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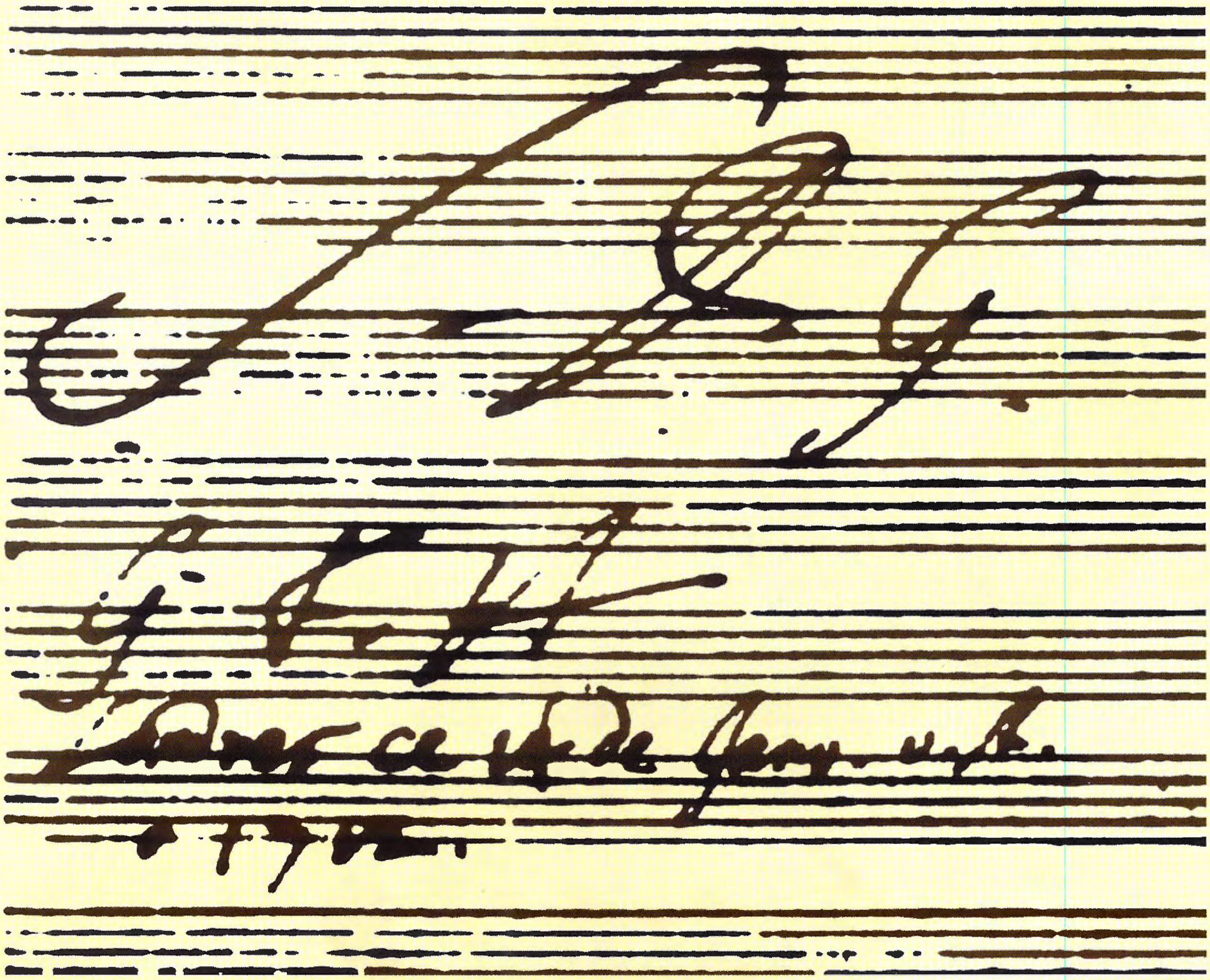

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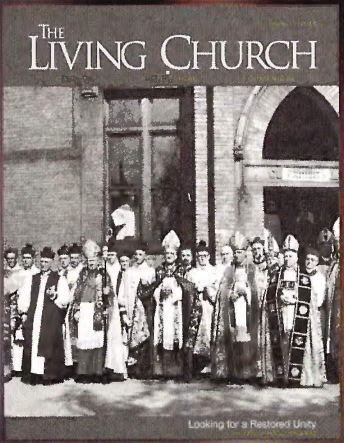
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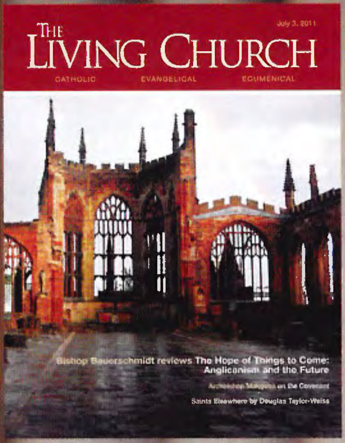
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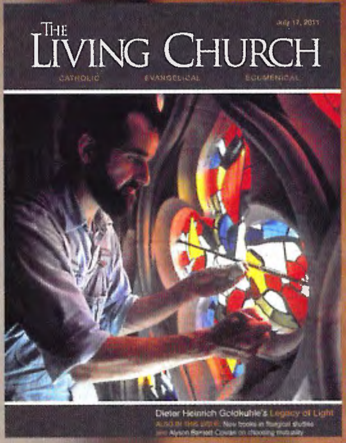
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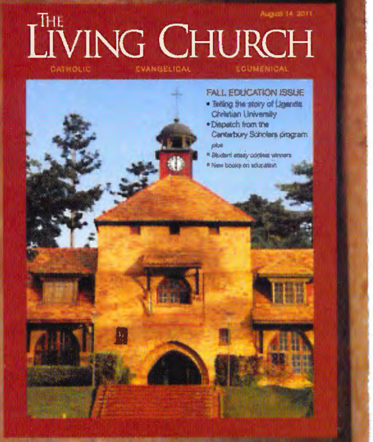
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S.D.G.

The cover of this issue highlights the inscription S.D.G. (*Soli Deo Gloria*: glory to God alone), affixed by George Frideric Handel to many of his compositions. This is a humbling note: the acclaimed composer, whose work has stood the test of two and a half centuries, directs our attention not to himself but to the Trinity whom he worshiped. True, even atheists glorify God by crafting works of truth and beauty. The greater achievement occurs when artists, as they transform raw materials into a new creation, give due credit to the original Artist.

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Central Florida Nominees Face Many Questions

As the Diocese of Central Florida searches for its fourth bishop, seven nominees reflect its primarily evangelical identity, although both Anglo-Catholic and broad-church piety also are evident. The nominees' answers to questions posed by the diocese's standing committee leave few doubts on what they believe about blessing same-sex couples or offering the elements of the Eucharist to the unbaptized.

In answering a question on Communion for the unbaptized, most nominees cited Saint Paul's warning about partaking of the elements unworthily (1 Cor. 11: 27-33).

The nominees' full profiles and brief videos are available on the diocese's webpage about the search (http://bit.ly/CFLSearch).

These are the seven nominees, along with portions of how they addressed that question:

- The Rev. Canon Gregory Brewer, rector, Calvary-St. George's Church, New York. "While I am profoundly supportive of [parishes] that offer welcoming hospitality to all who would come, I think using that sentiment as a justification for open communion is wrongheaded, and a misuse of the Eucharist that Jesus gives us," Brewer wrote.
- The Very Rev. Anthony Patrick Clark, dean, Cathedral Church of St. Luke, Orlando. "The worship of the ancient Church underscored the sequence of initiation through Holy Baptism and then receiving Holy Communion," Clark wrote. "Candidates for Holy Baptism did not even remain in worship during the Great Thanksgiving."
- The Rev. Robert Jonathan Davis, vicar, Church of the Incarnation, Oviedo; executive director, Canterbury Retreat and Conference Center. "I see Eucharist on one level as a 'covenant meal' approached from a posture of faith and commitment to Christ," Davis wrote. "My pastoral concern, based upon scripture, is that if we allow people to participate in the Eucharist without this posture of faith, we are setting them up for judgment."
- The Rev. Charles Lindley Holt, rector, St. Peter's Episcopal Church and School, Lake Mary. "An open invitation to Communion prior to Baptism represents the application of a pseudo-gospel of 'inclusion without conversion,'" Holt wrote. "Inclusion without conversion not only harms the body of Christ by jeopardizing our unity in the apostolic faith, it is also spiritually destructive to the individuals who receive the false gospel as if it were true."
- The Rev. Timothy Charles Nunez, rector, Church of St. Mary, Belleview. "When we consider the gravity of the Last Supper and Paul's cautions about sharing the body and blood of Christ, a sincere desire to show hospitality does not warrant breaking or changing rubrics and canons specifically meant to incorporate sound faith and theology into our sacramental life," Nunez wrote. "All are welcome to repent, wash away the old self and rise to new life in Christ in baptism, the other dominical sacrament. From its earliest days, the Church did not allow people who had not yet taken that foundational step of faith to receive Holy Communion."
- The Rev. Mary Alvarez Rosendahl, rector, Church of the Nativity, Port St. Lucie. "I believe [TEC] and the Anglican Communion have been doing this for years since there is no way to be certain that everyone at the altar has been baptized," Rosendahl wrote. "I believe that Baptism is called for in scripture and is a vital sacrament in this church. I would encourage everyone to be baptized so that they can come to know and love the church as I have. At the same time, I cannot imagine Jesus denying his love and compassion to anyone who sought it."
- The Rev. James August Sorvillo, Sr., rector, Church of the Ascension, Orlando. "I believe that a movement of relaxing the standards for participating in the sacrament of the Eucharist will only minimize the transformational power that the sacrament offers," Sorvillo wrote. "My fear is that this extends beyond a simple relaxing of standards. My fear is that when we entertain this movement, we enable people in missing the Baptismal reality — the actual becoming part of Christ's death and resurrection that is inherent in the sacrament. This further disconnects people from the meaning of the Eucharist."

Douglas LeBlanc

Deputies' President Nominates VP

The president of the House of Deputies has announced that she will nominate a retired cathedral dean to serve as the deputies' vice president only during General Convention 2012.

The Very Rev. H. Scott Kirby — former dean of Christ Church Cathedral, Eau Claire, Wis., and a deputy since 1985 — has agreed to President Bonnie Anderson's request to fill a vacancy left by the election of the Rt. Rev. Brian Prior as Bishop of Minnesota.

"At the time of nominations for Vice President to serve the House while we are in Indianapolis, Deputies are free to nominate others if they wish, as the decision belongs to the House of Deputies and not to the President," Anderson wrote to deputies and first alternates.

Bishops Meet in Conflicted Central Ecuador

While the House of Bishops met in Quito, see city of the Diocese of Central Ecuador, the diocesan bishop agreed to resign and surrender his authority to Presiding Bishop Katharine Jefferts Schori by Oct. 1. All other diocesan staff also agreed to resign by that date.

The Rt. Rev. Luis Fernando Ruiz, a Colombian, was elected by the House of Bishops in 2009, and the House of Deputies approved his election, despite protests from deputies from Central Ecuador. In 2005 the House of Bishops unanimously deposed the diocese's previous bishop, the Rt. Rev. Jose Neptali Larrea Moreno, amid charges of financial irregularities.

Ruiz met Sept. 20 with Jefferts Schori, the Rt. Rev. F. Clayton Matthews of the church's Office of Pastoral Development and the Rt. Rev. Victor Scantlebury, most recently an assisting bishop in the Diocese of Chicago. Bishop Jefferts Schori announced that she has appointed Scantlebury as interim bishop.

"They have been advising me to think about my resignation," Ruiz said, according to an Episcopal News Service report. "I came here thinking the Lord had a plan for me, but now I don't know. I am worried about what I will do afterward."

The Rt. Rev. Stacy Sauls, the new chief operating officer at the Episcopal Church Center, challenged the bishops to initiate a churchwide discussion about directing funds to mission rather than to administration. Sauls said the church could cut its expenses by 25 percent if General Convention met every four years and by 40 percent if it met every five years.

Barry Stopfel: Righter 'Chose Love Over Doctrine'

The Rt. Rev. Walter Cameron Righter fought in the Battle of the Bulge during World War II, but among Episcopalians he may be best known for his sojourn with the Court for the Trial of a Bishop.

Righter, who was the seventh Bishop of Iowa, died Sept. 11 at his home in Export, east of Pittsburgh. He was 87. Calvary Church, Pittsburgh, hosted his funeral Sept. 15,

(Continued on next page)

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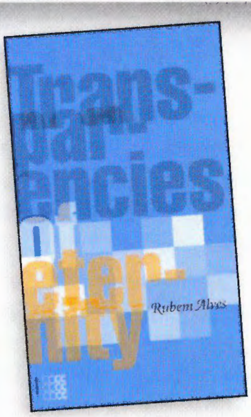

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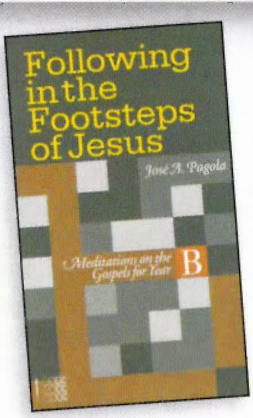
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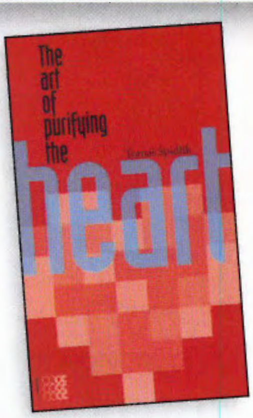

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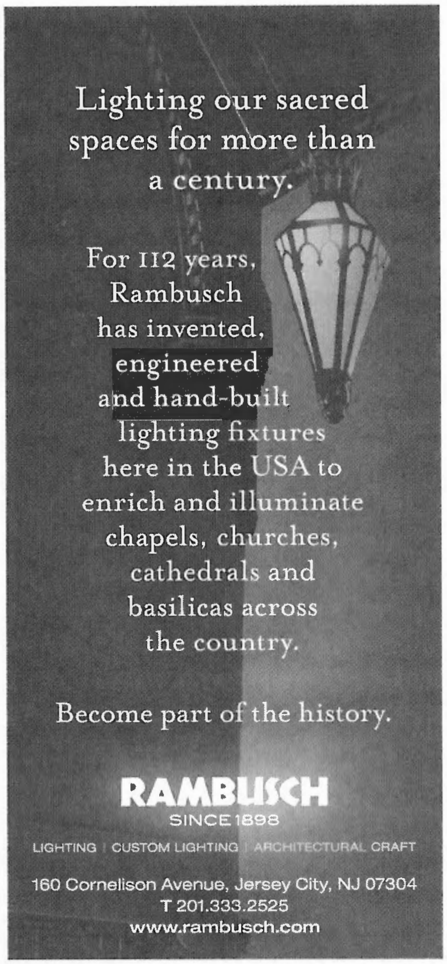

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and his remains will rest in the parish's columbarium.

Ten bishops brought a presentment against Righter in February 1995 in response to his ordination of the Rev. Barry Stopfel as a deacon in the Diocese of Newark, N.J., where Righter was an assisting bishop. A majority of bishops approved sending the charges to the court. After two hearings, the court dismissed the case before trial in May 1996 and ruled that ordaining an openly gay man was not a matter of core doctrine.

Righter

"Ralph Waldo Emerson referred to friendship as 'a masterpiece of nature.' If it can be said that my friendship with Bishop Righter was a masterpiece then surely it was of his creation," Stopfel told THE LIVING CHURCH. "In a world where hard power is the idol Walter embodied the strength gained from persuasion, kindness and decency."

Presiding Bishop Katharine Jefferts Schori also paid tribute to Righter. "His ministry will be remembered for his pastoral heart and his steadfast willingness to help the church move beyond old prejudices into new possibilities," she said.

Walter Righter was born in Philadelphia in 1923. He completed degrees at the University of Pittsburgh (1948) and Berkeley Divinity School at Yale (1951). He was ordained deacon and priest in 1951 and consecrated as Bishop of Iowa in 1972, where he served until 1988.

Bishop Righter was welcomed back to the Diocese of Pittsburgh after the Rt. Rev. Robert W. Duncan helped found the Anglican Church in North America and was deposed as a bishop of the Episcopal Church.

Stopfel added: "Yes, Bishop Walter Righter was a good and faithful servant. That is for certain. Yet he remains my beloved friend because he chose love over doctrine and life over death."

News Analysis

Here's Your Mitre, What's Your Hurry?

The blogosphere is abuzz about a *Daily Telegraph* article Sept. 10 saying that Rowan Williams, the 104th Archbishop of Canterbury, intends to leave office next year for a return to Cambridge University, where he taught from 1980 to 1986. Naturally enough Lambeth Palace is not commenting on the story. Nor are there indications from Cambridge. But that is to be expected.

This would be almost a decade ahead of his official retirement age. Archbishop Williams came to Canterbury at a younger age (52) than his immediate predecessors: George Carey, 56; Robert Runcie, 59; Donald Coggan, 65; Michael Ramsey, 57; and Geoffrey Fisher, 58. If he remained in office until age 70, he would have served longer than those five predecessors. Carey broke with precedent by retiring at 67.

Circumstantial factors suggest there may be substance to the story. First, a decade seems about right as a term for such a demanding role. Carey and Runcie both served around 10 years. Second, Archbishop Williams possesses viable alternatives. Few bishops or archbishops contemplating early retirement have work options. He has the time and intelligence to fill an academic post for the remainder of his vocation. Third, no one would be surprised if Williams let it be known he has had enough.

The role of Archbishop of Canterbury is all but impossible, not least because of its political responsibilities. The archbishop is second citizen after the monarch and occupies a seat in the House of Lords. He is the Primate of all England and joint president of the General Synod. He has a diocese and can count on the help of a suffragan bishop, but like his predecessors has always taken the role seriously. Then there are responsibilities across the Anglican Communion which have mushroomed in the last 30 years.

If Archbishop Williams left in 2012 it would give his successor time to plan the Lambeth Conference of 2018. It is believed that this prospect had an influence on George Carey's decision to retire in 2002. Of Archbishop Williams's five immediate predecessors, only Fisher presided twice over a Lambeth Conference.

Other factors make a 2012 departure plausible. Next June is the Queen's Diamond Jubilee, and the archbishop would want to see this through. In 2012 General Synod will deal with legislation regarding both the proposed Anglican Covenant and women in the episcopate. Approval of both would provide a plausible segue to a new archbishop. It would be another matter altogether if either measure, or both, failed.

In the normal course of events Canterbury tends to swap between the evangelical and Catholic wings of the church. This would suggest that an evangelical of stature should be in poll position. The Archbishop of York (John Sentamu, 62) and the Bishop of London (Richard Chartres, 64) are available should the Church choose a "caretaker." (Bishop Chartres denied the Telegraph's claim that he has suggested an early retirement for Archbishop Williams.)

An election to fill a vacancy on the Crown Nominations Commission, caused by the Rev. Canon Tim Dakin being appointed Bishop of Winchester, will be hotly contested. The online wagering site Paddy Power published odds on 10 possible successors to Archbishop Williams, but four are too old or already retired. The list of bishops included Sentamu, Chartres, and Nick Baines (Bradford), Christopher Cocksworth (Coventry), Stephen Cottrell (Chelmsford) and Graham Kings (Sherborne).

John Martin, in London

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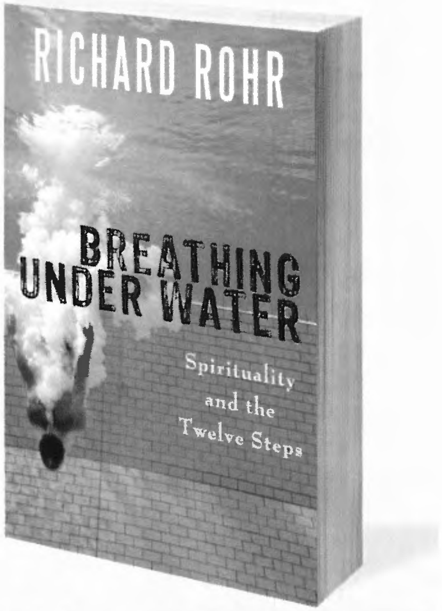

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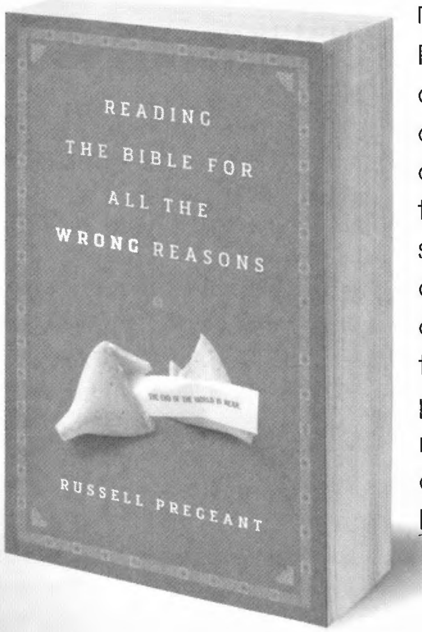

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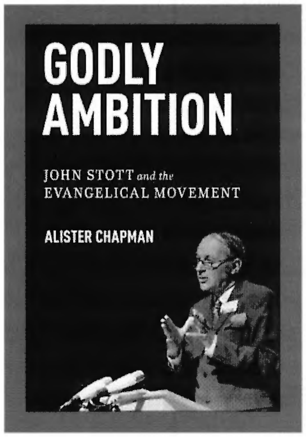
The Principled Floater

By Alister Chapman

Reprinted with permission from Godly Ambition: John Stott and the Evangelical Movement, *due December 1 from Oxford University Press.*

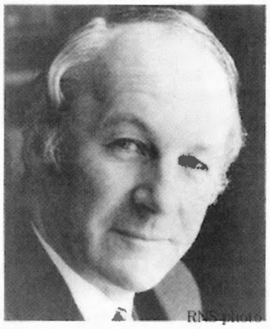
Stott started to drift left. Both in England and abroad, the debates Stott entered were dominated by voices with a socialist timbre. In the developing world, where Stott spent more and more of his time after 1970, anticolonialism was alive and kicking. Marxism was in vogue among those who lambasted the capitalist imperialism of the West. When Stott visited college campuses in places like Latin America, he met students who found these ideas very attractive. He told the story of students in Quito who heard a Catholic bishop speak of the radicalism of Jesus and said that if they had heard of this Jesus they would never have become Marxists. By the mid-1970s, Stott was making use of the Marxist language that was becoming more common in universities worldwide. He spoke of churches in Europe and North America "which are more bourgeois than Christian, and exhibit not the revolutionary ethic of the kingdom of God but the prudential ethic of middleclass [*sic*] respectability." He led at least one mission under the title "The Revolution of Jesus Christ." As he opened his eyes to global poverty, he was ready to hear the critique of Western capitalism that non-Western Christians made. He made his already spartan lifestyle even more so and urged others to do the same, both out of conviction and in the hope that the church might win the attention of people "disillusioned with materialism." All this placed him on the left of most American evangelical leaders, who were keen to defend capitalism during the Cold War. Billy Graham's wife and mother-of-five Ruth Bell Graham saw this peripatetic bachelor's call for Christians to live more simply as "a bit self-righteous and precious."



In England too, Stott gravitated to the left and thought he saw opportunities for evangelism. Speaking on Radio Merseyside in 1973 Stott argued that many of the views of Jimmy Reid, the Communist leader of Glasgow's shipyard workers, were very Christian, before suggesting that there were things that Jesus could offer that Marx could not. In church debate, Stott was pushed left as he adopted much of the language that others were using. One of his favorite phrases, "holy worldliness," he borrowed from Alec Vidler, a well-known theological radical. When Stott denounced the pietism of evangelicals, calling it "such a concentration upon our own interior spiritual life and evangelical fellowship as to neglect our responsibility for the secular world," he sounded very like the very liberal Joseph Fletcher, who in *Situation Ethics* characterized pietism as a preoccupation with one's own affairs and a resultant tendency to "frown … upon all Christian involvement in questions of economic, racial, or political justice." In the nineteenth century, the French politician Francois Guizot noted that many move from youthful radicalism to conservatism by middle age; for Stott, it was the other way round. In the end, this pushed him to the left of most Anglican evangelicals: he read the left-leaning *Guardian* while they read the reliably conservative *Daily Telegraph.*

One contemporary historian, Edward Norman, was sharply critical of Anglican clergy at this point, accusing them of modish accommodation to the liberal mainstream in England. He was frustrated by clergy who had been educated at exclusive boarding schools, knew nothing of the working classes, and yet naively believed that their lefty language would endear them to "the masses." In 1963, playwright Michael Frayn divided Britain's middle classes into carnivores, who were confident that "if God had not wished them to prey upon all smaller and weaker creatures without scruple he would not have made them as they are," and herbivores, "gentle ruminants, who look out from the lush pastures which are their natural station in life with eyes full of sorrow for less fortunate creatures, guiltily conscious of their advantages." Stott's experience and his reading of the Bible made him one of the latter, and subject to Norman's censure.

However, Norman's own conservatism made him uncharitable, and it would be wrong to see Stott as a pathetic, left-leaning clergyman. Norman was not very interested in the variety of things that Christian leaders were attempting to do by adopting the language of the left. In Stott's case, he was more interested in relating to students in places like India than blue-collar workers at home. And although some clergy pontificated about the needs of people they hardly knew, Stott spent countless hours listening to students during his evangelistic missions overseas (his knowledge of British workers was a good deal more shaky). In addi-


RNS photo

Stott's desire to be faithful to the ancient text and thoroughly up to date made things very tricky.

tion, there were issues on which Stott remained resolutely conservative. He was open to critiques of capitalism in large part because the Hebrew prophets routinely vilified those who exploited or ignored the poor; but if Stott believed that the Bible contradicted liberal mores, he went with the Bible.

Homosexuality was one such issue. There was no way Stott could get around the biblical texts on the subject, and submitting to the Bible's authority was of greater importance than any potential evangelistic edge. In his chapter on the subject in his major book on social ethics, *Issues Facing Christians Today*, Stott said he was writing not for non-Christians, "who reject the lordship of Jesus Christ, but rather [for] those who earnestly desire to submit to it, believe that he exercises it through Scripture, want to understand what light Scripture throws on this topic, and have a predisposition to seek God's grace to follow his will when it is known." Stott stressed that everyone sinned sexually, acknowledged that there was a difference between homosexual orientation and practice (the former was blameless), and noted that not every sin was a crime, but in the end argued that God's Word proscribed homosexual acts. Many of his readers would have agreed: when some English clergy had called for the decriminalization of homosexuality in the 1950s and 1960s, many ordinary members of the Church of England were horrified. But Stott was addressing an educated audience, most of whom had spent time in the more liberal atmosphere of British and other universities, and so he was especially sensitive on this issue. He was no closeted cultural warrior. As David Brooks recognized in his *New York Times* column on Stott, he could be courteous and uncompromising.

Faithfulness to the Bible, then, trumped cultural accommodation for Stott. But as Christian Smith has argued for American evangelicals, a combination of engagement and distinctiveness has served Christians well in a pluralistic society. Steely opposition to the wider culture and swimming with the cultural flow were not the only two options, and for sustaining vitality they were not the best ones. Like evangelicals across the Atlantic, Stott and English evangelicals found that it was possible to thrive on "distinction, engagement, tension, conflict, and threat."

Stott's position on gender was also conservative. In brief, Stott defended a degree of difference between genders, within a rubric of full equality, and to argue that part of that difference consisted in male leadership. Here was an issue on which Stott's interpretation of Scripture changed over time. He always took seriously the Bible's teaching on male headship, but what that meant altered. In an article in 1963, for example, he interpreted 1 Corinthians 11 to mean that man had authority over woman, following up his exposition with the bald statement, "You may not like this, but it is the plain teaching of Scripture." By the mid-1980s, however, he had toned down his language and was talking about male responsibility. When it came to the ordination of women, he balanced these convictions about equality and headship: writing in 1984, he was in favor of female clergy, but only in a congregation that had more than one ordained minister and where the woman concerned would not have ultimate authority. Female senior ministers or bishops were, therefore, out of the question — although by then Stott lived not only with a queen as head of his church but with Margaret Thatcher as head of his country's government. By 2006, with many female senior ministers and several female bishops in the Anglican communion, he had softened further: male headship was still the ideal, but there was "no a priori reason why women should not be ordained or consecrated [as bishops]." Yet his position seemed confused, for he still believed male headship was "the ideal arrangement." Stott's desire to be faithful to the ancient text and thoroughly up to date made things very tricky. On this issue, the Bible's emphasis on human equality and the diversity of what it said about women in the church gave Stott more interpretive room than he had in the case of homosexuality, but there was still a fundamental biblical conservatism that would not permit him to endorse functional equality without qualification.

It is noteworthy that Stott's position on women's ordination stood in the middle of divergent evangelical positions on the matter. There were evangelical Anglicans who supported the ordination of women, and others who opposed it strongly. Different parts of what he said were acceptable to people on each side, while both were ultimately unsatisfied. It is not credible to think of Stott deliberately crafting his position this way in order to allow him to broker evangelical unity: the Bible was God's Word and interpreting it too serious a business for that. However, when he was working on the issue for a new book in 1995, he wrote to [Timothy] Dudley-Smith and said that he felt as though Dick Lucas, Jim Packer, and "liberal feminists" were all looking over his shoulder as he wrote. His determination to see the good and the right on each side led him

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The Principled Floater

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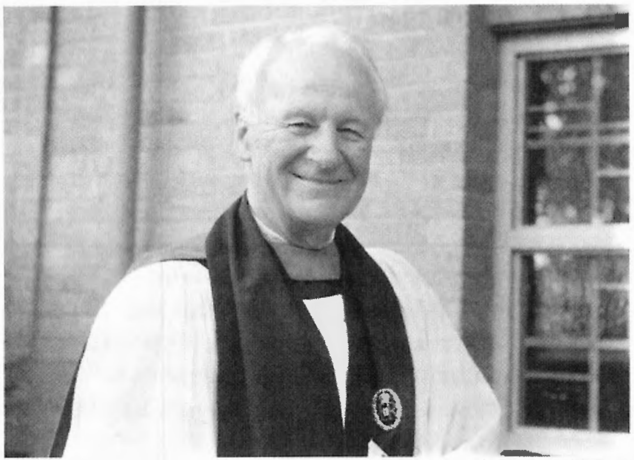


© George Weld photo

to a position that was right in the middle of the road. Stott's position was the product of a mind that had long been striving to bring evangelicals together.

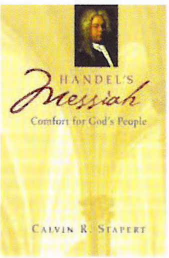
Stott also changed his mind on abortion. In an article published in the *Church of England Newspaper* in 1971, Stott demurred from the contemporary Roman Catholic position that the fetus was a full human being from the moment of conception and argued that it was still only a "potential human being" while in utero. This meant that "an abortion would seem to be morally permissible when the mother's life (perhaps interpreted to include her physical and mental health) is gravely at risk. For then the choice is between an actual human being and a potential human being." However, he had changed his position by the time he came to write on the subject again nine years later. Psalm 139 had by then become the key text for an understanding of the fetus that emphasized actual, as well as potential humanity. "For it was you who formed my inward parts," the key verse read, "you knit me together in my mother's womb." Stott was now hesitant about artificially ending a pregnancy in any but the most extreme of circumstances. By the time of *Issues Facing Christians Today* in 1984, he was clear that all Christians should see conception as "the decisive moment when a human being begins."

Two things stand out here. First, not only is it too simple to label Stott liberal or conservative, it is also too easy to see him as incipient liberal. Here his thinking became more conservative. Second, this is another example of how Stott's thinking was influenced by the opinions of those around him. For a range of reasons, which included better pictures of the fetus and the sharp increase in abortion rates, opposition to abortion was growing in both Britain and the United States. The growing confidence of American evangelicals and their public campaign against abortion made the issue front-page news there. In Britain, many were more wary and weary of radical ideas in the 1980s than they had been ten years previously. Evangelical Anglicans and Roman Catholics exerted increasing influence among Conservative MPs on this issue. Just as in Rome, where the papacy of John Paul II symbolized a renewed hesitancy about modernity, so in England radical Christian ideas were looking worn by the 1980s. The confidence of conservatives was returning.

There was one issue where Stott took a lead, namely ecology. Stott's love of birds was old and deep, and once he had sold his cello it was one of the few direct links to his father and childhood. Environmental concern was more a conservative than a progressive preoccupation in England during the mid-twentieth century, so it is not a surprise that this was one of Arnold Stott's gifts to his son. Stott was a founder-member of the council of reference for A Rocha, a pioneering Christian conservation movement. In "Our Human Environment," the chapter on the subject in *Issues Facing Christians Today*, Stott called his readers to "think and act ecologically." He argued that "the root of the ecological crisis is human greed," and in words that sounded like a prayer, he wrote: "We repent of extravagance, pollution and wanton destruction. We recognize that man finds it easier to subdue the earth than he does to subdue himself." Stott leaned on contemporary critiques of capitalist excess, including E. F. Schumacher's *Small is Beautiful*, and there was little here that was original. Nevertheless, Stott's advocacy of environmental concern long before it became fashionable stands out as his most important contribution to evangelical ethics.

Stott was in Australia on the day Margaret Thatcher and the Conservative Party won the 1979 British general election. He confided in his diary: "I confess I was quite glad — irresponsibly no doubt — to be out of the country and therefore unable to vote. For I'm one of those prize imbeciles dubbed 'floating voters' & in previous elections have voted for all 3 parties." Stott was attentive to the Bible's calls for economic justice and sexual probity, and this made him politically awkward for right and left. He was a centrist, a position that reflected his understanding of the Bible and served his missions of evangelism and evangelical unity well. Like Robert Runcie, the Archbishop of Canterbury of the day, Stott was either a Conservative wet (to use the snarling epithet directed by Margaret Thatcher against those in her party who were not fully on board with her economic ideals) or on the most moderate wing of the Labour Party. Stott would have agreed with the author who suggested that God himself, after all, might have been called a wet. ■

Dr. Alister Chapman, associate professor of history at Westmont College, is a senior visitor at Emmanuel College, University of Cambridge, for the fall semester.



The Cosmic Drama

Handel's *Messiah*

Comfort for God's People

By **Calvin R. Stapert**. Eerdmans.
Pp. 197. $15, paper. ISBN 978-0-8028-6587-8

Review by David Heetderks

Many listeners have likely heard Handel's *Messiah* (1742) countless times and could sing many of its tunes from memory, but know comparatively less about Charles Jennens's motivations for assembling its libretto, the conventions of the oratorio genre in which it was written, or Handel's reasons for turning to the oratorio after several years of composing operas. Calvin Stapert's book carefully synthesizes this information to make a compelling argument that Handel's oratorio has a specific story to tell, both for entertainment and moral instruction.

"Like other oratorios, *Messiah* offers drama, but whereas other oratorios present action that is limited in time and space, *Messiah* tells a cosmic drama that transcends time and space," Stapert writes. "It is the incredible drama of humankind's deliverance from the tyranny of Satan, sin, and death" (pp. 37-38).

Jennens's libretto relates this drama entirely through excerpted biblical texts, and Stapert provides evidence suggesting that Jennens believed his libretto had high stakes, as it aimed to persuade listeners of Jesus' divinity during a time when Christian orthodoxy was under attack from the philosophy of Deism (pp. 75-78).

The heart of Stapert's book is its third and final section, where he proceeds scene by scene through the entirety of *Messiah* and gives a detailed discussion of each musical number. Musicologist Nicholas Cook states that a test of music and text being wed convincingly is whether listeners understand the text *differently* because of the nuances provided by musical setting. Stapert's insights suggest that listeners certainly do: Handel uses the full arsenal of operatic conventions and musical text-painting devices to give rhetorical emphasis to the libretto.

Consider, for example, Handel's setting of the text that begins the work's second part: "Behold the Lamb of God, that taketh away the sin of the world" (John 1:29). The rhythms allude to the French overture style, a sign of regality, while the minor key and slow tempo suggest weight and sorrow. In setting this line, Handel alludes to the mystery of the humble lamb who is also king, and who enters Jerusalem only to bear the weight of human sin (pp. 110-11).

Many readers will hear anew even the familiar "Hallelujah" chorus: Stapert points out that two of its phrases may quote Lutheran chorales by composer Philipp Nicolai, which Handel would have known from his youth. The chorale texts describe Christ as bridegroom and king and therefore allude to the broader context in the Revelation passage from which Handel drew the chorus (pp. 136-38).

Stapert occasionally draws parallels between themes within *Messiah* and extrapolates meaning, an interpretive practice that is more idiomatic to 19th-century music and may not convince some readers, but there are few pages that do not contain gems of insight. His discussion is accessible to both experts and amateurs: he defines all technical terms, and while the book includes examples in music notation, his observations can also be easily understood by reading his prose while listening to a recording.

The first section of Stapert's book gives a useful, if occasionally meandering, history of the oratorio, which has its roots in the pietistic movement in Italy in the 16th century. Stapert quotes liberally from primary sources such as pamphlets, letters, and press reviews, and they vividly bring to life the world of the 18th-century theater. The debates about the uneasy relationship between religion and commercial entertainment engendered by *Messiah* and similar pieces retain a surprising present-day relevance. Stapert also takes care to address problematic issues in the libretto and its musical setting, most notably responding to criticisms that it does too little to underscore our personal responsibility in Christ's death and tends to portray sinners as others with whom listeners do not easily identify.

Ultimately, Stapert's book demonstrates that *Messiah* deserves its reputation as both an enduring classic of Western music and a treasure of the Christian community. His book will certainly inspire many readers to dust off their recording of Handel's masterpiece, or attend a live performance, and listen with fresh ears.

Dr. David Heetderks is an assistant professor of music theory at the Oberlin College Conservatory and an active composer.

Meaning What We Pray

By Pierre W. Whalon

The Worship Architect

A Blueprint for Designing Culturally Relevant and Biblically Faithful Services

By **Constance M. Cherry**. Baker Academic.
Pp. 295+xvii. $22.99. ISBN 978-0-8010-3874-7

Worship style no longer can matter to me, as a bishop, since I encounter different ones all the time, even in different languages. It is not for me to impose my favorite style of liturgy upon the congregations I visit, but to conform to theirs as best I can. What does matter, besides the canonical considerations, is authenticity: do we pray as if we mean it? Does a visitor to one of our churches sense right away

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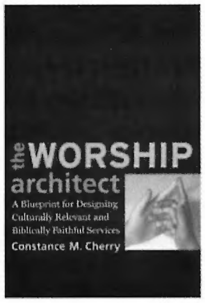
that we believe what we are saying and doing? The great parishes of the Church, no matter what their churchmanship, theological bent, language, country, or liturgical and musical style, are those that ensure first and foremost that what they say and do, they mean.


the
WORSHIP
architect
A Blueprint for Designing Culturally Relevant and Biblically Faithful Services
Constance M. Cherry

The Book of Common Prayer is itself very clear about its *raison d'être*: to "unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments" (p. 857).

Constance Cherry's book *The Worship Architect* may help Anglicans and others who appreciate or are confronted with the demand for "contemporary" worship. She teaches at Indiana Wesleyan University and is a disciple of the late Robert E. Webber, author of, among many other works, *Evangelicals on the Canterbury Trail: Why Evangelicals Are Attracted to the Liturgical Church*, which paralleled his own gradual move away from his Baptist roots to the Episcopal Church. Cherry, a Baptist, presents the metaphor of architect for those charged with designing worship services. *The Worship Architect* is her working through this metaphor to every aspect of designing services.

Cherry lays out a clears standard for communual worship.

At first read, I was reminded of Alexander Schmemann's acerbic comment about manufacturing symbols so that the liturgy could be made "relevant," as some seminarians attempted to craft worship around the themes of "the S.S.T., ecology and the flood in Pakistan" (*For the Life of the World* [St. Vladimir's, 1973], p. 125). But after a time, I realized that Cherry would be very comfortable with Schmemann's words. She is just writing for a completely different audience than the Eastern Orthodox.

Cherry lays out a clear standard for communal worship. It must first be grounded in the scriptural materials that lay out what worship is pleasing to God, and second, whether worshipers are "more obedient" (quoting Webber) as a result of worshiping. Cherry makes clear that our worship is to be for God, with God and to God. It is not about us, though its result should be transformed lives. While it is clear she is writing for non-liturgical churches, she hopes that her work will be useful to those of us whose worship is prescribed by prayer book. Even within the strictures of rubric, text, and lectionary, all of which have the full force of canon law in Anglican churches, there are options and therefore decisions to be made.

Following the architect motif, Cherry first lays the foundation, raises the structural elements, adds doors and windows, and finally considers style specifications. That is to say, the foundation is the rules of God-directed worship found in Scripture. The structure is what Anglicans would call the "shape of the liturgy," following Dom Gregory Dix. In other words, it is gathering before God, hearing and responding to the Word, and being sent forth into the world. The windows and doors shed light and air: these are prayer, music and the Christian year. The style is the expression of a particular worshipping community in its peculiar context. Her "building" has no roof, for worship on earth parallels the eternal worship of God in heaven.

Each of these architectural elements receives a fulsome treatment. Every chapter is filled with helpful charts, tables, questions to ask oneself, and glossaries. She provides ample notes and a good index. This book is designed to be useful and to be used. Cherry's style of expression and her specific concerns will perhaps speak more, at first, to low-church than high-church readers. But Anglicans in general will find a lot to think about in *The Worship Architect*. Cherry is writing to American churchpeople, who have gone through all the wrenching changes that have occurred since James Pike wrote *A Time for Christian Candor* and Dennis Bennett penned *Nine O'Clock in the Morning*. This book may be helpful in learning how to plan liturgy, but it certainly will raise questions for Episcopalians of how we got to the place we find ourselves now in the American church.

I found Cherry most eloquent in her discussion of style. She begins by citing the kinds of advertisements for church services found in any local newspaper:

> There, of course, you will see many churches offering a choice of services described as traditional, contemporary, blended, emerging, postmodern, hip-hop, jazz, or other. On just one page from my local newspaper, the religious news advertised "Western Worship" with free pony rides, a "Biker's Service" featuring the Son of God motorcycle club, and a church with a new theater seating system complete with drink holders for your lattes. The most dubious of ads stated: "Sometimes the truth hurts. So you might as well be comfortable. Your favorite jeans, our drums, guitars and coffee should soften the blow" (p. 222).

As Cherry points out, judging churches solely from their ads would lead one to conclude that they are competing for market share among a population of uncommitted worshipers. And marketing it is: choosing a target population and then designing worship to attract and hold them.

Focusing on worship style is a major distraction, she contends. Style by itself cannot renew us. She debunks five myths about worship style: that style is content of a liturgy; or that it is the structure of a service; or that style is about the music used. The fourth myth, and a particularly pernicious one, is that we can bring people together with the "right" style.

And finally, there is the delusion that style is linked to church growth. Cherry quotes a study by Episcopal Church statistician Kirk Hadaway showing that the spirit of worship, not style, is closely associated with growing churches.

Cherry closes on the theme of hospitality, a term much batted about in the Episcopal Church these days, often with the adjective "radical" attached. The worship architect, she concludes, will have succeeded when the worship service invites ongoing participation by all, and where all are actively encouraged to offer themselves to that worship. This is what hospitality is really all about: imagine the difference between a desultory hostess and an excellent one. The former is interested only in a limited number of guests. The latter works to make sure all guests have the same opportunity to participate in the occasion.

One aspect which Cherry misses is that of time, which stands to reason, given her architectural metaphor. Liturgy, like music, unfolds in time, but in an odd way. As Catherine Pickstock points out in *After Writing* (1998), liturgy confounds and reorients our sense of time. Our tendency is to see the passage of time as exterior to us, dragging us to old age and death. Rather, "the proclamation of the Gospel is continuous with the sacrifice it narrates," that is, it is happening now, not then. We remember the future in the present, and that allows us to "stand *expectantly*, in a position *prior* to the 'making now' of what mundanely lies *behind* us." Part of "becoming obedient" is to learn to live in God's time as well as ours (all from p. 218).

Worship is not going to church. Worshiping means expecting to engage the living God, and to be changed. Constance Cherry communicates that point forcefully and articulately to a contemporary readership, across denominational lines.

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

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Leaping into God's Light

By Richard Kew

As a priest who has conducted funerals for more than four decades, I doubted that Thomas Long, Bandy Professor of Preaching at Candler School of Theology, Emory University, had much to teach me. Within the first few pages I realized that this was a wise man teaching about so much more than pulling off a good service. *Accompany Them with Singing* turned out to be a masterpiece.

Engagingly honest and theologically robust, it is a spirited riposte to the fashionably therapeutic approach to death and dying that has shaped the thinking even of the faithful, and has flowed over into supposedly Christian funerals. Since the Sixties, when I was ordained, increased confusion about the Christian hope means services have become more about those who grieve than the one who has died. Hope and heavenly expectation have given way to sentiment, the Gospel story and resurrection ceasing to be the thread around which the end of a life is celebrated.

Accompany Them with Singing: The Christian Funeral
By **Thomas G. Long**. Westminster John Knox. Pp. 200. $25. ISBN 978-0-6642-3319-8

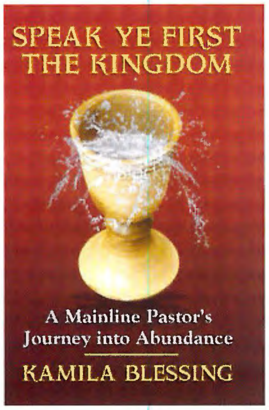
The Art of Dying: Living Fully into the Life to Come
By **Rob Moll**. InterVarsity. Pp. 192. $16. ISBN 978-0-8308-3736-6

The Art of Dying and Living: Lessons from Saints of Our Time
By **Kerry Walters**. Orbis. Pp. 272. $20. ISBN 978-1-5707-5924-6

The funeral is more than just another service, although in the often-crowded routine of pastoral life we clergy tend to treat it that way. No, it is an important way station and a significant act of witness at a crucial moment in our Christian journey where, as it were, time and eternity overlap.

In the last 30 years there has been a lot of talk of funerals being about "closure," almost as if there were nothing more. Long will put up with no such minimalism: "Yes, death marks a dramatic transition, and it is important to recognize the change that has taken place in our relation to the dead. But in Christ the dead have an open future, and in the communion of the saints there is no 'closure,' but unending praise and participation in the ceaseless creativity of God" (p. 34).

If Long writes as one accustomed to conducting funerals, Rob Moll's *Art of Dying* is about discovering the great mystery of dying, death, and what lies beyond. A journalist, Moll's experience was limited when he began his research. He points out that in our culture the process and event



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The Revd Greg Brewer, Calvary-St George's, NYC

To find out more contact the Reverend Richard Kew:
E: rk383@cam.ac.uk **T:** +44 (0)1223 746580

of dying is now almost entirely removed from home, church, and community, so that contemporary Christians are ignorant of death, death's meaning, and the art of dying. This is a good book for group study.

J.I. Packer's blurb on the cover rightly points out that "dying has for many today, like sex in the nineteenth century, become the great unmentionable," and Moll's very first sentence picks up on this. "Our culture simply doesn't know what to think about death" — and in fact tries to think about it as little as possible. Death, and what leads up to it, are not as front and center as in earlier years. Multigenerational extended families seldom live close to one another, so most of us no longer watch aging parents and terminally sick relatives weakening daily before our eyes.

Added to this must be the fantasy that medical advances are able to postpone death almost indefinitely. Untrue as this is, Moll sees the pastoral blessing. Sudden death is more seldom, and better end-of-life care means it is often possible to prepare to die, which opens for the church a far more significant ministry among the dying and their families. All this requires Christians to better understand the ancient tradition of the *ars moriendi*, the art of dying.

The Art of Dying and Living by Kerry Walters offers an *ars vivendi* as well as an *ars moriendi*, demonstrating through the example of seven "saints of our time" how living well (that is, virtuously) prepares us to die well. The narratives of the life and death of each individual are powerful and moving; they are, however, interspersed with abstract discussion on the nature of the chosen virtue which, while fine for the theologian, may be hard on the average reader.

A strength of the book is its refusal to "romanticize" death; a weakness is that it does not seem to communicate any strong sense that there are glorious things awaiting the believer once the river of death is crossed. One may be forgiven for thinking that Walters

(Continued on page 30)

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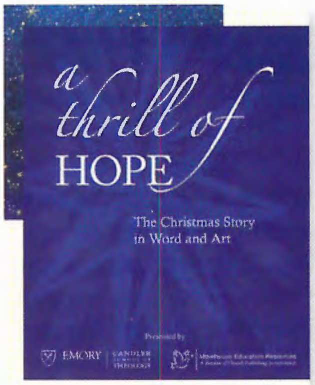

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Reawakening to Culture

By Timothy Jones

There's a movement stirring in the church. It's already been sparking debate in academic circles. And youth ministers and campus ministry leaders have long been part of the conversation. But lately the interest and energy has been spilling more visibly into local congregations.

The blogs and conversations of people grabbed by this new interest cite the entertainment media and visual arts. They scrutinize influences from music and film and urge us to connect more intentionally to the broader world. They use words like *discernment* and *engagement*.

Central to the newly intensified focus is the word *culture*. It's not an easy term to use with clarity and accuracy. More than one person has called it the second-most-difficult word in the English language to define, right after *nature.* It can mean so many things, from high culture (symphony and art galleries) to pop culture (pro sports and rock music). People even talk of an *office culture*. None of us inhabits only one culture — we live and move within an interweaving array of cultures.

Despite the complexities of the word, those who speak of "church and culture" are on to something. The sometimes stale talk of "relevance" can tempt us to immerse the church in the currents of culture. But the more useful language of awareness and engagement challenges us to avoid uncritical consumption of popular culture, on the one hand, and separatist shrinking back from our societal settings, on the other. Says Andy Crouch, author of the seminal book *Culture Making,* "the desire to engage culture — to listen to it, learn from it and affirm it while also critiquing it — is one of the most hopeful developments of recent decades."

I help lead a parish that is working to become more discerning about pervasive influences, recalling St. Paul's counsel not to be conformed to the world, but transformed. Anyone's culture (or subculture) not only provides entertainment, but also supplies patterns of language and expression. So we also want to catch a vision for becoming influencers, people who find ways to shape culture, even *make* culture.

This interest is not really new, of course, but rather the reviving of an ancient concern. Jesus challenged the prevailing culture's hold on people when he announced the coming reign of God. He gave his disciples a new way to live in their world. He poked at conventional Jewish

photos

wisdom and modeled a faithful response to Caesar and his taxes. In his steps, the earliest apostles in their preaching strained to articulate their transforming good news to crowds of varied listeners. Paul conversed with the philosopher-seekers on Mars Hill. He did so with cultural insight, cosmopolitan sensitivity, and certainly boldness.

Seizing opportunities for witness has been a key issue for the Church throughout its history. From Augustine to Aquinas, from Calvin to Cranmer, the Church's brightest minds have wrestled with what it means to live out the details of daily faith within various cultures.

More recently, the revived interest builds on 20th-century attempts to wrestle with culture. H. Richard Niebuhr is perhaps best known for a book whose very title uses the vocabulary: *Christ and Culture*. He offered (not without his critics) a typology, a kind of flip-chart categorizing of various Christian approaches as, for instance, Christ against culture, Christ above culture, and Christ transforming culture.

So provocative was his work that even today scholars debate his insights and biases. But typologies have their limits. Andy Crouch has done as much as anyone to offer a fresh schema for understanding the options. Christians have sometimes fallen into error, he writes, when they have only condemned culture, thinking to withdraw from a sinful dark world. But, says Crouch, "if all we do is condemn culture — especially if we mostly just talk among ourselves, mutually agreeing on how bad things are becoming — we are very unlikely indeed to have any cultural effect."

Others have *critiqued* culture, Crouch writes, offering warnings not to accommodate a wider culture's values and assumptions, but not going on to give concrete alternatives. Others, he suggests, have

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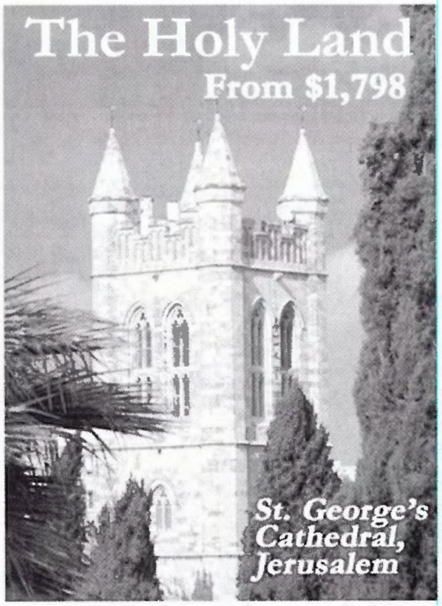
Bethlehem, Jerusalem, Nazareth,
Galilee, the River Jordan



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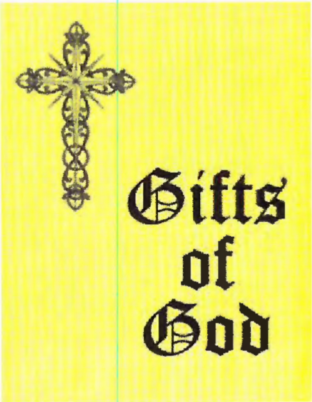


CULTURES

(Continued from previous page)

merely *copied* culture, blithely mimicking styles and forms and vocabulary, but once again not offering a fresh alternative.

The problem is, says Crouch, that the gestures of condemning, critiquing, consuming, and copying, while sometimes appropriate, can "become too familiar, become the only way we know how to respond to culture, become etched into our unconscious stance toward the world and become postures." In contrast with these usually ineffective habits and gestures, we need to be about cultivating culture, and creating it.

Our parish has found Crouch's approach helps us do more than react to culture (or cave in to it) but also engage it, even work to reach it. We are coming alive to a vision of Christians finding more powerful ways to express our human longings and historic faith, a vision of our having a renewing effect for the common good.

Our history helps here. In centuries past the Church saw itself as having a rightful role as a patron of art and music and other cultural acts. It still does in many quarters. But it seems that the local church has largely abandoned the arts to individual members who work unrecognized and alone. Sometimes it seems as if it leaves artistic expression to sink to the basest expressions of the latest cultural trend.

Within the Church, too often the art that adorns its walls and walkways is sentimental and clichéd. How can we make room for artists incarnating fresher approaches? In the past the Church had a prominent role in recognizing, and even sponsoring, artists, musicians, composers, and writers. We can surely find ways to encourage more local creation — whether music used in worshiping God, or church art, or literature, or quiet artistic endeavors in homes and neighborhoods.

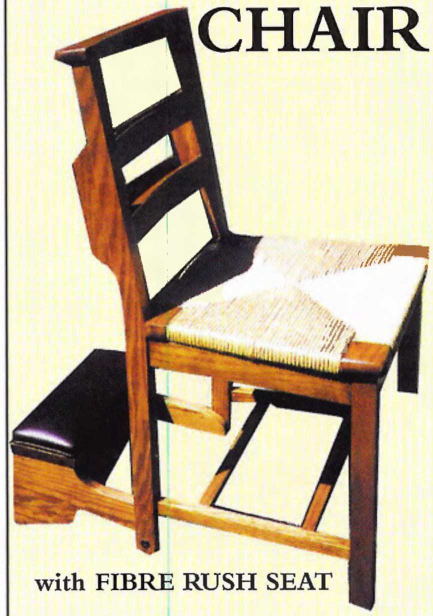
Fashioning works or words for the cultural good need not be limited to the self consciously artistic. If our workplaces in the wider world — classrooms, offices, factories, sales territories — have their own "culture," how can we help people live as salt and light there? Why not encourage influencing culture through faithfully formed business practices, transforming workplace culture?

Our parish believes the local church can provide the best setting for integrating insights from art and academics and cultural reflection. Such thinking has led us to found the St. George's Institute of Church and Cultural Life (www.stgeorgesinstitute.org), which I direct.

We bring speakers and leaders annually to a conference to get at these very issues. Last year's conference included Andy Crouch, visual artist Makoto Fujimura, and author Donald Miller. Christian Smith, an expert on youth and young adult culture, helped parents better understand how wider culture shapes their children, and gave fresh perspective on shaping their lives in kingdom ways. We encouraged people, who came from some 20 states, to form networks as a faithful presence in their own communities. We want to develop curricular resources that can help small groups wrestle with these issues. The response has been encouraging.

Another conference is scheduled for March 1-3, featuring the Most Rev. George Carey, Kenda Creasy Dean, Makoto Fujimura, Andy Crouch, and others. Words like *engage, connect,* even *transform* will continue to shape our planning — to say nothing of our hopes. ■

The Rev. Timothy Jones is senior associate rector of St. George's Church, Nashville, and the author of several books, including The Art of Prayer: A Simple Guide to Conversation with God.



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OUR UNITY IN CHRIST
In Support of the Anglican Covenant

Greeting the SAINTS

By Victoria Matthews

People are sometimes surprised that I support the proposed Anglican Covenant because there is a widespread belief that the crafters of the Covenant intend to stop new developments in the Communion. Similarly, many Anglicans believe that if there had been a Covenant 25 years ago, we would not have both sexes elected and consecrated to the episcopate. ("We would not have women bishops," they say, without speaking of "men bishops." *Bishop* is not a gender-exclusive noun, and *women* is not an adjective.)

The real question to consider, as we weigh the advantages and disadvantages of the proposed Anglican Covenant, is whether it would help or hinder inter-Anglican communication. The 20th and 21st centuries have restructured the way that communication happens across the world. As I write this, the rumor has begun that Rowan Williams will step down as the Archbishop of Canterbury next year. Every sort of media, from blogs to newspapers, speculates on who will succeed Archbishop Rowan, although Lambeth Palace has declined to comment on the rumor.

Would the Anglican Covenant help or hinder inter-Anglican communication?

The situation will likely get worse before it gets better. At Communion meetings it is possible to have major points made by people who are not even in the room, let alone a member of the group, as electronic communication is so advanced. I have even heard that it is advisable not to attend certain events, as the coverage at home is always superior to what one learns by attending in person, and by staying at home you don't have to meet the people who you know are wrong anyway. None of this is conducive to Christian fellowship and communion.

So as I consider the possibility of the Anglican Covenant, I ask if this document might just assist us in reestablishing rules of engagement as a Communion. I am the bishop of the Diocese of Christchurch, a Pakeha Diocese in the three Tikanga Church of Aotearoa, New Zealand, and Polynesia. There are very careful rules about how we must relate to the other two Tikanga, Maori and Pacifica. It is not always easy for us to talk to one another, but the protocols help a lot.

One common feature of the New Testament epistles is the list of names in another community to which salutations and messages were being sent. There was no email, not even central postal services, but through the deep, ongoing commitment to communication among the early Christians, even those whom Paul and others had yet to meet, Christians knew of each other's lives and prayed for each other's needs. For example, Romans 16 contains a long list of greetings and messages. How did Paul even know their names? We don't know the answer, but we do witness his extraordinary commitment to fostering relationships with other Christians in isolated and remote Christian communities. He knows something of their struggles and their growth in grace, and it is clear he prays for them.

What would happen if the provinces of the Communion were equally dedicated to being in relationship one with another, no matter what? Archbishop Rowan commended this to the bishops at the 2008 Lambeth Conference's opening retreat. The Indaba Group of the Lambeth Conference also attempted to foster it. What if the requirement of the Covenant actually enforced listening and being in relationship? I imagine you cringe at the word *enforce*, and so do I. But will it happen otherwise? *Section 4 of the Covenant exists precisely to ensure the kind of listening, communication, and relationship that is presently missing in the Anglican Communion.*

I cannot count the number of times Anglicans have told me they oppose the ordination of women, but they accept *my* ordination. This comment reflects two things: faulty theology, and the truth that having a relationship with a member of the "other" expands a person's experience and thinking. If we are willing to trust the grace of Christ that is in evidence whenever two or three of us gather in his name, we may also be able to learn more about Christ, and the body of Christ on earth, from each other.

It is my prayer that the Anglican Covenant will act as a midwife for the delivery of a new Anglican Communion, a Communion that has its gestation in relationship and deep listening. ■

The Rt. Rev. Victoria Matthews, the eighth Bishop of Christchurch, New Zealand, is a member of the Inter-Anglican Standing Commission on Unity Faith and Order (http://bit.ly/IASCUFO).

The Authority of General Convention: A Conversation

No Higher Human Authority

By R. William Franklin

OREGON
OREGON
TEXAS
ENNSYLVANIA
NCY

General Convention 2006. The Living Church photo

Professor Ephraim Radner raises two questions [TLC, Sept. 25] which to me relate our historical and theological exchanges about the authority of General Convention to a future decision the Episcopal Church must make about the proposed Anglican Covenant. Radner asks first about the scope of General Convention's authority and answers that "she is not a council in her own right." Second, he asks about the "limit to that authority" and writes that General Convention and the Episcopal Church "are properly guided by the teaching of bishops subjected to a larger worldwide tradition." The title of Radner's essay sums up a question we both have about the future of the General Convention: "Authority Under Larger Authority."

The title of my essay likewise sums up the thrust of my argument: "Conciliarism and Convention's Authority." The 18th-century framers of our constitutions and canons preserved a previous Anglican dependence upon a national conciliar authority vested in the 16th century in the English monarch and Parliament. Just after the American Revolution, American Anglicans placed the legal sovereign authority over the state conventions (later dioceses) of the Protestant Episcopal Church into the hands of such a national council, now divorced from monarchy and adapted to republican principles, which was called General Convention.

The national sovereignty of this autonomous convention was absolute, and there was no appeal outside the borders of the United States to any power or institution. The convention was not to be limited by any "larger" human authority. The preface to the American Book of Common Prayer of October 1789, issued in Philadelphia five months after George Washington's inauguration in New York City as our first President, makes this clear: "When, in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included." William White, soon to be the first presiding bishop, expressed in his foundational *The Case of the Episcopal Churches in the United States*

Considered (David Claypoole, 1782) the widespread rejoicing at this ecclesial independence by Anglicans who remained loyal to the United States and who harbored feelings of estrangement from England and its institutions after a long and bitter Revolutionary War: "A church government that will contain the constituent principles of the Church of England, *and yet be independent of foreign jurisdiction or influence*, would remove the anxiety which at present hangs heavy on the minds of many a sincere person."

And yet in my first essay I admitted that there was an internationalist strain in the conciliar movement (the medieval canonists believed that authority lay with an international General Council), the very movement which I believe lies behind the shaping of our constitution and canons. This international dimension is also evident in the fact that the first members of the House of Bishops sought consecration abroad to ensure that they were in the line of the historic succession of bishops and that they were members of a college of bishops whose membership transcended the United States. But where is this international authority to be found? Professor Radner mentions that Anglicans "have always placed a central trust in the authority of a 'General Council' of all Christian churches." But could the Lambeth Conference of bishops, one of the four "instruments" of the proposed Anglican Covenant, be understood as such a General Council?

Let me cite another seminal article which demonstrates the complexity of relating Anglican developments to conciliarism: "Anglican conciliar theory: provincial autonomy and the present crisis" by Gillian R. Evans (*One in Christ*, 25/1 [1989], pp. 34-52). Evans wrote this article to address "the present crisis" of the consecration of the first female bishop within the Anglican Communion. She provides a series of quotations (I reproduce four of them here) to show that the leaders of the Lambeth Conferences, and the bishops themselves, did not consider Lambeth to be a General Council of the Church with authority over the autonomous provinces of the Anglican Communion.

At the first Lambeth Conference in 1867 Archbishop Charles Longley said: "It has never been contemplated that we should assume the function of a general synod of all the Churches in full communion with the Church of England, and take upon ourselves to enact canons that should be binding upon those here represented." Longley's successor, Archbishop Archibald Campbell Tait, informed the second Lambeth Conference that it was not at all an international Council of the Church but rather "a work of love in which we should be engaged — the extension of Christ's kingdom — and that we may be able by friendly intercourse to strengthen each others' hands."

Lambeth Conferences of the 20th century stood by the principle of provincial autonomy. A committee of the 1920 Lambeth Conference reported that "each National or Regional Church or Province would necessarily determine its own constitutional and canonical enactments." The Lambeth Conference of 1930 discussed two types of ecclesiastical organization, "that of centralized government and that of regional autonomy," available to world families of churches. The Anglican Communion was said to have a government of provincial autonomy. And the 1930 conference said further that "the right of Provinces to consecrate bishops without reference to authorities exterior to the Provinces has often been regarded as … essential … to the forming of a Province."

Lambeth Conferences of the 20th century stood by the principle of provincial autonomy.

I could cite more resolutions like this from other Lambeth Conferences and other national synods from every part of the Anglican Communion. In the springs of 2009 and 2010 I taught two courses at the Pontifical Angelicum University in Rome on the history of the Lambeth Conferences. My goal in these two courses was to find historical precedent to support the authoritative role for the Lambeth Conference as an "instrument" of the Anglican Communion, as proposed in the Covenant. I read through all the resolutions and all the committee reports of the Lambeth Conferences housed at the Anglican Centre in Rome, as well as the resolutions of all the provincial synods of the Communion that I could find in Rome. I regret to say that I could locate little historical evidence of previous resolutions passed until recently, by authorita-

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tive synods of the Anglican Communion, to make the case for the exercise of an international authority or for undoing the continuing tradition of Anglican provincial autonomy and the sovereign authority of national councils.

But I appreciate the cautions about this linking of conciliarism too easily to Anglican provincial autonomy that Professor Radner makes me aware of. What are we to do in the 21st century with the international vision of Christian fellowship that was so much a part of the idealistic program of the medieval canonists who crafted conciliarism? What new structures might allow us to realize more deeply what it means to be members of the worldwide body of Christ? The Episcopal Church is no longer a "national church" but is made up of a family of nations, most of which do not share the English heritage of 18th-century American Anglicans (and in some nations the Episcopal Church in fact overlaps with another autonomous Anglican province). How can the 18th-century adaptation of conciliarism to one republic serve an international church that is no longer confined to one continent? The debate about the Anglican Covenant, which enters a new stage now as we prepare for the 2012 General Convention, is an opportunity for the whole people of God to engage prayerfully the issues concerning the constitutional structures of the body of Christ that Professor Radner and I have raised. ■

The Rt. Rev. R. William Franklin is the Bishop of Western New York.

The Local Church Serves the Whole

By Ephraim Radner

Bishop Franklin helpfully approaches the question of General Convention's authority as a church "council" by drawing a historical line between the nascent Episcopal Church's formation and what we now call the "conciliar" tradition. The early Church settled disputes through councils, and by the Middle Ages a reforming movement had arisen which sought both thoroughly to describe this conciliar character of the Church and to reorder the Church in accordance with it.

Key principles of representative voice and voting were variously defined, and theologically defended. From this historical genealogy, through the "English conciliarist model of church government [that] was successfully translated into the new republican context of the United States," Bishop Franklin argues that General Convention arose as a "unitary form of church government," one in which "ultimate authority over the Church [is] vested in a convention (council)" of elected church representatives.

I believe that the conciliar connection is indeed a key way of understanding General Convention, but I would understand that history and its implications in a way that is quite different from Bishop Franklin's.

First, despite his final concern regarding the "international" character of conciliarism, Bishop Franklin does not grant this aspect its proper emphasis. Rather, he wants us to see conciliarism as a developing spur to the integrity of ecclesial *regionalism*: that is, as the means by which the local church and her representatives — finally, in England and in the United States, the "national" church — were able to exercise their divinely authorized powers for self-determination. But whatever the unintended outcomes might have been, conciliarism was definitely *not* ordered to a regional or national understanding of the Church; even among its most "secularly" ordered proponents, like Marsilius of Padua, it was rather an ecclesial theology meant to serve the *Church universal*.

The life of the "nations," Pierre d'Ailly said, was subversive of the Council, which is about oneness. As an ecclesiology, conciliarism was founded on the meaning and purpose of a "General Council," whereat representatives of *all* local churches might gather in order faithfully to shape the life of the whole Church Catholic for the sake of universal peace within Christendom. So believed conciliar theologians like the early Cusanus, or Gerson. The problem with papal supremacy, for the conciliarists, was not its "catholic" hopes, but its all-too-local motives in practice.

Second, Bishop Franklin presents the conciliar vision as one based on a kind of pneumatic guarantee: insofar as the elected representatives of the Church gather, "the Holy Spirit is present at such meetings," and thus, in these representatives' decisions "the ultimate authority of the Church is vested." But in fact conciliarists were clear that "ultimate authority" always lay *outside* the council, even at its purest, for it lay in the Holy Scriptures and (in the views of some) in the precedent decrees of the Church's past. Just as it was necessary for councils to subject themselves to the truths of Scripture and Church tradition, so participants in councils might fail to do so. The Holy Spirit's presence was certainly needed for a council's authoritative process; but it was not guaranteed, as even a Catholic conciliarist like Reginald Pole said of the Council of Trent, as he addressed what he viewed to be his impenitent colleagues (Second Session, Jan. 7, 1546). "To the degree that this Spirit has not condemned us to our face, we cannot yet say that he has come among us" (cited in Yves Congar, *Vraie et Fausse Réforme dans l'Église* [1969], p. 84).

The representative character of Church councils was variously interpreted by the conciliarists. But what seems clear is that, however defined, "representation" was measured by the purposes it served: that is, "catholicity" or "universality." Councils must represent the "whole people" of God, and must thereby (through the gathering of multiple gifts) interpret the "whole Scripture" comprehensively within the context of the Church's "whole history," and for the sake of the "whole Church."

This reading of some of conciliarism's fundamental commitments makes me question Bishop Franklin's eventual conclusion that General Convention's representative deliberations might ever achieve "ultimate authority" within the church, even locally. For it is precisely the "local" that is reoriented outside of itself in a conciliar view of the Church. And Bishop Franklin, in concluding his essay, seems to sense this.

The "local" after all — including Rome! — was problematic precisely because of its tendency to move away from the "whole," that is to err. And the fallibility of councils, even *general* or ecumenical councils at their widest reach, was quickly seen to be an issue, and remained one. The Council of Basle, for instance (and Constance before it), was quickly riven by disagreements and regional and personal conflicts. Part of the concern with buttressing more local councils, to accompany the conciliar emphasis on the General Council, came from this recognition:

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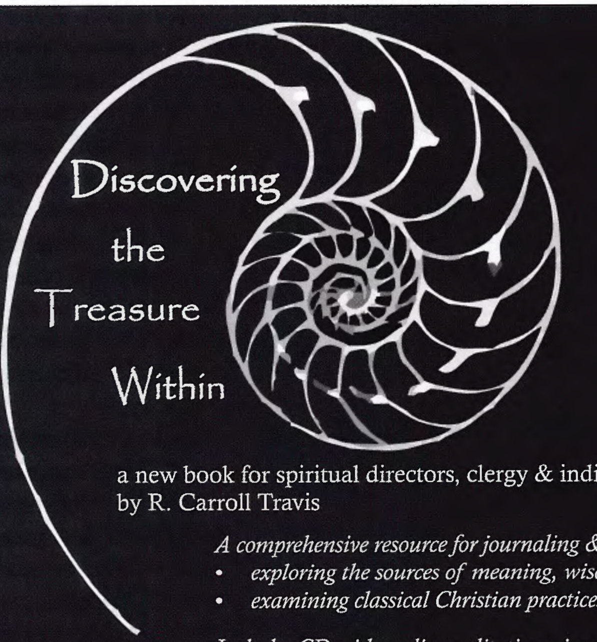

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the Church must gather and take counsel locally, not to usurp the universal purpose of the Church's decision-making, but to provide the constant means of adjusting the Church's life to scriptural truth, within the inevitable context of ignorance, corruption, and sin. Regionalism and representation served this larger, corrective purpose and was authoritative only within its reach.

Anglicanism's conciliar orientation in the 16th century falls into this fallibilist ecclesiology that is bound to the still valued universal scriptural truth. This is made clear in the Articles of Religion (e.g., Article 21), which asserts the actual "error" at times of General Councils and affirms the primacy of Scripture over their decisions. And although someone like Hooker does indeed maintain the authority of a General Council, he does so *despite* its fallibility and in terms of a provisional authority only, bound to later historical affirmation (through more councils!). Although Anglicans, by the 17th century, generally stopped worrying about conciliar life, when they did they generally insisted that councils are "relative," none are "supreme," and that their local character, when they happen, must be judged according to the service of the one Church's larger purpose. This proved to be a consistent attitude.

The wake of the Revolution in America resuscitated the conciliar challenge in a concrete way. Here I read the history very differently indeed from Bishop Franklin. What had been the Church of England in the colonies had been sifted into the "local" in its most elemental forms: parish and at best the local state and its (often still-to-be-achieved) "episcopal" order. How would the conciliar process work from the ground up here? In the new polity of the Revolution, hostile to the English church and its establishment structures, these elements might gather only by "voluntary association," as William White put it in his *Case for the Episcopal Churches*, and these associations (*not* "corporation" as Bishop Franklin puts it) would be ordered to the common good ("union and good government") in the sense of peaceable order in ways that might not disturb the government: this was largely his concern.

The framework of external scriptural authority as well as the traditions of the Church of England — the "catholic" faith — remained in place for White and for those who first worked to organize the Protestant Episcopal Church. General Convention would serve the func-

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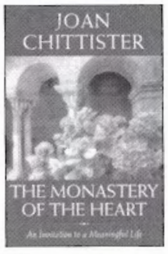
The wake of the Revolution in America resuscitated the conciliar challenge in a concrete way.

tion of applying this framework for these local entities in their service of and life within the larger Church's mission. White's own notion of "catholicity" points to this (cf. his Dissertation II on the topic, or his discussion of the ministry in his *Catechetical lectures*, VII). (On the other hand, we might wonder altogether at White as a theological guide on the question of the Church Catholic in light of his own convictions that the papacy was being directly referred to in Revelation 13 or 2 Thessalonians 2!)

It is important to see how the conciliar vision has thus taken a peculiar shape in the United States: dioceses voluntarily take council, as it were, for the sake of a universal Church. This would be my answer to any argument about the priority of General Convention over dioceses: such a priority does not exist, and the reverse relationship is in fact in place. As almost all commentators from the 19th century on agree, General Convention has never claimed such authority over dioceses, its Constitution does not contain references to such claimed authority, and all its actions take place within *other* given frameworks of authority (e.g., Scripture, prayer books, long traditions) that derive from and serve the "Church Catholic."

When dioceses "accede" to the Constitution — a technical term — they agree to be party to just *this limited* authority! If Franklin's notion of General Convention's "ultimate" authority were true, it would turn conciliarism's purpose upside down, and in fact it reads the history of the Episcopal Church's establishment and order backwards. Regionalism and "national church" attitudes have always been suspect in the Episcopal Church (see even a chauvinist like Huntington, who sounds surprisingly like d'Ailly on this score), and where they have not been, they have often served morally compromised positions. The questions that Bishop Franklin raises at the end of his article are the right ones. But I believe that there are clear answers to them already established in the Episcopal Church's conciliarist polity: General Convention is at best a humble servant, not a master. ■

The Rev. Dr. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto.



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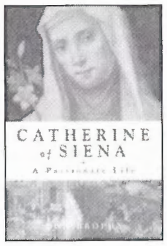

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Romans c

Nigel Renton writes that he has "yet to come across the use by RC writers of the word *Roman* to distinguish themselves from other Catholics" [TLC, Aug. 28].

Mr. Renton need look no further for this use than the book by Jesuit priest John W. O'Malley in *What Happened at Vatican II*, which was capably reviewed by Ralph Del Colle in the same issue. Fr. O'Malley opens the second chapter of his book with these words: "Vatican II was for Roman Catholicism not only 'the end of the nineteenth century' but also the fulfillment of certain aspects of it" (p. 53). The same use is found in other books by some "RC writers," as Mr. Renton describes them.

Whether to use the term *Catholic* or *Roman Catholic* to describe the persons and churches in communion with Rome is discussed by Fr. Richard P. McBrien in his popular book *Catholicism* (pp. 4-5). He points out that there is an argument within the Roman Catholic Church on which use is more accurate and ecumenically sensitive. Both Fr. O'Malley and Fr. McBrien are usually described as "progressives," but they disagree on whether *Catholic* or *Roman Catholic* is more appropriate.

(The Rev.) Laurence A. Gipson
Houston, Texas

The KJV's Reception

In the uncritical hagiographical piece on King James by Mr. Benjamin Guyer ["King James the Peacemaker and His Bible," TLC, Sept. 11] I was shocked to read unsupported factual errors concerning the Geneva Bible of 1560. He describes this Bible as a "Scottish Calvinist production" and says that it was declared illegal and banned under Elizabeth I.

The plain fact is that this version was the work of *Englishmen* for English (not Scottish) Christians. Its three translators were William Whittingham of Christ Church, Oxford; Anthony Gilby, educated at Christ's College, Cambridge; and Thomas Sampson, dean of

Romans

Chichester under Edward VI. All had fled to the continent upon the accession of Mary Tudor.

The cost of printing this Bible in Geneva was covered by the members of the *English* Church there, among whom one of the most active was John Bodley (whose son would be the benefactor of Oxford's Bodleian Library). Upon the death of Mary and the accession of Elizabeth I these exiles returned and were given preferments by the queen: Whittingham, dean of Durham; Gilby, vicar of Ashby de la Zouch; and Sampson, dean of Christ Church, Oxford.

Further, the authoritative *Cambridge History of the Bible*, Vol. III, indicates that at first Archbishop Matthew Parker and his colleagues did not object to the Geneva Bible and that the queen gave an exclusive grant to John Bodley to print it for seven years (though none were actually printed in England until 1576, when the revised notes had become more strongly Calvinist). The Geneva Bible retained its popularity in Elizabeth's reign and beyond, with 140 editions of the Bible and New Testament up to 1644 — a generation after the publication of the KJV.

(The Rev. Dr.) J. Raymond Lord
Pensacola, Florida

Benjamin Guyer responds:

I am always pleased to be corrected. Yes, the Geneva Bible was a Reformed production that was led by English expatriates under Mary I. John Knox, a Scottish reformer, assisted with the translation — or so it would seem. I have now done some further digging on this point, and I see that in the secondary literature there is a lack of clarity about Knox's actual involvement. So, it is best to simply say that the Geneva Bible was *Reformed.*

As for opposition to the Geneva Bible, I followed Alister McGrath's narration in his volume *In the Beginning* (Anchor Books, 2001). He relates that Archbishop Parker was opposed to it from the start and that Archbishop Whitgift explicitly stated that it was not to be used in the liturgy (pp. 124-29). I confess that my own interest is now piqued; perhaps the Calvinist translation was only canonically banned rather than civilly illegal? I do not know. Regardless, as Gordon Campbell notes in his recent *Bible: The Story of the King James Version* (Oxford, 2010), after the KJV was published the Geneva Bible was suppressed for religious and financial reasons (pp. 113-14).

I confess that my own interest is now piqued.

However preferred in the early years of Elizabeth's reign, the final fates of Whittingham, Sampson, and Gilby cut an altogether different figure. McGrath notes that Whittingham was in the process of being sacked by the Archbishop of York when he died in 1579. The *Oxford Dictionary of National Biography* details that Sampson was deprived for nonconformity in 1565 and although reinstated, he remained widely disliked. Gilby's fate was similar — first supporting the Puritan movement, before resigning from public controversy.

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The Seventeenth Sunday after Pentecost

God of Both Love and Judgment

First reading and psalm: Ex. 32:1-14; Ps. 106:1-6, 19-23
Alternate: Isa. 25:1-9; Ps. 23 • Phil. 4:1-9 • Matt. 22:1-14

Today's lessons provide a curious and disconcerting contrast of God's immeasurable love and implacable judgment. In the lesson from Exodus, while Moses is apart from the newly freed slaves, they persuade Aaron, the first priest of God, to make for them a golden calf which they worship in place of the God who had freed them by promise and miracle. As God prepares to consume them with judgment and make Moses into the new patriarch of the chosen people, Moses himself intercedes for the wayward, thereby turning aside God's wrath. The psalm connected with the lesson continues the theme by extolling God's steadfast love without compromise of justice or ignoring the sins of the people that deserve judgment.

The lesson from Isaiah includes the marvelous prophecy of the forthcoming destruction of death and wiping away of tears; this lesson is God's comment on the death-bound status of the human race after the first sin, when God had said of the forbidden fruit: "On the day that you eat of it, you will surely die." The psalm that follows similarly states: "Though I walk through the valley of the shadow of death, I will fear no evil."

The Gospel presents the account of the wedding feast in which those who were first invited refuse to come, and treat the messengers of the invitation with violence; they are judged and destroyed. Then those least likely to be invited to a wedding are invited in their place; yet even then, one who is not fit for the feast is cast out into judgment.

As we consider this teaching, we may discern that being "stiff-necked" (i.e., refusing to bow before the Lord) or accepting God's invitation to the "wedding feast" of his Son is the key factor that decides whether a nation or an individual will receive mercy or condemnation. Whether "good or bad," people may accept God's invitation, but all must don the "wedding garment" (i.e., the glad acceptance of the invitation).

In the light of these lessons, the reading from Philippians is refreshing. In the household of faith, especially a healthy and loving congregation as that in Philippi appears to be, one finds a community marked by peaceableness and love. There is disagreement, to be sure, for Euodia and Syntyche are at odds and urged to reconcile, with the help of another if necessary. But there is no threat of judgment, and the lesson carries forward the themes of virtue in sharp contrast to worldly discord.

Look It Up

Consider how the latter half of the Epistle fits in with the rest of today's lessons: "Rejoice in the Lord always"; "Do not worry about anything."

Think About It

How can we reconcile the teaching of God's infinite love and mercy with the multiple, unmistakable images in both Old and New Testament of his retributive judgment?

The Eighteenth Sunday after Pentecost

'I Know You by Name'

First reading and psalm: Ex. 33:12-23; Ps. 99
Alternate: Isa. 45:1-7, Ps. 96:1-9 (10-13) • 1 Thess. 1:1-10 • Matt. 22:15-22

All the lessons appointed for this day focus on coming to know God and his intimate, merciful, and just knowledge of us. In the lesson from Exodus, Moses has the gumption almost to remind God that the people cannot journey on without his presence. In terms that suggest close friendship, God graciously assures Moses: "I will do the very thing that you have asked; for you have found favor in my sight." God then adds the most gratifying "and I know you by name." To be known to God by name is a most exultant reality that we, in our own day, take for granted, thereby failing to realize its immensity.

In the first encounter at the burning bush, Moses dared to ask God's name — a request that God granted. Perhaps emboldened by God's gracious assurance to him, Moses says: "Show me your glory." It is a deeper request, perhaps, than any found in the Bible. It is a request that God grants only partially, just as the revelation of his name was, in a way, partial. Even so, it is revelation of immeasurable portent.

The lesson from Isaiah contains the prophecy of God to Cyrus in the years marking the end of the Israelites' exile in Babylon and their return to their own land to rebuild their nation. It is a time roughly 2,000 years after Moses. Cyrus is the pagan conqueror of the Israelites' conquerors — the one who will declare that they may return to Judah. The prophecy has God refer to Cyrus as "his anointed," a term with Messianic overtones, and assures him of great forthcoming blessings.

Similar to what he had said to Moses, God says to Cyrus: "It is I, the Lord, the God of Israel, who calls you by your name." One thing that makes this passage astonishing is that Cyrus is a Gentile. Even so, he is the chosen of God to restore the nation of Israel and to receive the revelation that there is only one God, the God of Israel.

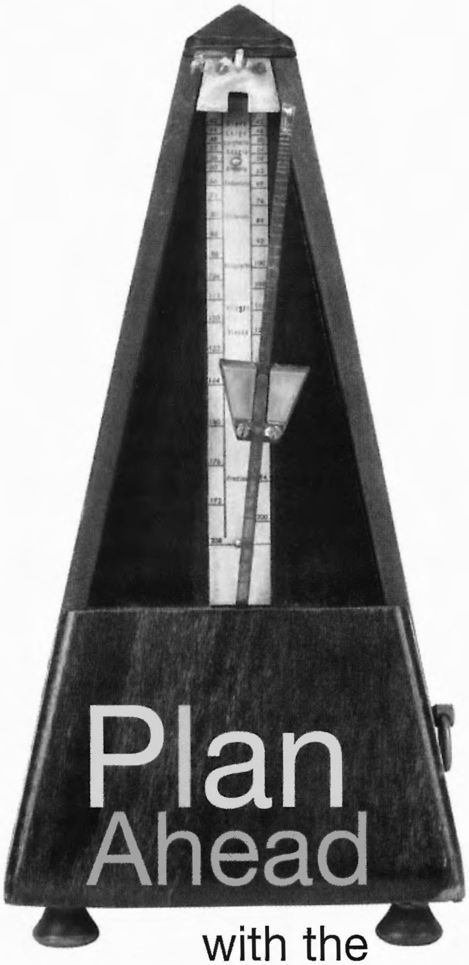
In the lesson to the Christians in Thessalonica, Paul is pleased with the believers there since their faith is widely known, their Christian behavior is commended by all who hear about it, and above all they have "turned to God from idols." This continues the theme of those who "know and are known by God." Such mutual knowledge is the essence, both for individual and community, of knowing who one is and what one's destiny is.

Look It Up

Consider John 10:14 in the light of the theme of today's lessons.

Think About It

Notice that the disciples of the Pharisees and Herodians, in spite of their intention to entrap Jesus with a very clever question, still speak the truth about Jesus in their first remarks to him.



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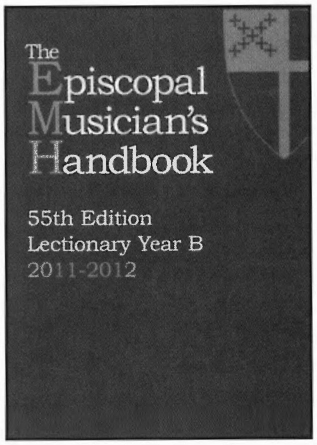
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The Rev. **Dee Ann de Montmollin** is rector of Annunciation, 4408 Gulf Dr., Holmes Beach, FL 34217.

The Very Rev. **Peggy Patterson** is assistant for family life ministry at Holy Faith, 311 E Palace Ave., Santa Fe, NM 87501.

Nancy Whitson is head of St. Patrick's Episcopal Day School, One Church Rd., Thousand Oaks, CA 91362.

Deaths

The Very Rev. **Charles Preston Wiles**, dean emeritus of St. Matthew's Cathedral, Dallas, died Sept. 3 after a brief hospitalization.

Born in New Market, MD, he graduated in 1939 from Washington College, Chestertown, MD, and worked as a high school principal for several years. He was in the U.S. Coast Guard during World War II and was hospitalized for more than a year after he washed overboard during submarine patrol off the Atlantic coast. He graduated from Virginia Theological Seminary and was ordained priest in 1948. In 1951 he received the M.A. and Ph.D. degrees from Duke. For 13 years he served St. Mary's, Burlington, NJ, before moving to the cathedral in Dallas. During that time, he was president of St. Mary's Hall (later Doane Academy), the oldest girls preparatory school in the U.S., and a guest lecturer in church history at Philadelphia Divinity School. Dr. Wiles was a deputy to General Convention from Dallas. As co-chair of the Prayer Book Committee of General Convention and member of the Standing Liturgical Commission, Dean Wiles worked for the creation and eventual acceptance of the revision of the Episcopal Book of Common Prayer. His academic writing centered on the theology and writings of Lancelot Andrewes and the Caroline Divines. He later wrote for a broader audience with tracts on the Eucharist, prayers for parish life, and his final work on the meaning and symbolism of the stained glass iconography at St Matthew's, "The Gate of Heaven." In retirement, he was an associate at St. Luke's, Dallas. He is survived by his wife, Mary; his children, Mary Margaret Wiles, of Christchurch, New Zealand; C. Preston Wiles, Jr., of Dallas, and Wade Burgess Wiles, also of Dallas; and several grandchildren.

BOOKS

(Continued from page 15)

considers death, even for a believer, a fearful leap into the darkness of non-being, and the best we can do is to achieve that leap admirably.

Although I have confessed with my lips that I believe in the life everlasting, my perceptions have come under pressure from the prevailing culture to see death just as an enemy, rather than also being a player in the greatest Christian hope. I have, with many Christians, lost the vision of the good death, which means a significant element of Christian discipleship is missing; and this in turn distorts the priorities of the Church's life and profoundly disfigures the manner in which we, laity and clergy alike, exercise our ministry.

The awe-inspiring richness of the Christian hope has given way to mild embarrassment, sentimentality, and a Gnostic spirituality that promises little while delivering less. While much of what we emphasize as essential to Christian living may be worthwhile, we have tended to underplay the eternal dimension, dismissing it as "pie in the sky when you die." In the process we have fudged the vision of a crucified and risen Jesus Christ whose death destroyed death, opening the Kingdom of heaven to all believers.

Like many older people, for me death's approach is no longer abstract but a pressing reality to be engaged. I am not eager to die, but graying hair and creaking limbs remind me that I cannot forever escape it. Death, for a believer, is not a fearful leap into the darkness of non-being: the Gospel gives us far more. The assurances of Jesus, the mind-blowing imagery of the Book of Revelation, the inspired imagination of literature such as the Chronicles of Narnia — all of these should encourage us to embark on that last journey with trepidation, but also with hope that it is a leap into light and unimaginable glory.

The Rev. Richard Kew is director of development at Ridley Hall, Cambridge.

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

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