to the wholly irresponsible. The old provided a context in which good judgment could be, and occasionally was, formed. If the judgment now disappoints us, how will we fare with no judgment at all?

There is, after all, some truth in the idea that it is we who make the media what they are. Our fragile sense of identity, threatened if we are not *au fait* with a thousand facts that do not concern us, our edgy anxiety that the world will change behind our backs if we look away for a moment, means that we cannot live without the illusion of being masters of the new. But knowledge of the world cannot do duty for faith in God's providential government.

"New every morning" is the tempo of divine grace, the tempo of our personal responsibilities, but not the tempo for acquiring wisdom. In absorbing the world and the meaning of its happenings the real advantage may lie with a weekly, or even monthly, supply of news, in which the span of narration is longer, the space for reflection greater. Perhaps news needs time to grow old, as we need time to grow wise.

The Rev. Dr. Oliver O'Donovan, professor of Christian ethics and practical theology at the University of Edinburgh, is the author of Common Objects of Love (Eerdmans, 2002) and The Ways of Judgment (Eerdmans, 2005).

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The Word

King James the Peacemaker and his Bible

By Benjamin Guyer

Throughout the Anglo-American world, 2011 is being used to celebrate the fourth centenary of this most influential of English translations of Scripture: the Authorized or “King James” Version.

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Universities are holding lecture series and book publishers are publishing new studies of the Authorized Version and re-releasing it in attractive yet inexpensive formats. In the 17th century, Anglicans produced a number of literary works that had and continue to have considerable historical influence. One thinks, for example, of the poetry of John Donne or George Herbert, the late works of William Shakespeare, Izaak Walton's *Compleat Angler*, and the various Anglican contributions to modern science. But the greatest of these across cultural, literary, and religious spheres is unquestionably the Authorized Version. The translation was in many ways a reflection of the king whose name it still bears: a seamless union of traditional language and humanist scholarship fueled by ecumenical vision. It is therefore just as relevant today as it was in 1611.

Rex Pacificus

Although typically associated with England and the English language, the Authorized Version was in fact a British production, rooted in the history of both Scotland and England. This is conveniently exemplified by the Roman numerals VI and I which follow the king's name and indicate that he was the sixth King James of Scotland but the first King James of England. In the 16th century, both countries experienced transformations which left them on the very broad "Reformed" side of the divide between Lutheran and Reformed Protestants. Yet here the similarities largely ended. In the words of one recent historian, Scotland's reformation proceeded by means of "religious terrorism" against the Scottish crown, nobility, and peasantry; it was less a reformation than a revolution. England's reformation, however, was a movement of legal development and reform. This does not mean that it was neat and clean or pastorally sensitive — it was frequently none of these — but the end result was that unlike Scotland, England's Protestants, Puritan no less than Anglican, had an almost universally high regard for legally constituted authority.

By the end of the 16th century, these differences yielded two very different theological approaches to monarchy. In England, Richard Hooker wrote his monumental work *Of the Lawes of Ecclesiasticall Politie*, which praised law and defended the royal

supremacy. But in Scotland resistance theories were developed which offered theological justifications for civil disobedience and the overthrow of monarchs. Roman Catholics were the first to develop such ideas, but among Protestants the Scottish Calvinists took these ideas to their furthest extreme. For a Scottish king such as James VI, such intellectual developments were far from welcome. He himself suffered under them; before he came to England, he had been kidnapped, physically assaulted, and threatened by religious radicals. These experiences and others, such as the coup against his mother Mary, Queen of Scots, left James VI quite hostile to Calvinist extremists. The king described his opponents as "Puritan" and he never hesitated to write against them. As he wrote in his popular *Basilicon Doron* (*The Royal Gift*), a work of political advice intended for his son Henry, "cherish no man more than a good Pastor, hate no man more than a proud Puritan."

Despite such words, James VI was never an anti-Puritan reactionary. Rather, he pursued a positive theological agenda which he hoped would reunite Christendom. We see the beginnings of this in a theological polemic written six years after the king acceded to the English throne. In 1609, James VI and I published *An Apologie for the Oath of Allegiance*, in which he argued that Roman Catholics were bound by Scripture to be peaceful subjects, and therefore had no right to overthrow a non-Roman Catholic monarch. In the preface of the *Apologie*, the king set forth the major outlines of his theology. This text has come to be known as the Confession of King James I. In it he wrote, "I am such a CATHOLIC CHRISTIAN as believeth the three Creeds, that of the Apostles, that of the Council of Nicaea, and that of Athanasius, the two latter being paraphrases of the former." He next explained that "I reverence and admit the Four First General Councils as Catholic and Orthodox" and noted that the Church of England received them as such both through Parliament and canon law. He similarly declared his belief in the Blessed Virgin Mary as *Theotokos*, the acceptability of religious artwork, and episcopacy as "the ordinance of God."

If we study the king's international diplomacy and his correspondence with Christians both East



James I and his royal progeny. Willem van de Passe (died 1642).

Wikimedia Commons

and West, we see that this confession was not a dead letter, but the groundwork for a way of life. James VI and I pursued relations with the Orthodox and set up a Greek College to help educate Orthodox clergy. He sent bishops to the Synod of Dort with the express instruction that they resist theological development among the Reformed in favor of an ecumenically viable confession that all Protestants could agree to. The king also sought to create a series of councils between Reformed and Lutheran Protestants with the intent of eventually including Roman Catholics. This was a Constantinian vision which looked back to the early Church and the Christian emperor as the one who had the authority to call an ecumenical council. Far from fleeing theological controversy, the king was willing to engage it head on, insofar as it was done

within the authoritative framework of synods and councils. The great difficulty he faced was that others were less willing than he to heal and forgive the wounds of Christendom.

An Authorized Bible

The Authorized Version of the Bible was in many ways another attempt at royal peacemaking. In 1603, when James VI was making his way into England, he was given a document now known as the Millenary Petition. It was a protest against religious practice in England and was signed by more than one thousand Puritans. Wholly in keeping with the English approach outlined above, the petition was deferential to the monarch and emphasized that it was the king's job to reform the church. But when

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the king met with reform-minded clergy the following year at the Hampton Court Conference, he showed that peacemaking is not the same as being conciliatory. If Puritans had hoped to win the king over to their side, they found their dreams largely shattered. James VI and I had no interest in altering the Book of Common Prayer and also no interest in undermining episcopal authority. He did, however, concede to one key facet of the Puritan platform: a new English translation of the Bible. Perhaps eyeing an opportunity for dissolving some of the boundaries of religious faction in the kingdom, the king decreed that scholars of both Puritan and Anglican commitments would work on it together.

This was not as easy as it might seem. By the early 17th century, Bible translation had become a theological and political minefield. Different religious factions produced translations which sometimes skewed the plain words of Scripture and made it appear that novel religious ideas had apostolic warrant. This was most infamously the case with the Geneva Bible, a Scottish Calvinist production. Under Elizabeth I, this translation had been declared illegal and banned. Two problems were found with it. First, its translations were sometimes questionable. The most notable example of this was that throughout the New Testament, the Greek word for church, *ekklesia*, was translated as *congregation*. This made it appear that the apostles had been advocates of congregationalism, which implied that the historic episcopate was erroneous at best, heretical at worst. The second problem was the commentary within the Geneva Bible. By the late 16th century, Protestants had universally abandoned Martin Luther's belief that any uneducated layman might understand the Bible without assistance. Bibles thus came to contain commentaries and explanatory notes, not unlike today's study Bibles. Yet these commentaries were often the expression of theological bias. Such was the case with the Geneva Bible, which claimed that monarchs could be murdered if they did not defend the Calvinist version of true religion. By justifying the regicide of all non-Calvinist kings and queens, the Geneva Bible was a subversive and dangerous text.

Before translation began, the king decided that the new Bible would contain no commentary whatsoever. Radical Calvinist bias was thus undercut

from the very beginning. But the possibility of partisan error was no less present when "Englishing" ancient texts. Thus Richard Bancroft, Archbishop of Canterbury, developed fifteen rules to guide the translators in their task. Even as these emphasized the need for grammatical clarity, they also drove the translators to study how the Church Fathers had historically interpreted a passage. In his fourth

By the early 17th century, Bible translation had become a theological and political minefield.

rule, Bancroft wrote, "When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith." The actual translations within the Authorized Version were thus the product of early Christian interpretation, and therefore perpetuated within the new translation various traditional concepts. For example, *ekklesia* was translated as *church* rather than *congregation*. With these rules in place, the Authorized Version could

not be used to undermine the Church of England.

If anything, the new Bible buttressed the original Anglican vision of a godly, anointed monarch reforming the church according to ancient custom. Although it contained no commentary, the Authorized Version did contain a long prefatory essay, "The Translators to the Reader," and a much shorter "Epistle Dedicatory" which was written for the king. Both of these documents evidence themes that were near and dear to the heart of James VI and I. On the one hand, the translators wrote: "It doth certainly belong unto kings ... to have care of religion." They drew attention to the examples provided by biblical kings and Constantine in the fourth century. In doing so they showed that James VI and I was walking faithfully in the footsteps of salvation history. On the other hand, the translators drew upon the writings of the Church Fathers in justifying their work. They praised St. Jerome's translation of the Bible and duly noted that St. Augustine was told to "take up and read" the Scriptures immediately before his conversion. The biblical scholarship of Origen in the third century was eulogized, as were the translations of the Bible into Anglo-Saxon by the Venerable Bede and King Alfred the Great. Their basic point was simple: the hallmark of a truly Catholic king is that he provides his people with a Bible translated in their own tongue.

Conclusion

In the royal portrait found in the first edition of his collected writings, the Latin phrase *Beati Pacifici* (Blessed are the Peacemakers; Matt. 5:9) was inscribed above the king's head. It is therefore more than fitting that James VI and I is remembered as a *Rex Pacificus*, or *Peaceful King*. His attempt to make the Church of England the most viable ecumenical institution of his day was highly unusual. So too was his attempt to provide a translation of Scripture that was rooted in then-contemporary scholarship, faithful to Church tradition, and beyond partisan interests and commitments. In truth, these were failures in the king's own lifetime; Christendom continued to fragment and the Authorized Version did not quell the intensification of partisanship within the Church of England. Yet the intervening years have

also not blunted the force of the king's aspirations. The 400th anniversary of King James's Bible cannot return us to the past, although it can allow the past to speak into the present. As the royal translators themselves well understood, "Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place." They might as well have been speaking about history.

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Benjamin Guyer is a doctoral student in British history at the University of Kansas.

In a Scattering Time

By Jordan Hylden

You have probably seen the statistics. This summer at General Synod, church leaders were confronted with grim projections of the Church of England's demise within the next 20 years. Membership is shrinking and the average age of congregants (now 61) is rising. The church is saddled with thousands of historic, drafty, nearly empty buildings that cost a fortune to heat and maintain. The Rev. Dr. Patrick Richmond commended to synod the judgment of the Church Estates Commissioner, Andreas William Smith, that the church faces a demographic "time bomb." "I wish all of us," Smith said, "would have a sense of real crisis about this."

Is the church indeed in a state of crisis? The judgment is a strong one, to be sure, but recent events have forced England to reckon with what many are calling a moral crisis of national proportions. The shameless gutter-crawling of the dominant tabloid media apparently knows no bounds, and days of rampant burning and pillaging in English city streets have left the nation asking itself some very hard questions: What has happened to our common life? Where have the threads that once wove us together gone? What has made so many of us so coarse, so angry, so turned in upon ourselves in greed and fear?

Americans might be tempted to look upon our English brothers and sisters and breathe a furtive sigh of relief: Thank God it isn't us, at least. But such thoughts are cold comfort. The Episcopal Church's statistics do not look much better than the Church of England's; we too are shrinking and aging, with the same demographic time bomb ticking more and more loudly. So too, America has settled into a disturbingly similar national mood: we are all going in the wrong direction, the polls say, but apparently only the shrillest, angriest voices know where we should be going instead. And our cities have been confronted with moral crises of their own: in Philadelphia and Washington, police have imposed strict curfews to stem the growing tide of young people flash-mobbing stores and grabbing all the loot they can carry. It is a strange new kind of violence we are seeing in America and England — not the uprising of the oppressed classes but the pointless thrashing of the bored masses.

What are we faced with today as a church? Where are we going as a culture? More than 25 years ago, the moral philosopher Alasdair MacIntyre concluded his *After Virtue* by darkly warning that Western culture has long been sunk so deep into nihilism, greed, solipsism, and complacent relativism that most of us do not even recognize it anymore. "The barbarians are not waiting beyond the frontiers," he said: "they have already been governing us for quite some time." It may be that the present moment is a kind of apocalyptic revealing of this truth, a dark uncovering of the grim state of affairs into which we have fallen.

Biblical apocalyptic, however, reveals something deeper than this, something more than ignorant armies clashing by night. In all and through all, the world is governed by a crucified Lord, by a Lamb who was slain, who one day will return to take his rightful place as king of the kingdom of God. We the Church have this deeper hope, and are gathered as a people to bear witness to the One who makes our common life possible, bound together by the strong cords of Christ's redeeming love.

We are called to be a gathering people in a scattering time. I support THE LIVING CHURCH because it is one of the cords that draws us closer together and calls us to find our unity again in Christ, the Church's one foundation. How else can we bear witness in the time in which we live? Yes, we are in crisis, but we are always in crisis, for the life of the Church comes not through our strength but by baptism into Christ's death and resurrection. ■

We are called
to be a gathering
people in a
scattering time.

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



OUR UNITY IN CHRIST
In Support of the Anglican Covenant

Relationship, Definition, Accountability

By Nathaniel W. Pierce

I have a special place in my heart for the 1928 Book of Common Prayer. I was given a copy at birth, and baptized and confirmed in liturgies from its pages. It guided me to ordained ministry, planted the seed of liturgical renewal, and prepared me for the 1979 BCP. There we were introduced (liturgically speaking) for the first time to the “C” word, prominently displayed in the two sections of the BCP most used by Episcopalians who *do not* attend church services regularly. I am, of course, referring to “The Baptismal Covenant” and “the bond and covenant of marriage.” At its simplest level the concept of “covenant” includes three characteristics: rela-

tionship, definition, and accountability.

In baptism and marriage all three basic elements of a covenantal relationship are clear. The one being baptized enters into an explicit relationship with God; marriage is a public, explicit, lifelong, and mutual commitment by two persons to each other. The understanding of that relationship, its definition, is clearly stated (see the Baptismal Covenant, pp. 304-5, and the marriage vows, p. 427). Our sense of accountability is expressed every time we renew our own baptismal covenant and (for some) our own marriage vows.

What does this thinking mean for the proposed Anglican Covenant? Surely Episcopalians’ difficulties do not arise out of any disagreement

about our desire to be in relationship. The preamble of the Constitution of the Episcopal Church clearly states our self-understanding as a church: we are in relationship with the Anglican Communion, something most Episcopalians value and cherish. (The constitution’s preamble essentially quotes a portion of Resolution 49 of the 1930 Lambeth Conference.)

The other two characteristics of a covenantal relationship, definition and accountability, are problematic. Since the publication in 2004 of the Windsor Report I have identified at least ten distinct and different understandings of the essential nature of the Anglican Communion. Indeed, one is clearly articulated in the pre-

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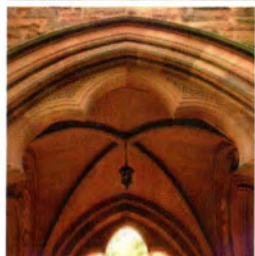
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OUR UNITY IN CHRIST

In Support of the
Anglican Covenant

(Continued from previous page)

amble of our constitution. For 144 years Anglican provinces around the world (including the Episcopal Church) were free to define for themselves what it meant to be part of the Anglican Communion. Now those many years of holy ambiguity are coming to an end. Cherished assumptions by individuals and provinces are being challenged by a definition — the proposed Covenant — written by *the whole Anglican Communion*, not just one part of it.

The idea of “accountability” runs against the grain of our culture. We believe that local people know what is best for their own community. When it comes to living out the Gospel, we Episcopalians *know* how to interpret Scripture in our modern world. When John Wesley, as a priest of the Church of England, laid hands to ordain in 1784, that sacramental action, done out of a conviction that mission priests were needed to serve American Methodists (and, may it be noted, he was right), led to a schism which has still not been healed. Like Wesley, we want to be autonomous *and* in communion. However, as the Windsor Report noted, “communion is, in fact, the fundamental limit to autonomy” (¶82). We can have one or the other, but not both.

Will we cling to our own definition of communion, thereby dismissing what the rest of the Anglican Communion says yet again? Will we insist on preserving a self-delusional understanding of autonomy? What does it mean to “believe in ... the holy catholic Church” (see the Baptismal Covenant)? These are the questions we face as we consider the Anglican Covenant.

The Rev. Nathaniel W. Pierce is a retired Episcopal priest and currently serves as worship leader of St. Philip's Church, Quantico, Maryland, in the Diocese of Easton.

Covenant FAQs

By Nathaniel W. Pierce

What happens if the Episcopal Church does not accept the proposed Anglican Covenant?

Pretty much the same thing that happens to a couple not ready for the covenant of marriage or a person unable to embrace the Baptismal Covenant: the relationship may continue; perhaps the couple will choose to live together and the unbaptized person will attend worship services. In each case the status of the relationship will be ambiguous — not in but not out.

It feels like the definition of the Anglican Communion is being changed.

This, in my view, is correct. In response to a request from the American House of Bishops in 1859, the Archbishop of Canterbury invited the bishops of the Anglican ethos and tradition to gather at Canterbury in 1867. Building on the Chicago-Lambeth Quadrilateral (1886, 1888), the 1930 Lambeth Conference adopted this self-definition: "The Anglican Communion is a fellowship ... of those duly constituted dioceses, Provinces, or regional Churches in communion with the see of Canterbury, which have the following characteristics in common: ... c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in Conference" (excerpts from Resolution 49).

Note: the preamble to our constitution essentially quotes this 1930 Lambeth resolution but *omits* the "c" clause. Thus, *our definition* of being a "constituent member of the Anglican Communion" did not include a sense of accountability to the Lambeth Conference.

The problem is that the 2003 General Convention of the Episcopal Church violated the "c" clause in that 1930 definition. We acted in a manner which clearly indicated that we were no longer bound by "the mutual loyalty sustained through the common counsel of the Bishops in Conference." When the 1930 self-definition failed, trust was compromised. The 2008 Lambeth Conference turned inward, its historic role of sustaining mutual loyalty no longer viable.

The wider Communion could have left things there, accepting this *de facto* new self-definition (1930 minus the "c" clause). Alternatively, it could craft something to augment it as recommended by the 2004 Windsor report. It chose the latter course of action. Furthermore, many argue that the proposed Anglican Covenant is yet another step toward a genuine, Christ-centered, biblical concept of communion which naturally flows from Lambeth 1867 and the self-definition put forward by Lambeth 1930. In other words, our self-definition continues to evolve on a cycle of 60 to 70 years.

I thought statements and resolutions from the Lambeth Conference were advisory.

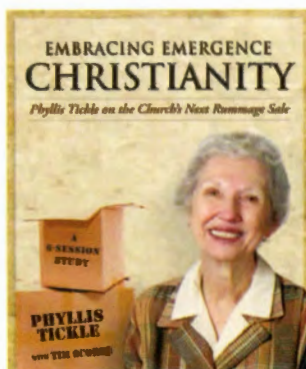
They were and are. Yet over the years all provinces and bishops voluntarily gave such statements and resolutions great respect. This was the "glue" which held the Anglican Communion together. It worked for 136 years, enabling the Communion to navigate its way through the tricky waters of prayer book revision and ordination of women to the priesthood and episcopate. Recall that it was the Episcopal Church which asked the 1988 Lambeth Conference to extend the policy of "local option" to ordaining women bishops and it did so.

I believe that the 2003 General Convention's decision to give consent to the election of Gene Robinson as Bishop of New Hampshire was gospel-based and the right thing to do.

The Rev. Dr. Katherine Grieb, professor of New Testament at Virginia Theological Seminary and a member of the Covenant Design Group, has suggested that the Episcopal Church accept the Covenant *and* continue its efforts to be fully inclusive of lesbian, gay, bisexual and transgender persons. This both/and approach is quintessentially Anglican. We need not be trapped by a manufactured and artificial either/or.

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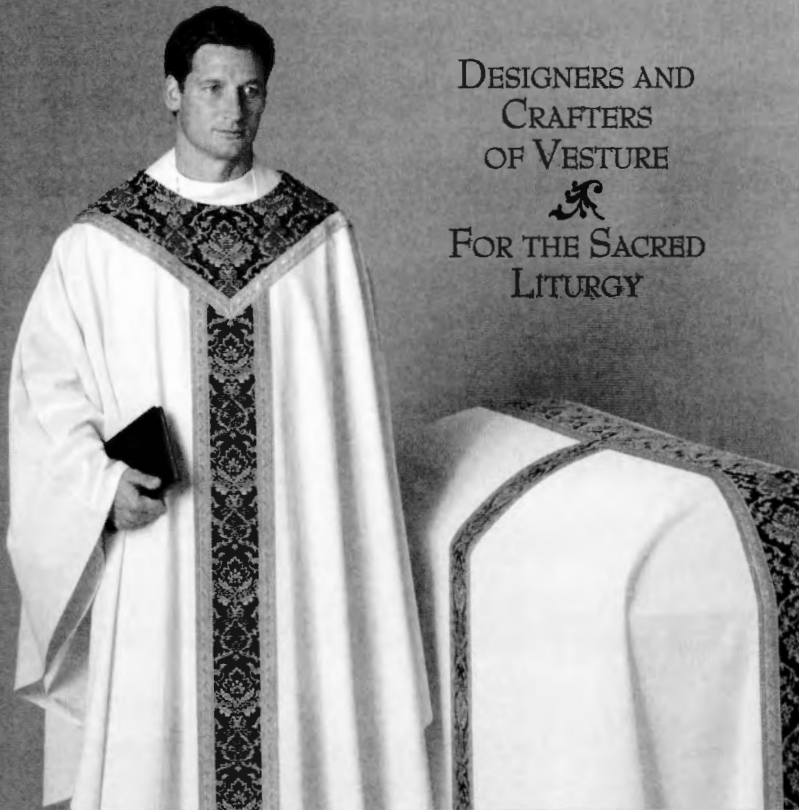
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FROM THE ARCHIVES



EDITORIALS AND COMMENTS

Eccentricity and GENIUS

Editorial from THE LIVING CHURCH,
May 17, 1939, pp. 519-20. Clifford P.
Morehouse, editor.

Selected and transcribed by
Richard J. Mammana, Jr.

Whenever a parish is preparing to call a new rector, there is always more discussion as to the "right man" than takes place in the meetings of the vestry. Not only the particular parishioners concerned debate the question, but Churchpeople in the whole diocese (and even farther off) argue it with vivid interest. A study of what is said leads to startling conclusions. Especially disturbing is the fact that the most potent argument in favor of any candidate is contained in the words: "He is a safe man." Of another it may be advanced: "He is not *quite* safe." And the very worst condemnation of any man suggested is: "He is unsafe."

What do they mean? Time was, and not so very long ago, when they meant first of all a priest who would not hold and express any theological opinions which could by any possibility whatever be regarded as heretical. That might lead to divisions in the parish, for one thing; for another, it might lead to trouble with the bishop. A rector must not only be thoroughly orthodox, but also he must avoid the appearance (and still more, the sound) of heresy. There is much less general alarm about this kind of "unsafeness" than there was. Churchpeople are less prone to see heresy where none is.

Those who wished their rector to be "safe" turned from that fear to

another: namely radicalism, either as to politics or economics. No faintest sympathy with radical ideas was “safe.” There is still a good deal of this sort of alarm among Churchpeople. But it is not so great as it was: several large, well-known parishes now have rectors who would once (and that only a few years ago) have been shunned as “unsafe.” Moreover, their parishioners are delighted with them and devoted to them.

Yet the question arises whenever what is called an important parish needs a new rector and a candidate is proposed: “Is he quite safe?” A “safe” man now ordinarily means a priest who will not stir things up, either in

A “safe” man now ordinarily means a priest who will not stir things up, either in the parish or in the community.

the parish or in the community. The parishioners wish to go along quietly, doing their full part in the work of the parish, attending services regularly, supporting a rector who will do his full part — equally quietly. While they are pleased to have the rector’s sermon of Sunday morning cited in Monday morning’s paper, they would not at all like a sermon that lent itself to sensational headlines. At least, they do not desire this from the pulpit of their church, preached by their rector.

Now, we venture to think that there is a great deal to be said for this point of view. Noise is not conducive to worship; quiet certainly is helpful to any kind of steady work, religious or otherwise. Happy is the parish which does not get into the headlines by reason of sound and fury!

But the very natural and proper love for decorum as the best condition for the life and growth of a parish of large size has had a serious result

(Continued next page)



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FROM THE ARCHIVES

(Continued from previous page)

in the American Church. The slightest symptom of eccentricity in a priest will so frighten some Churchpeople that they will flee from him without observing the whole personality of the man. His eccentricity may be simply the indication of a rare gift for discerning spiritual things. Or it may be the mark of intellectual powers of unusual brilliancy. There is not so much genius in the world that we can afford to pass it by, merely because we do not like eccentricity. The Church needs genius in this age as in all other ages.

The English people who visit our


A man of genius has an opportunity to show a parish that his eccentricity is not the important thing that they may have supposed. His genius is what counts.

country seldom fail to comment on the failure of the Church in America to use the gifts of those clergy who are "different" from their brethren. But regular perusal of the English Church papers leads us to surmise that they also think a great deal about whether a priest is "safe" or "not quite safe" or "unsafe." The effect there, however, is not so serious as with us. The people do not choose their rectors themselves. Thus it often hap-

pens that a man of genius has an opportunity to show a parish that his eccentricity is not the important thing that they may have supposed. His genius is what counts, whether it be a genius for preaching, for pastoral care, for the inspiring of youth, or for the "social gospel."

Of course, a genius may not be eccentric at all. And it need hardly be said that most eccentric persons, whether clerical or lay, are not geniuses. This is one of the elements in the problem. We have all encountered so much eccentricity without any genius with it. But, given a little time, the genius will emerge if it be present. And we here in America so seldom will allow any time at all, when it comes to the priest who is to be called to be rector of our own parish. No, we insist upon a "safe" man. If we only could believe that a man of genius is really the "safest" of all men in the priesthood, so far as being the guide and leader of the people is concerned! And what else do we really desire, as Christians?

It is an interesting fact that, in America, as in England, some of the most gifted men in the priesthood are rectors of parishes in small towns or rural communities. We are told that the main reason for this in England is that English people prefer to live in the country. What is the reason in America? It is partly, we think, that the parish is still the center of life in the country. Not only the services but also the sermons are of keen interest. A priest finds opportunity to develop his gifts and to use them to the full. When a country parish seeks a new rector, the question is not so often: "Is he *quite* safe?" No, what is asked is: "Is he an all-round man?" This means a man with many and various gifts of mind and spirit. Perhaps this is the "safest" kind of rector, after all. ■



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Bishop Carpenter's Warning

Jonathan Daniels was a very loving and very brave man in his passion to help with voter rights in Dallas and Lowndes counties, Alabama. He was not unaware of the danger. Gary G. Yerkey writes that "he hesitated because Alabama's bishop, the Rt. Rev. Charles C.J. Carpenter, had announced that he would not welcome civil-rights workers, particularly Episcopalians, in his diocese" [TLC, Aug. 14]. Daniels could not have been aware of all that was behind that warning.

As far back as 1949 Bishop Carpenter, my father, had been front-page news in Birmingham in fights against the Ku Klux Klan. He is pictured in articles such as one on June 13, 1949, in *The Birmingham News* with the heading "Birmingham Citizens Rally to Battle Masked Mobs." Another article on June 27, 1949, had this headline above his picture: "Mob Terrorism Is Condemned From Birmingham Pulpits."

From that time on Bishop Carpenter lived with telephone death threats and was deeply grieved about the violence that some white men of Alabama were capable of inflicting on blacks. In 1963 and 1965 he was very much aware of the danger that civil-rights workers from outside the South would encounter. Deaths and bombings had brought the name of Bombingham to Alabama's largest city.

Many from outside the South were not fully aware of the extreme evil that was represented by people such as those in the Klan and how much support such people had in some areas.

But Jonathan Daniels learned of the danger he was in as he continued on his voter rights mission in Selma. Roswell Falkenberry, an active member of St. Paul's Episcopal Church and the editor and publisher of the *Selma Times-Journal* during the 1960s, told me about ten years ago that Jonathan was often in his office in 1965.

He said he liked Jonathan and tried hard to explain to him that the dangers he would encounter in Lowndes County were far greater than the ones in Selma (Dallas County). Falkenberry said to him, "Jonathan, they might kill you in Lowndes County just because you dress differently from the way they do."

Bishop Carpenter's concerns about what he might encounter were absolutely confirmed for Jonathan during his time in Selma and in his conversations with Roswell Falkenberry. By that time it was no secret what some white men could and would do because of their prejudices. He still continued on. There is no doubt about his bravery and willingness to sacrifice. By the time of his death he had been made aware of its strong probability.

*(The Rev.) Douglas M. Carpenter
Birmingham, Alabama*

Thomism's Dialectic

I enjoyed reading "On Wrath and Hell: A Thomistic Dialogue" by the Rev. J. Wesley Evans [TLC, July 31]. The article made me pleasantly recollect five years of theological studies at a Roman Catholic major seminary before Vatican II. During that time, Thomistic theology was considered the best. Nevertheless some of the seminary students had the opposite opinion.

The building which the seminary occupied was a former Benedictine abbey with wide and high corridors. On the walls of these corridors were numerous canvas oil paintings of saints. One of these paintings was a large picture of St. Thomas Aquinas, above whose head was an inscription of God's words allegedly spoken to the saint: "*Bene scripsisti de me Thoma*" (You have written well of me, Thomas). From time to time mischievous theology students would write on the painting in chalk: "*Totaliter aliter*" (Totally otherwise).

It appears to me that some of these theology students had the *sensus Catholicus* which was clearly expressed by an early Catholic theologian, St. Ambrose, Bishop of Milan: "*Non in dialectica complacuit Deo salvum facere populum suum*" (It did not please God to save his people through logic).

The dialectical system of St. Thomas was beneficial for an intellectual exercise and analytical approach to problem solving in his times. Nevertheless, it seems to ignore linguistic perspectives and appears to be writ in stone. Both the dialectic itself and its conclusions tend to be narrow. It occurred to me that another Dominican priest,





Thomas de Torquemada, might have adjudicated the cases of the Spanish Inquisition in light of the dialectical system of the *Summa theologiae*.

St. Thomas's use of Greek philosophy in Christian theology is not new. St. Basil the Great and his brother Gregory of Nyssa, who were educated in Athens, adopted some beneficial ideas from the Socratic philosophers. St. Ambrose also had adopted numerous insights from Roman culture and St. Augustine from Platonic philosophy.

St. Thomas went further than his predecessors by creating a system of theology in his *Summa* — a system which was an effective instrument in opposing reformation, and which its promoters hoped would become a perennial theology for centuries to come.

I have no doubt that St. Thomas was not only a humble and saintly priest, but also a great theologian in his times. Therefore, there is a tendency toward reviving the study of his works. The ancient Catholic University of Louvain in Belgium had a center of Neo-Thomism in which Cardinal Joseph Mercier served as a professor and its moving spirit in the early part of the last century. A French Thomistic philosopher, Étienne Gilson, also attempted to revive the teaching of St. Thomas.

Although many distinguished theologians are greatly impressed with his *Summa theologiae*, according to a story St. Thomas did not think much of it. After dictating the last sentence of his work, the author looked disappointed. He rested his head on his arms and remained silent. When the monk-secretary asked him if he felt all right, St. Thomas replied that everything written in the *Summa* was straw in comparison to what he had seen.

(The Rev. Dr.) Marian S. Mazgaj
Pastoral Associate
St. Matthew's Church
Wheeling, West Virginia

J. Wesley Evans responds:

The account of St. Thomas declaring his works like straw came after an encounter with Jesus himself during a Mass. Thomas was right: compared to an encounter with the living Lord Jesus Christ, all our talk about him is like straw. I don't think any Christian scholastic would say that talking about God is more important than having that relationship with God the Father through his Son by the Spirit.

However, Jesus said we are to worship God in spirit and in truth (John 4:24). The dialectical method is a tool to get at truth, which the Church has redeemed from insights granted by pre-Christian philosophy. Our faith drives us to seek understanding, and so our love for God drives the intense desire for truth.

For instance, in marriage part of the way I express love for my wife is in a desire to know more about her. It would be odd to say I loved her and then not be concerned with discovering what I can about her, including small details. In fact, many times it is the concern for those small "narrow" details that is a greater expression of love.

In probing the mysteries of God, neither I nor Aquinas mean to say that people must have a full understanding of minutiae to be saved, nor to take away from the awe and wonder of a full encounter with Jesus Christ either now or at the resurrection. Instead the desire to probe comes from love of God (to know more about him and his ways), from a love of truth (as God is ultimate truth so we should seek it) and from a love of people (to communicate these truths of God accurately).

Regarding my essay, it is important to know what God has said about judgment because he spoke about it so often. We do not love God by creating a God in our modern image because we do not like what he has revealed. Nor do we love non-Christians by making them feel good about themselves without telling them the truth about God's judgment on sin. The fantastic part, beyond the scope of my essay, is that although there is a truth of judgment, there is also a truth of grace.

God did not leave the world to our sin, but sent Jesus to save us from that sin and so from the judgment we deserve on that account (Rom. 5:8). Through him we have been rescued from the kingdom of darkness and are transferred to the kingdom of Jesus (Col. 1:13-14), made fully God's children by our faith (John 1:12-13).

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BOOKS

(Continued from page 27)

phy churches, the church exists to save souls by drawing people into the culture of Christianity, while in mission-philosophy churches (by which he means outreach/service-philosophy), the church exists primarily to make the world a better place to live. Both these philosophies are flawed, Norris says, because both take a triumphalist or a “perfectionist” view of the church: they cannot see their own imperfections.

Specifically, evangelical churches are good at “drawing people into the religious culture of American Christianity,” but as Norris asks, is that “the same thing as being saved?” And while “Christian social engineers” are good at writing, debating, and passing resolutions at church councils, have “all the social policies and pronouncements put together ever made the world a better place to live?”

While Norris puts such tough questions to those two models of being church, he reserves his strongest criticism for two other models of church: the “management” model (which ends up “treating the people of God either as employees or customers”) and the “helping profession” model (which ends up treating the people of God as a collection of clients or patients.)

What if the Church’s purpose is simpler, Norris asks: to stand in the world as Jesus did — *bold* in proclaiming the kingdom of God as breaking in, but *modest* in not equating it with the Church itself? What if the Church’s model were one of “constant learning and growth”? Leaders in this case would function less as “expert” auto mechanics to whom we bring our car to be fixed and more like “adepts” — skilled craftsmen to whom we go to learn to be auto mechanics ourselves by being introduced to “the joys and

splendors and complexities” of the craft.

Transforming Leadership

By Katherine Tyler Scott. Church Publishing. Pp. 144. \$16, paper. ISBN 978-0-8986-9599-1

Anyone wanting a better understanding of how the Scientific Age and the Age of Reason have affected the way we understand church and church leadership today would benefit by reading this book’s chapter titled “Shifting Paradigms.” For example, church leaders must be aware of the modern-day “deification of facts” — the way that concerns over fact-based data (such as bank balances) can become more important than innovative and creative ideas which are based not on facts but intangibles like inspiration, hope, and faith.

Another contribution of the book is the author’s warning that “strategic planning processes that value goals, objectives, and strategies” often tend to “treat people like widgets in a system of rigid lines of authority and accountability,” ignoring the qualities that should define a church community, things like “caring relationships, involvement, ownership, love and spirit.”

Churches, Cultures and Leadership

A Practical Theology of Congregations and Ethnicities

By Mark Lau Branson and Juan F. Martinez. InterVarsity Academic. Pp. 275. \$25, paper. ISBN 978-0-8308-3926-1

This book harvests the fruit of a course the two authors have been teaching at Fuller Theological Seminary on intercultural life in churches. While our *nation* is culturally diverse, the authors observe — just take a look at television or

(Continued on page 50)



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BOOKS

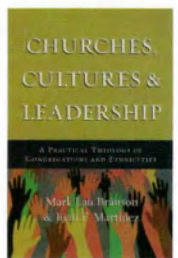
(Continued from page 48)

walk around a shopping mall or many schools — unfortunately that diversity is less evident in our churches. If, however, “God’s grace calls us beyond racism and ethnocentrism,” then church leaders must “create environments that make God’s reconciling initiatives apparent” not only in our church life but in the way we engage our neighborhoods and cities. The book seeks to help churches do just that.

Their chapter on “Missional Ecclesiology” is a helpful summary of the ways churches are still captive to the powerful force of the “age of Christendom,” an age we are just now emerging from when the Church was the establishment and the establishment was the Church. Today, when “the structures of establishment are gone but the ethos of establishment remains,” it’s no wonder churches are confused about their role.

The task for Christian leaders today is not to prop up the old structures but to reclaim our posture of being a “disestablished” people. Seeing ourselves as disestablished will not only help us understand the New Testament better (it was written from that perspective, after all), but will help our congregations become more diverse, as we increase in sympathy for and welcome of those from cultures that never assumed “governing structures were aligned with churches” in the first place.

The authors also explain the way churches have unwittingly adopted a Western corporate/business model with its emphasis on having a “professional” leader who develops a vision (or product) for others to follow (or consume), versus the ancient, more helpful belief that “the missional imagination of God was among the common, everyday members of the church.”



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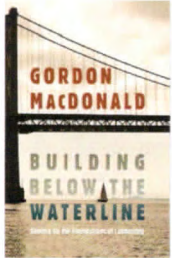
DISCIPLESHIP

Building Below the Waterline

Shoring Up the Foundations of Leadership

By **Gordon MacDonald**, Hendrickson.

Pp. 256. \$21.95. ISBN 978-1-5985-6669-7



This book gathers a lifetime's worth of insights, divided into two parts: the inner life of a leader and the outer life of a leader. Many chapters will feel foreign to clergy from liturgical churches, but because the chapters are short —

four or five pages and sometimes just one or two pages — it is easy to skip the less applicable chapters in order to savor the more helpful ones.

And there are many chapters to savor. In those chapters where MacDonald has allowed himself to write personally, we feel as if we are peering over his shoulder to read a private journal: "I'll be frank with my opinion: the larger world is not picking up the signals of compassion from the branch of Christianity of which I am a part."

His chapter "Monday Morning Restoration" contains wisdom that would help any pastor, young or old: "downsize my word output ... talking too quickly, too much, and too cleverly is destructive to the spirit. The spiritual men and women I have come to admire were generally quiet-spirited and more silent than verbose. ... [And so I must] become more of a question-asker and less of an answer-giver."

A particularly helpful chapter is titled "Pastor's Progress," which contains a searing and honest look at MacDonald's past failures and disappointments in ministry, and — to the benefit of pastors of all ages and denominations — the lessons one can learn from them.

The Rev. John Ohmer is rector of St. James' Episcopal Church, Leesburg, Virginia.

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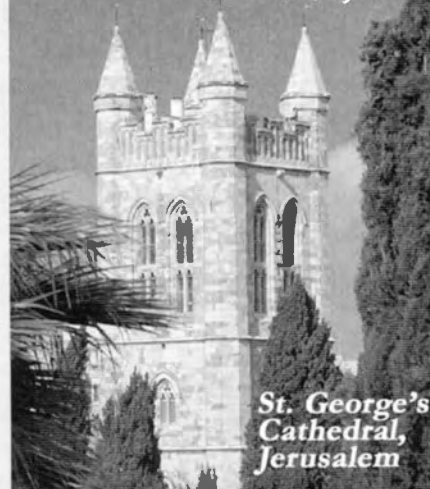
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BOOKS

When Values Collide

The Catholic Church, Sexual Abuse, and the Challenges of Leadership

By **Joseph P. Chinnici**, OFM. Orbis. Pp. 236. \$25, paper. ISBN 978-1-5707-5873-7

Review by Patrick J. Hayes

Another book on the sexual abuse scandal? Yes, but this one is not capitalizing on the tragedy, nor delving into the minds of the perpetrators, nor examining the sociology behind the calamity. Rather, it is simply the best examination of one region's experience, and the response of one religious order — the Santa Barbara Province of the Franciscans — with a singular aim: to deal with the facts honestly, transparently, and compassionately. Every institution, whether a conference of bishops, individual diocese or parish, or religious order, should heed the lessons learned from the

experience of California's Franciscans who, true to their charism, embraced poverty in love as an attempt at a pastoral way forward.

Chinnici had the unenviable distinction of serving as Provincial of the Franciscan Friars in California from June 1988 to January 1997, when the province began to deal with its first reported cases of sexual misconduct involving children. During that time he was the superior in charge of investigating allegations against several Franciscan friars and disciplining them accordingly.

This book is a narrative by one of the good guys — someone who inherits a crisis, is forced to deal with it, and does so to the best of his ability. The stakes are high. Compounding the dilemma of facing heinous crimes is the pervasive and sad set of failures of those in leadership that clinical psychologist Mary Gail Frawley-O'Dea analyzed in *Perversion of Power: Sexual*

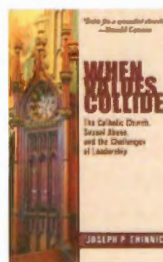
Abuse in the Catholic Church (Vanderbilt University Press, 2007). Leaders who seek to protect the purse or a group's reputation at the expense of victims exhibit, she says, a "perversion of power."

In a chapter he calls "Confessions," Chinnici indicates that he took the advice of attorneys not to speak with the victims and to provide defense assistance to the first accused friar. The friar, who was advised not to communicate with Chinnici, was eventually indicted. "This advice blocked our pastoral approach to victims," Chinnici writes. This tack generated a gnawing question: "Why must the rules of the legal forum be allowed to completely trump the truths embedded in a pastoral relationship?"

As a typical leader of a religious institute, Chinnici had to balance the province's effectiveness in ministry, which included attending to both the financial stability and reputation of the friars themselves, and the appropriate pastoral response to the victims. It was not simply a matter of paying compensation to victims or underwriting their therapeutic costs. It was a matter of re-establishing trust, repairing relationships that gave every indication of being irreparable. That included the victims and the wider Church community.

Chinnici did so through intensive listening sessions with a broad array of groups with whom the Franciscans had contact. Internally, he established new policies for pastoral outreach, modified admissions policies, sought training for the entire province on psychosexual development and deviancy, and established an investigative team composed of lay professionals. He mandated the province's compliance with local law on reporting sexual crimes.

From what precedent or well-



spring might one draw in dealing with such a complex and catastrophic challenge? The Church has, of course, faced epic problems, both internal and external. But the way in which the Franciscan leaders decided to take action was through a closer examination of their founder's own words and the long tradition of goodness and hope that emerged from them. To move the province out of the morass created by some of its members, the province had to go back to the Franciscan values of poverty and humility.

Chinnici has the curse of being a trained historian (he teaches Church history at the Franciscan School of Theology in Berkeley) and so he delves deep into the legacy left to him by Saints Francis and Bonaven-

ture. This is in evidence in the later chapters, which may ring a little hollow to those wounded by this scourge.

But what may be less onerous is that Chinnici opens up for inspection his own experience, warts and all, of the major events in his work as provincial. The beginning chapters read like pages from a journal, showing the considered and sometimes agonizing decisions that Chinnici and his brothers faced. The candor with which he explains the mentality behind the actions of leadership is, frankly, refreshing. With only a couple of exceptions, no major Church official has been so forthcoming.

I recall a conversation with a friar from outside of the Santa Barbara Province who found much that was

praiseworthy about this openness in his confrere's actions — a sign of renewal and reconnection with people that was not inconsistent with the impulses that initially drew him to Franciscan life. "Give it all away," he told me. "The victims deserve everything we can give." This emptying is neither debasement nor wallowing in so much sackcloth and ash, but a striving for authenticity.

This may not be the soundest fiduciary advice, but it is very Christian.

Dr. Patrick J. Hayes is Archivist for the Baltimore Province of the Redemptorists, Brooklyn, New York, and author of A Catholic Brain Trust: The History of the Catholic Commission on Intellectual and Cultural Affairs, 1945-1965 (Notre Dame).

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The 5.8-magnitude earthquake on August 23 caused heavy damage to Washington National Cathedral, including to its “Gloria in Excelsis” central tower, the highest point in the city. Two pieces of the cathedral’s many decorative elements fell to the ground and were embedded in the lawn (right).

Washington National Cathedral photo by Craig Stapert

Anglican Environmentalists Meet in Peru

The Anglican Communion Environmental Network met for the first time in six years Aug. 4-10 at the Franciscan Inmaculada Concepción retreat center in Chaclacayo east of Peru’s capital city, Lima.

“What emerged were stories of widespread exploitation of resources with little regard to the needs of existing communities and of generations to come,” said the Rt. Rev. George Browning, retired Bishop of Canberra and Goulburn, Australia, and convener of the network.

“A lack of awareness and in many cases unwillingness among corporations, governments and consumers to take action were also evident,” the bishop added. “We concluded that, more than ever before, the churches of the Anglican Communion must respond urgently and creatively to the effects of climate change. We must also challenge polluters and state authorities to clean up and stop things getting worse. And we must scrutinize and transform our own relationship

with God’s creation.”

Members of the ACEN devoted one day on a bus trip into the Andes Mountains to see and hear about the effects of mining. One of the stops during the day was in La Oroya, which has been classified as one of the five worst polluted communities in the world.

The principal employer in the town, Doe Run Peru, has been shut down for two years over a lack of funds and a dispute with the government on pollution. Network members heard a presentation by the Rev. Joseph Dearnorff, a Roman Catholic priest, and his team on how the parish is helping to mediate and alleviate the situation.

“Our conversations with local residents and workers revealed how decades of mining and smelting without due regard to human and non-human health and well-being have polluted air, earth and water and left children with levels of lead in their blood that far exceed acceptable levels set by the

World Health Organization,” Bishop Browning said.

“We learned how families are obliged to hold their need to work and earn a living alongside their deep health concerns and how many wish mining and smelting operations to continue in the area but with increased investment in mitigation, safer practices and processes, and training in alternative income-generating activities.”

ACEN representatives from Bangladesh and Polynesia spoke of the immediate danger of rising sea levels which could lead to the displacement of millions of people in years to come. “Will the countries who are neglecting to take critical action in preventing climate change be willing to give sanctuary to the millions who will become its refugees?” Browning said.

More information is available at <http://acen.anglicancommunion.org>.

From reports by the Very Rev. Canon John H. Park and the Rev. Ken Gray in Peru

Anglicanism Loses an Iconic Figure

World Anglicanism lost one of its icons Aug. 14 with the death from cancer of the Most Rev. Paul A. Reeves, 78. Americans who heard the archbishop, a commanding presence at well above six feet with a shock of platinum hair, said he would not look out of place in Hollywood.



Reeves

His tenure as New Zealand's first partially Maori Archbishop (1980-85) ended unexpectedly when Prime Minister David Lange secured his nomination as the country's 15th Governor General.

His appointment as Governor General raised eyebrows because he had never shied away from politics. Four years earlier he publicly opposed the 1981 rugby tour by the South African Springboks, an issue that divided a country fanatical about rugby but deeply aware of racial issues. Earlier still he campaigned for the election of the Labor Prime Minister Bill Rowling in 1975.

The appointment of a churchman to this office likewise baffled the critics. "How can an ordained priest fulfill this constitutional role?" demanded opposition leader James K. McLay.

Maoris were delighted. Said one Maori leader: "It must be a fruit of the Treaty of Waitangi." This still-controversial agreement (1840) ended land wars between Maoris and white settlers.

Reeves was never entirely at home with the pomp associated with the office. In 1987 he found himself at odds with the Lange government's monetarist reforms, arguing they were creating "an increasingly stratified society."

It prompted a rebuke from the prime minister. "The spirit of the market steals life from the vulnera-

ble but the spirit of God gives life to all," he said in defending his remark a year later.

This episode meant a parting of the ways with Lange, and Reeves claimed letters he sent to the Queen on the subject were never answered.

After leaving office he went to New York to be the first Anglican Observer at the United Nations (1991-93). The founding of this office was the brainchild of Terry Waite, who as an envoy for the Archbishop of Canterbury secured the release of hostages held in the Middle East. Waite believed that Anglicanism stood to benefit from links to the U.N. and its programs, and Reeves had the prestige and the presence needed to make the project work.

In retirement Reeves was deputy leader of the Commonwealth Observer group to South Africa. He continued to do diplomatic work in the Pacific region, chairing a Fiji Constitution Review Commission from 1995 until 1997. It led to Fiji's readmission to the commonwealth until its suspension in 2000.

Archbishop Reeves spoke out against police being issued Taser guns and supported New Zealand becoming a republic, suggesting if renouncing his knighthood was a prerequisite to being a citizen of the republic, "I think it would be worth it."

Reeves was ordained deacon in 1958, studied at St. Peter's College, Oxford, 1959-61, and in 1964 returned to New Zealand, where he taught church history and was director of Christian education in the Diocese of Auckland. He was elected Bishop of Waiapu in 1971 and Bishop of Auckland in 1979.

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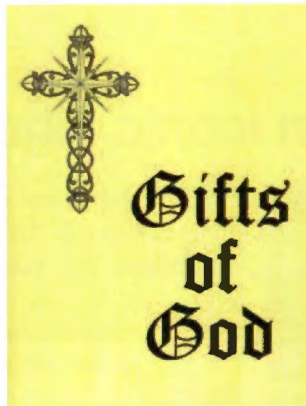
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Bishop Wantland Made a Chief Justice

The Rt. Rev. William C. Wantland was sworn in Aug. 8 as chief justice of the reinstated Seminole Nation Supreme Court.

Wantland, Bishop of Eau Claire, Wis., from 1980 to 1999, is an assisting bishop to the Rt. Rev. Jack L. Iker of the Anglican Church in North America's Diocese of Fort Worth.

Bishop Wantland has served the Seminole Nation in previous years as a magistrate and attorney general. The bishop said in a report published by the diocese that in 2008 the Seminole Nation adopted an amendment to its constitution providing for a tribal court system.

"We finally got federal approval of our amendment in 2010. We had been working on law codes and a structure for a court system for the past four years," he said. "In June, the Principal Chief appointed, and the General Council approved, a district judge and three Supreme Court justices. I was named by the other justices as the first chief justice of the Supreme Court of the Seminole Nation for a term of two years. The court system will formally take over all judicial operations on Oct. 1."

A native Oklahoman, Bishop Wantland is a citizen of the Seminole Nation and a member of the Tusekia Harjo Band. In 1964 he graduated from the school of law at Oklahoma City University.

Nineteen Anglicans Worked on New Bible

Nearly 10 percent of the scholars who helped prepare the Common English Bible are Anglicans or Episcopalians. The project involved 700 people, including 200 scholars and church leaders.

Paul Franklyn, associate publisher, describes the new version of the Bible as being built on common ground.

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ground,' we mean that the Common English Bible is the result of collaboration between opposites: scholars working with average readers; conservatives working with liberals; teens working with retirees; men working with women; many denominations and many ethnicities coming together around the common goal of creating a vibrant and clear translation for 21st century readers, with the ultimate objective of mutually accomplishing God's overall work in the world," Franklyn said in a news release about the Anglican scholars and the CEB's third printing.

The Common English Bible is the work of 120 biblical scholars from 24 denominations in American, African, Asian, European, and Latino communities, representing Asbury Theological Seminary, Azusa Pacific University, Bethel Seminary, Denver Seminary, Princeton Theological Seminary, Seattle Pacific University, Wheaton College, Yale University, and others. They translated the Bible into English from original Hebrew, Aramaic, and Greek texts.

More than 500 readers in 77 groups field-tested the translation. Every verse was read aloud in the reading groups, and participants identified passages they found confusing. The translators considered the groups' responses and, where necessary, reworked those passages to clarify in modern English their meaning from the original languages.

The new translation uses contractions generously and mixes gender-specific language with generic alternatives, such as at Matthew 25:31: "Now when the Human One comes in his majesty and all his angels are with him, he will sit on his majestic throne."

This is the CEB version of the Lord's Prayer: "Pray like this: / Our Father who is in heaven, / uphold the holiness of your name. / Bring in your kingdom / so that your will is

done on earth as it's done in heaven. Give us the bread we need for today. / Forgive us for the ways we have wronged you, / just as we also forgive those who have wronged us. / And don't lead us into temptation, / but rescue us from the evil one."

More information on the CEB and

its translators is available at www.commonenglishbible.com.

Correction

In the Aug. 14 issue, TLC misidentified the Rev. Anne Berry Bonnyman, rector of Trinity Church, Boston.



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Thirteenth Sunday after Pentecost

Forgive from the Heart

First reading and psalm: Ex. 14:19-31 and Ps. 114 or Ex. 15:1b-11, 20-21

Alternate: Gen. 50:15-21 and Ps. 103:(1-7), 8-13 • Rom. 14:1-12 • Matt. 18:21-35

Peter's question to Jesus is, "If another member of the church sins against me, how often should I forgive?" The question implies that the sin is habitual, for Peter asks, "how often should I forgive?" rather than merely "should I forgive?" Jesus' well-known answer is that Peter must continue to forgive without limit, rather than the limited number that Peter had suggested. Peter wonders whether at some point habitual sin will somehow exhaust the reservoirs of forgiveness. Jesus' answer: it won't.

The parable that Jesus tells to expand on his answer provides several telling points that show how God sees the matter of sin and forgiveness and the obligations connected with forgiveness. The first servant's sin that is forgiven by his lord is impossibly large; God sees all people as being so steeped in sin that we cannot fully appreciate it. When that servant's sin is forgiven, he is bound not just to revel in his new status of being "debt free," but to forgive others their paltry sins against him; our sins against one another are infinitesimal compared to our indebtedness to God. Finally, the consequence of not being transformed by being forgiven is dreadful: "In his anger his lord handed him over to be tortured."

If we are not appalled when we read this line, we don't grasp its message.

By reflecting further and deeper on this passage, we realize that the lesson is about more than simple forgiveness: it is about how being forgiven changes our lives and changes our perception of the world and all human interaction. A wise Christian once said, "Sin is not biodegradable. It only leaves the body through the mouth." If we sin, we must confess; if others sin against us, they must confess. Confession is to be made to God and to the offended party, thereby putting into action the possibility of forgiveness. God's forgiveness is assured, but only when the confession and penitence are genuine and lead to deep change, the ability to live in mercy. If mercy is refused, forgiveness among humans cannot be effective.

Of course, both asking for forgiveness and giving it are difficult. They go against our sinful nature. Note that after the death of Joseph's father his brothers sought Joseph's forgiveness for the enormous wrong they had done him. Although they sought forgiveness, their reason for doing so was mixed with selfish motives. Joseph perceived this and still forgave them: "Even though you intended to harm me, God intended it for good So have no fear."

Look It Up

Read the story of the penitent woman who washed Jesus' feet with her tears (Luke 7:36-50) and reflect on Jesus' words: "I tell you, her sins, which are many, are forgiven — for she loved much. But he who is forgiven little, loves little."

Think About It

Has anyone hurt you deeply? Has there been reconciliation? If so, is the relationship completely healed? If not, do you bear a grudge? How does one forgive those who are impenitent or unable (yet) to seek reconciliation?

Fourteenth Sunday after Pentecost

'I Will Pay You Whatever Is Right'

First reading and psalm: Ex. 16:2-15 and Ps. 105:1-6, 37-45

Alternate: Jonah 3:10-4:11 and Ps. 145:1-8 • Phil. 1:21-30 • Matt. 20:1-16

In each of the lessons selected for this day we see different aspects of how the people of God relate to their leaders and to God himself. In the lesson from Exodus, "the whole congregation of the Israelites complained against Moses and Aaron in the wilderness." They complain because they are hungry and remember the days of their slavery in Egypt when they had all they wanted to eat. In the lesson from Jonah, the Ninevites whom Jonah called to repentance under threat of a calamitous punishment from God in fact repented, thereby turning away the threatened punishment. This turn of affairs threw Jonah into an angry passion; apparently he believed that God was too generous: "I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love and ready to relent from punishing." Jonah, so it seems, believed that the Ninevites deserved disaster for their sins.

In the lesson to the Christians in Philippi, Paul, seemingly under threat of death and preferring death so as to be with Christ, decides rather to "remain in the flesh" for the sake of the Philippian Christians. That is, he generously forgoes his own preference for the sake of others' needs.

In the Gospel of Matthew, the responses among the laborers echo those of people we see in both Exo-

odus and Jonah. The well-known parable of the eleventh hour, in which all laborers are paid the same regardless of how long or hard they work, depicts the hard workers complaining against the generosity of the landowner just as Jonah complained against the generosity of God to the Ninevites. The eleventh-hour laborers receive mercy and blessing undeservedly, just as the complaining Israelites in Exodus are not upbraided for their complaining spirit, but rather miraculously fed with quail and manna.

In all the lessons, note how God maneuvers to meet the needs of every situation, always doing what is best for the faithful according to their capacity. The faithful may be either unsophisticated, newly freed slaves as in Exodus, Gentiles like the Ninevites, first-generation Christians in Philippi, or a general Jewish audience listening to Jesus teach. In each case God shows mercy and generosity. This is the theme of Psalm 105, the response to the Exodus reading. God shows all these providences "that they might keep his statutes and observe his laws." Similarly, Paul's generosity to the Philippians is immediately followed by his exhortation to "live your life in a manner worthy of the gospel of Christ." God's generosity is intended to elicit a deep, faithful, more mature response of discipleship.

Look It Up

How does Psalm 145, the response to the lesson from Jonah, match the theme of today's lessons?

Think About It

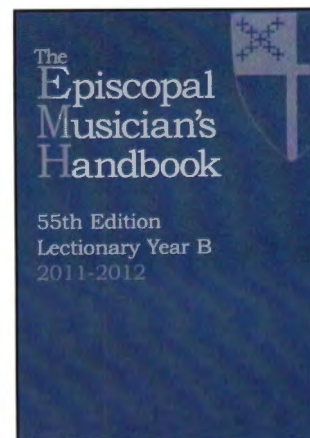
Jesus' curious parable of the eleventh hour is not about payment standards for day laborers. Consider that his opening words are "The kingdom of heaven is like."



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Please send your resume to:

Joanne Groves, Senior Warden,
Grace Episcopal Church,
P.O. Box 1361, Huron, SD 57350

PEOPLE & PLACES

Appointments

The Rev. **Tom Hendrickson** is rector of Epiphany, PO Box 9, Eutawville, SC 29048.

The Very Rev. **Edward Kelaher** is rector of All Saints Church, 3 Chevy Chase Cir., Chevy Chase, MD 20815.

The Rev. **Masud ibn Syedullah**, TSSF, is associate at Holy Faith, 311 E Palace Ave., Santa Fe, NM 87501.

The Rev. **William Stomski** is director of the Diocesan School for Christian Studies in the Diocese of Southeast Florida, 1750 E Oakland Park Blvd., Fort Lauderdale, FL 33304.

The Rev. **Scott Turner** is rector of St. Paul's, P.O. Box 770722, Steamboat Springs, CO 80477.

The Rev. **James Wallace** is rector of St. Martin's, 547 East Brainerd Rd., Chattanooga, TN 37421.

The Rev. **Carol Westpfahl** is rector of St. Elizabeth's, 110 Sugarwood Dr., Knoxville, TN 37934.

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East Tennessee — Richard Carter, Rebecca Edwards, Andrew Olivo.

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Deaths

Sister **Elizabeth Anne Coles**, CT, died at the Convent of the Transfiguration in Glendale, OH, on May 26. She was 90 years old.

A gifted and committed musician from a young age, she earned a master's degree in music (organ). To her, music was the highest form of prayer and worship and she continued to sing and play for Community worship well into the final year of her life. A social worker and teacher before entering the Community of the Transfiguration, Sister Elizabeth was outspoken in her con-



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

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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.

cern for children. She is survived by her brother, Charles Coles, of Chicago, three nephews and her Sisters in the Community of the Transfiguration.

The Rev **William M. Fay** of Berkeley, CA, died August 5 after a brief illness. He was 88.

Born in Berkeley, Fr. Fay returned to the city upon retirement in 1989 and was an associate at All Souls' Church. He graduated from the University of California in 1948 and Virginia Theological Seminary in 1951. He was ordained deacon in 1951 and priest in 1952. He was vicar of St. Stephen's, Orinda, CA, 1951-52; and assistant, St. Paul's, Oakland, 1952-54. He moved to South Dakota and served for 17 years among the Lakota people at the Lower Brule and Crow Creek, Standing Rock, and Pine Ridge Reservations. From 1971 to 1985, he was rector of Good Shepherd, Reedley, CA. He was vicar of St. Clement's, Woodlake, CA, 1985-88, and rector of the church in 1989. In retirement, in addition to his work at All Souls, Fr. Fay served in the convalescent ministry in the Diocese of California. He is survived by his wife, Margie; four sons; grandchildren; and great-grandchildren.

Other deaths as reported by the Church Pension Fund:

Delbert A. Andrews	85	Benson, AZ
John B. Butcher	74	Menlo Park, CA
James R. DeGolier	89	Madison, WI
William J. Giovetti	84	Fort Frances, ON
Gilbert B. Hotchkis	93	Yakima, WA
Harland M. Irvin, Jr.	84	Austin, TX
Cecil D. James	65	Hamilton, TX
James F. Kelly	69	St. Petersburg, FL
Robert Lawthers	88	Lake Clear, NY
William M. MacMillan	82	Denton, TX
Don D. Miller	98	Ormon Beach, FL
Christopher Morley, Jr.	94	Chattanooga, TN
M. Ramsey Schadewitz	85	Portland, OR
Michael G. Simon	65	Augusta, WV
William G. Starkey	84	Virginia Beach, VA
George E. Stokes, Jr.	89	Raleigh, NC
William B. Watson	86	Salem, OR
Ruth T.P. Williams	83	Chicago, IL
Harold J. Wilson	77	Oxford, UK

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Visit Trinity's website, www.trinitysouthport.org, for complete position description, information on parish, organs and music program.

Submit cover letter and CV to **Chair, Music Director Search Committee**, pequot2011-trinity@yahoo.com.

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 (309) 688-3436 or frdedmon@stpaulspeoria.com, or 3601 N. North, Peoria, IL 61604.

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