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November 20, 2011

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'Look at the Picture You Have'

An Interview with Lord Carey at Nashotah House

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Michael Poon on the Covenant and Communication

Anthony F.M. Clavier on Decline and Renewal



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Losing Our Brother

With this issue we bid farewell to the Rt. Rev. Bertram N. Herlong, longtime member of the Living Church Foundation's board of directors, who died in late October. Looking back on his vocation as deacon, priest, and bishop, we see a man who served with distinction in the dioceses of Florida, New York, Michigan, and Tennessee. To those of us who knew him, his life proved that a servant's ministry can thrive for the sake of the gospel in small town or metropolis, Bible belt or rust belt. "I have become all things to all people, that I might by all means save some" (1 Cor. 9:22). May Bertram Herlong rest in peace and rise in glory.

On the cover: Archbishop Carey at Nashotah House
Rick Wood photo



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South Carolinians ‘Don’t Like Being at War’

When the Rt. Rev. W. Andrew Waldo planned a trip to New York to hear his son play lead cello in a concert, he also made an appointment to visit Presiding Bishop Katharine Jefferts Schori at the Episcopal Church Center.

That meeting, scheduled for Nov. 2, took on added meaning after the Diocese of Upper South Carolina, which Waldo leads, called for additional reconciliation efforts between the Diocese of South Carolina and the wider Episcopal Church.

Waldo gave the Presiding Bishop a copy of the resolution, approved by his diocese’s annual convention Oct. 21, that asks Jefferts Schori and Bishop Mark J. Lawrence to “come together in person at a mutually convenient time and place in order to strengthen the bonds of our community” and “engage in healing conversation regarding the ongoing tensions between the Episcopal Church and the Diocese of South Carolina.”

Waldo delivered a copy to Bishop Lawrence when they met for lunch Oct. 24. The resolution echoed many of the concerns he expressed in a guest column for *The State* newspaper in Columbia, S.C.

Waldo emphasized that the resolution was not a response to allegations brought to the Disciplinary Board for Bishops that accuse Lawrence of abandoning the Episcopal Church. Instead, he told *THE LIVING CHURCH*, the resolution is an effort to defuse tensions by changing the nature of the discussion.

“I simply believe that we need to hit a pause button and reflect on how we manage our life together as

the body of Christ,” he said.

“The most important question to ask, for me, is what is at stake for one another,” the bishop said. “We may know what’s at stake for ourselves, but I don’t think we know what’s at stake for others. Then we can have a very different conversation. We can begin to discover what we’re willing to give up for one another.”

Waldo said he and Lawrence became friends when he attended a House of Bishops meeting as a bishop-elect. “I was yet to be consecrated, but my consents were in,” he said. “We took a long walk for about 90 minutes. We talk on a rather regular basis and pray for one another.”

“We need Bishop Lawrence and the Diocese of South Carolina in the Episcopal Church,” Waldo wrote in his guest column for *The State*. “We need their witness and their challenge. We need their love even as, I believe, they need ours. We need the Diocese of South Carolina to say that it is of us and for us, even if it disagrees — vehemently — with most of us. And we need to be willing to sacrifice for these our brothers and sisters as we ask them to do so for us. I believe this is for all our sakes. It is at the heart of our claims to catholicity — to unity in diversity.”

Since he wrote the column he has “received dozens and dozens of messages,” from center-left and center-right Episcopalians, who are “deeply distressed from watching the fabric tear from each side of them,” he said. “Across the state of South Car-



Waldo

olina, we don’t like being at war.”

Waldo said that neither his column nor the convention’s resolution pose any difficulties in his relationship with the Rt. Rev. Dorsey Henderson, Jr., his predecessor as Bishop of Upper South Carolina and president of the Disciplinary Board for Bishops. “He’s got his job and I’ve got mine,” he said.

Waldo believes reconciliation remains possible, even if the disciplinary board certifies charges against Bishop Lawrence and entrusts his future to the House of Bishops.

“Some have said that my hope to change the nature of the conversation is naïve, considering the height of tensions,” he said. “A person who is close to me said that’s the voice of the world and not the voice of hope.”

Douglas LeBlanc

Visit livingchurch.org for daily reports of news about the Episcopal Church and the Anglican Communion.

Bishop Bertram Herlong of Tennessee Dies at Age 77

The Rt. Rev. Dr. Bertram Nelson Herlong, 10th Bishop of Tennessee and a member of the Living Church Foundation's board of directors, died Oct. 21. He was 77.



Herlong

He was a native of Lake City, Fla., and a 1956 graduate of the University of Florida. He decided to pursue ordination after the death of his only brother, George William Herlong, a

hurricane hunter with the U.S. Navy.

The bishop also earned master's degrees in divinity and sacred theology from St. Luke's Seminary, University of the South, and a doctorate of ministry degree from New York Theological Seminary. He was ordained deacon in 1960 and priest in 1961.

In Florida he served as founding vicar of St. Jude's Church, Valparaiso, and vicar, Church of the Epiphany, Crestview, 1960-63; canon pastor of St. John's Cathedral, Jacksonville, 1963-67; and founding chaplain and assistant headmaster of Jacksonville Episcopal High School.

In New York City he was associate rector, Trinity Church, 1972-75, and vicar there, 1975-79; and vicar, St. Paul's Church, 1975-79. He was dean and rector of the Cathedral of St. Paul, Detroit, 1979-93. While there he founded the Cathedral Soul, which provided education from early childhood through 8th grade, and established two housing communities for the elderly.

He was elected Bishop of Tennessee in 1993 and led the diocese until 2006. He launched a program, "Bishop's Volunteers," to launch and support new congregations. He designated Christ Church in downtown Nashville as the diocesan cathedral.

"I never heard him introduce himself to anyone as anything but Bert Herlong," the Rev. Randall Dunna-

vant, rector of the Church of the Good Shepherd, Brentwood, told *The Tennessean*. "But he knew he was the leader and he accepted that responsibility and made the tough decisions. ... He was bishop during a time when it was easy to be

against things. He taught me to be for things."

Bishop Herlong is survived by Barbara, his wife of 54 years; two daughters, Angela and Michele; six grandchildren; and four great-grandchildren.



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Executive Council

The Episcopal Church's Executive Council has rejected the proposed Anglican Covenant and affirmed peaceful protests inspired by the Occupy Wall Street movement.

The council, which was mandated by General Convention to prepare a report about the Covenant, received a 15-page report from its six-member task force. The council will present to General Convention the task force's resolution that says the Episcopal Church is "unable to adopt the Anglican Covenant in its present form."

The task force received responses to the Covenant from 29 unspecified dioceses, 18 congregations and 19 individuals. It said no dioceses responded in support of the Covenant. The report included a seven-page memorandum from the Standing Commission on Constitution and Canons that discussed which canons General Convention would have to revise in order to adopt the Covenant.

The council also:

- Affirmed that the "growing movement of peaceful protests in public spaces in the United States and throughout the world in resistance to the exploitation of people for profit or power bears faithful witness in the tradition of Jesus to the sinful inequities in society, and [called] upon Episcopalians to witness in the tradition of Jesus to inequities in society."

- Asked the House of Bishops to consider issuing a new Pastoral Letter on the Sin of Racism at its March meeting and submitting an anti-racism resolution to the 77th General Convention in 2012.

New York

The first heavy Northeastern snow delayed the Diocese of New York's election of a bishop coadjutor. The election, scheduled Oct. 29, will instead occur Nov. 19.

The diocese announced Oct. 23 that one nominee, the Rev. Cathy Hagstrom George, has withdrawn from consideration. The six-person ballot includes two nominees by petition: the Rev. Canon Andrew Dietsche, diocesan canon for pastoral care, and the Rev. Canon Petero Sabune, Africa Partnership officer at the Episcopal Church Center.

California

Another diocese in the United States has expressed its opposition to the Covenant.

"We must not support a proposed Anglican Covenant that risks converting our Communion into a confessing denomination enforced by a disciplinary process detailed in Section 4 of the proposed Covenant," says a resolution adopted Oct. 22 by the Diocese of California.

"We oppose a proposed Anglican Covenant that seeks to build a church on division rather than inclusion, legalism rather than prophecy, inequity rather than justice."

Below 2 Million and Dropping

Membership statistics are now available through 2010 from the Episcopal Church Center, and the numbers show a steady decline. Among the findings:

- Baptized members: 1,951,907, down from 2,006,343 in 2009.
- Average Sunday attendance: 657,831, down from 682,963 in 2009.
- Congregations growing by 10

percent or more in the past few years: 17 percent.

- Congregations declining by 10 percent or more in the past few years: 57 percent.

Pittsburgh

The Anglican Diocese of Pittsburgh has given up its legal battle over property after the Supreme Court of Pennsylvania denied its appeal, without comment, Oct. 17.

“We accept that the courts have not found in our favor and will, of course, comply with all court orders,” wrote the Most Rev. Robert Duncan of the Anglican Diocese of Pittsburgh in response to the ruling.

The Episcopal diocese said it would negotiate with parishes one by one. It reached settlements with two additional parishes Oct. 28: St. Christopher’s Church, Warrendale, and New Life Anglican Church, Pittsburgh.

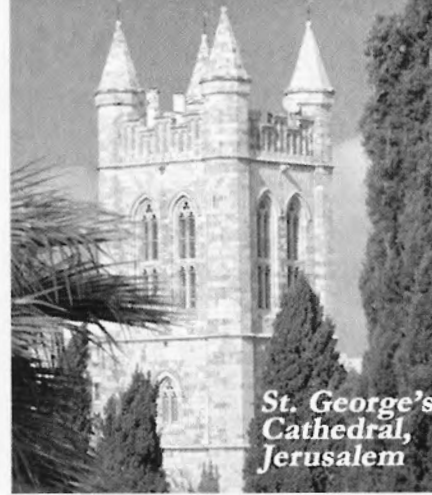
Atlanta

The Diocese of Atlanta’s annual convention was to consider, at its convention Nov. 4-5, a resolution that seeks to redeem the name of Pelagius. The Council of Ephesus declared Pelagianism a heresy in 421.

The resolution, presented by the Rev. Benno D. Pattison of Church of the Epiphany, Atlanta, says that “Pelagius’s contribution to our theological tradition is shrouded in the political ambition of his theological antagonists”; that “his restitution as a viable theological voice within our tradition might encourage a deeper understanding of sin, grace, free will, and the goodness of God’s creation”; and that “the history of Pelagius represents to some the struggle for theological exploration that is our birthright as Anglicans.”

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Archbishop George Carey talks with members of the seminary community on the Nashotah House campus.

Rick Wood photos

‘Look at the Picture You Have’

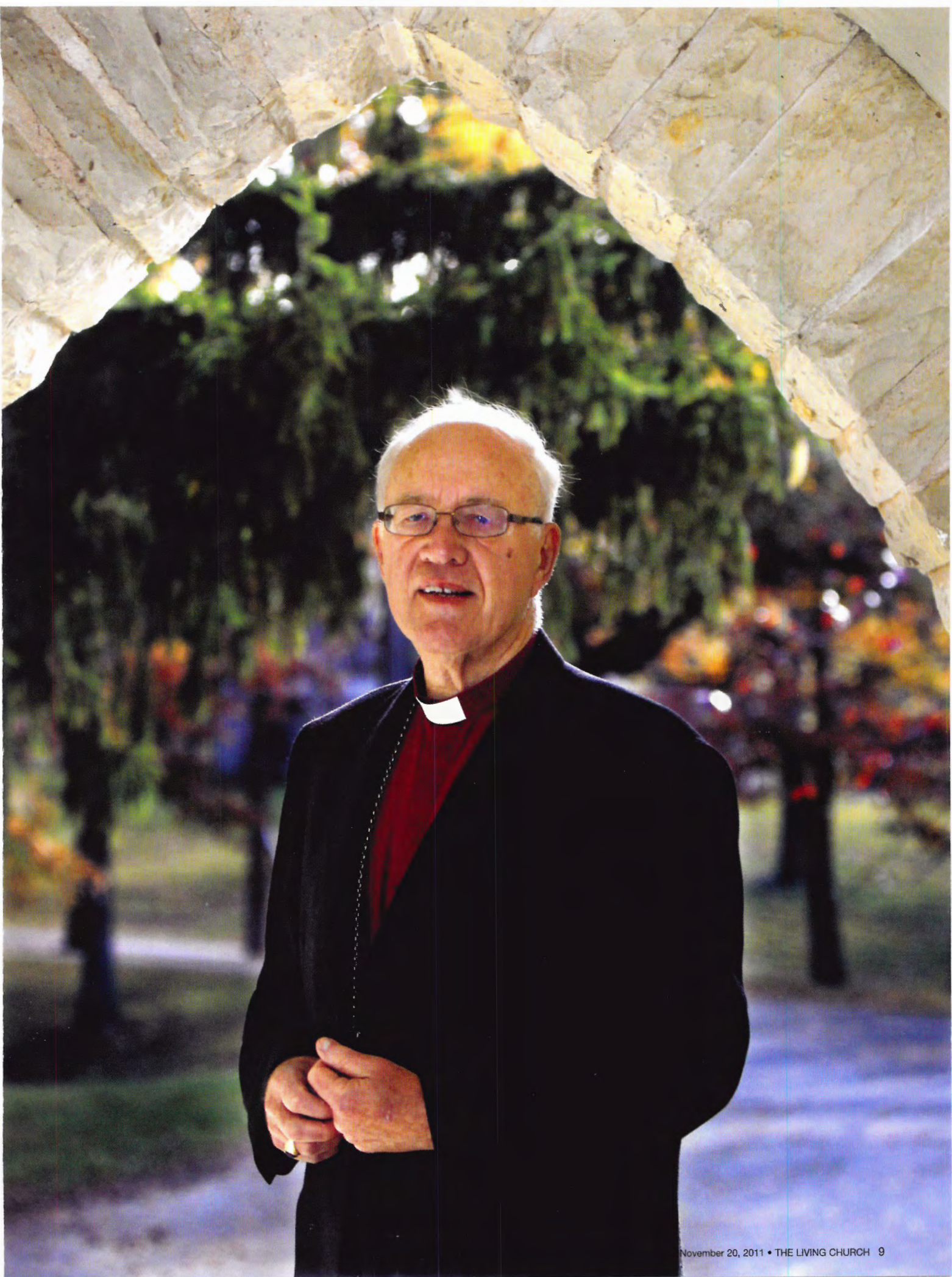
An interview with Lord Carey at Nashotah House

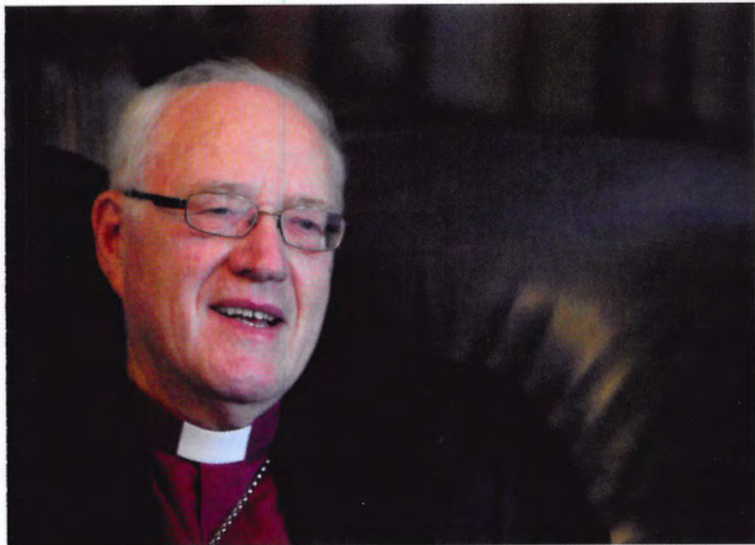
By Douglas LeBlanc

When the new dean and president of Nashotah House Theological Seminary asked the 103rd Archbishop of Canterbury if he would visit the campus in October, George L. Carey thought he was speaking of 2012. The lead time was only about three weeks, but when the Rt. Rev. Edward L. Salmon, Jr., calls, Lord Carey of Clifton listens. After checking his diary, the archbishop agreed to participate in Bishop Salmon’s installation service and to visit seminarians in their classes.

The archbishop spoke with THE LIVING CHURCH in Dean Salmon’s Lewis Hall office on the cool fall morning of October 27. A few hours later he gathered for lunch with clergy from throughout Wisconsin and several

(Continued on page 10)





“I’m a great fan of Bono. I’d love to see that man ordained. He would be wonderful.”

(Continued from page 8)

bishops from across the country, followed by a discussion in which he encouraged clergy to ask questions on any topic. In both settings he was relaxed, jovial, and direct with his thoughts — including his decades-long activism for suffering Christians in Africa and Asia, his admiration for rock singer and activist Bono of U2, and his encouraging words for clergy who wonder if their work is for naught.

When introducing his friend at lunch, Bishop Salmon referred to him as Archbishop Ramsey, the 100th Archbishop of Canterbury who taught at Nashotah in his retirement years. The gathered clergy chuckled as Carey asked board members if they were certain they wanted to call Salmon as the school’s dean and president. Salmon drew more chuckles when he said his friend was “meddling in my business.” Carey told TLC he met Salmon in 1991, when he visited the United States as a guest of the Very Rev. Paul F.M. Zahl and his wife, Mary. The Zahls introduced Carey to Salmon, then serving as the eighth Bishop of South Carolina (1990-2008). “We bonded immediately,” Carey said.

The archbishop credits Eileen, his wife of 51 years who has worked as a nurse, with heightening his awareness of humanitarian causes.

“She has been a magnificent element,” he said. “She is solid. She is a rock. There’s a saying that half the clergy are undone by their wives and the other half are made by their wives. I belong to the other half.”

After their visit to Nashotah House, the Careys would take a railroad holiday in India and then spend two weeks visiting Anglicans in Burma, at the request of Archbishop Rowan Williams. Carey said he would meet with human-rights activist Daw Aung San Suu Kyi during the visit.

“It is really a suffering church,” Carey said, but “there does seem to be thawing of the hardline that has been taken” in previous years. “The rest of the

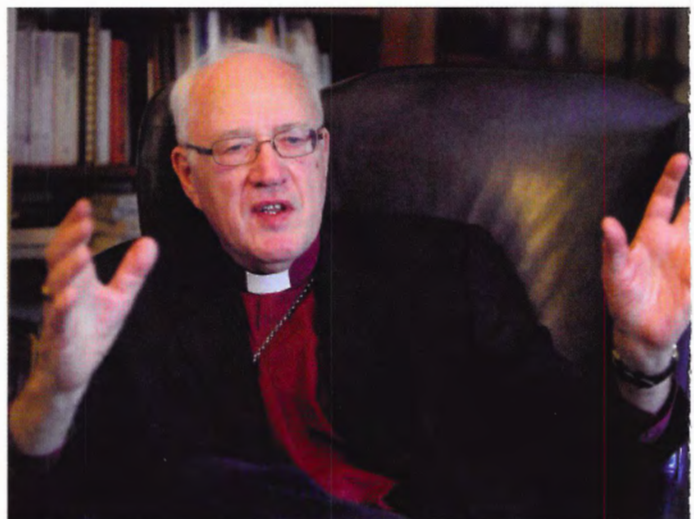
world is waiting for Burma to rejoin the rest of the global family.”

The archbishop understands such visits as another form of diplomacy, citing the essay collection *Religion, the Missing Dimension of Statecraft* (Oxford, 1995) as a helpful guide to the high-wire challenge.

It is a form of statecraft he practiced with some frequency during his tenure in Lambeth Palace (1991-2002). Carey recalls meeting in May 1995 with Archbishop Augustin Nshamihigo, who was complicit in the ethnic genocide in Rwanda in the early 1990s. Carey said he told the Rwandan archbishop that he must return from Kenya, where he had fled during the genocide, to his people in Rwanda. That would lead to his certain death, Nshamihigo said. Saying that a shepherd functioning apart from the flock is nonsensical, Carey urged Nshamihigo to resign. Nshamihigo resigned within a few weeks.

“One of my students at [Trinity Theological College] Bristol, Alphonse was his name, was the dean at Kigali,” Carey said. “They never found his body.”

Carey also looks back fondly on a covert flight into Sudan in 1993. On Christmas Eve, Carey said, officials in Khartoum invited him to visit the nation as the government’s guest. Concerned that the regime would exploit his presence for its own purposes, Carey declined the invitation. The govern-



ment said it would cancel his visa and not welcome him into the country under different circumstances. Carey entered Sudan on a private jet piloted by a South African woman. Thousands of Sudanese Christians greeted him during the visit. "It was the most thrilling moment of my life," he said.

Carey was heartbroken by the deep poverty he encountered in Sudan, but also moved by the humanitarian ministries of Mothers' Union members. Today, he said, the church is helping rebuild South Sudan's infrastructure, which was destroyed by the protracted conflict with Khartoum's military forces.

It is no accident, Carey said, that the suffering church is growing. "We're imploding and they're exploding," he said in comparing Western Christians with those who face genuine persecution. "There's a great deal of respect and affection for the Church in Britain, but we are one of many leisurely options."

Concerned about the Church's alienation in Britain, the archbishop has written a book, *We Don't Do God: The Marginalisation of Public Faith*, with one of his sons, Andrew, a longtime reporter and columnist for *The Church of England Newspaper*. The book, which draws its title from the offhand remark by Tony Blair's public-relations adviser, Alistair Campbell, will be published in January. It will help Christians stand up for their faith with confidence amid the onslaught of the New Atheists, for whom Carey has little respect.

While addressing clergy at Nashotah, Carey apologized, as a Briton, for the reverse crusades of Richard Dawkins and Christopher Hitchens. Dawkins knows precious little about Christian theology, the archbishop said. "If you look at *The God Delusion* most of it is bunkum, but he gets away with it because that's what most people believe."

The archbishop continues his work with the poor

"If you look at *The God Delusion* most of it is bunkum, but [Dawkins] gets away with it because that's what most people believe."

through Tear Fund, a Christian charity based in the United Kingdom, and the World Faiths Development Dialogue. Through the dialogue project, the archbishop has come to know Bono. In August 1993, during a concert at Wembley Stadium in London, Bono called Lambeth Palace in the diabolical character of MacPhisto. The operator who answered said the archbishop was in the United States.

Had the archbishop been at home that night, "I would have answered it, because I'm a great fan of Bono," he said. "I'd love to see that man ordained. He would be wonderful."

The archbishop said divisions among Anglicans can be heightened by the vast geographical distances in the United States. "In Britain, it's impossible for people who are divided on something to avoid one another," he said.

As an example of how Anglicans can work together across their differences, he cited the friendship between Bishop Salmon and John B. Chane, Bishop of Washington, who agreed to Carey's request to serve at All Saints Church in Chevy Chase, Md. That unusual arrangement began with Carey's plan to work at the Library of Congress for two years. That plan fell through, but he still visited All Saints several times a year. Carey began serving when the Rev. Al Zadig was rector at All Saints. When Zadig returned to ministry in the Diocese of South Carolina, Bishop Salmon became the rector of All Saints.

Carey knows that the enormities of the Anglican Communion can wear on priests. His advice: "Don't spend all your time worrying about the wider issues. Don't look at the huge picture. Look at the picture you have. You are the rector here. Spend your time on that and don't go darting about trying to solve national issues. Teach the Scriptures and be proud of our church." ■



"In Britain, it's impossible for people who are divided on something to avoid one another."

A hand in a white shirt sleeve points down towards a glass ashtray containing several lit cigarettes. The scene is brightly lit, with a soft shadow cast by the hand and the ashtray on the surface below.

Rebooting Anglican Communication



OUR UNITY IN CHRIST
In Support of the Anglican Covenant

By Michael Poon

In whatever ways we justify and reinterpret the Communion instruments of the Anglican Communion, it is clear the instruments no longer unite Anglican churches worldwide. Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates' Meetings have become obstacles rather than means of healing the Communion's wounds.

The reasons are clear. The Anglican Communion itself, understood

as a Christian World Communion alongside the Lutheran, Methodist, Presbyterian, and other families of churches, is a novel idea in the post-

Western missionary era. The instruments emerged in haphazard ways amid the devolution of metropolitan authorities from Canterbury and New York to churches in the southern continents. To be sure, they were useful to connect churches with one another in years surrounding the independence of the southern churches.

They have now become part of the problem, and have lost their legitimacy in the new conditions of the new century. For one, international conferences are expensive

exercises, which are hardly sustainable in present-day economic conditions. More important, there is a worrying disconnect between what happens at Communion levels and what occurs at local levels. The faithful in their parishes are expected to remain loyal Anglicans week in and week out. To them, the Anglican disputes are irrelevant. Many of them perhaps have not heard about the Anglican Communion Covenant. Churches of weaker numerical strength and in more fragile conditions are sidelined as well in a high-stakes and wasting religious war.

The two watchwords of the Covenant — *accountability* and *interdependence* — are not merely policy matters between top clerics around the globe. They express our

communal life: “one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father” (Eph. 4:4-6). They point us to the ascended Christ’s continuing sanctifying work in the Church: “to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant Church, without stain or wrinkle or any other blemish, but holy and blameless” (Eph. 5:25-27).

This points to an urgent need to clarify the subtle movements of thought shaping the ways we approach communal life. Anglican churches worldwide are not merely confronted with a faith/moral issue (same-sex unions and homosexuality) and a question of order (compliance with *The Windsor Report*). Anglicans have dealt with explosive issues before. The 1948 Lambeth decisions against ordaining women to the priesthood deeply grieved Chinese Anglicans. Today’s issues, however, have become intractable, and are fast plunging the Anglican Communion toward breakup. Polemicists from different sides of the disputes have not really addressed the deep-seated powerful currents that are twisting the ways we connect with one another.

In brief:

1. To Church leaders in sub-Saharan Africa: Do strong protests against Western decadence in fact reveal a deep anxiety about ecclesial identity? Jean-François Bayert, in his seminal essay “Africa in the world: A history of extraversion,” pointed out that African leaders are disposed to mobilize resources from their relationship with the external environment in order to legitimize their own authority and enhance their social status (see *African Affairs*, No. 395 [2000]: 231-237). External connections, therefore, are indispensable to African societies. The Church of England and the Episcopal Church have acted as chief reference points for African

churches. Does not the perceived Western decadence provoke a deep identity crisis? Can African churches in fact use the present crisis as an opportunity to rediscover the sources of their inner security? African churches need to develop a more

imperialist ambitions to set standards and offer solutions to the rest of the world? From the end of the 1940s, American Christianity has been exporting its religious quarrels overseas. The conflict between two Princetonians in the 1940s and

Of course, communication lies in the heart of the mystery of God.

coherent understanding of their ecclesiology.

2. Is GAFCON the only valid expression of Anglican evangelicalism, and especially the only way to keep faith with John Stott’s legacy in today’s world? Stott created many evangelical structures and helped to shape most of the present leadership in the southern continents. The formation of many top Anglican leaders worldwide can be traced to the Evangelical Fellowship in the Anglican Communion, Langham Trust and related networks. GAFCON organizers Chris Sugden, Michael Nazir-Ali and Vinay Samuel merely inherited the infrastructures that Stott left behind. At the same time, did Stott not offer a more generous ecclesial vision, and a more charitable way to speak the truth in love, than does GAFCON? Deeply divided evangelical Anglicans worldwide, across the GAFCON and southern networks, need to meet and sort out their internal wars. They owe this to their fellow Anglicans, and to the memory of John Stott.

3. Are North American Christians in fact using the churches worldwide as theaters for their domestic religious wars? In what ways should American Christians moderate their

1950s, Carl McIntire of the International Council of Christian Churches and John McKay of the World Council of Churches, is a case in point. Since then, ecumenists and evangelicals have fought turf wars in Africa, Latin America, and Asia. Do patriotic American Christians, with a huge suspicion of what is “un-American,” really want to come under church leaders from other continents? Or do many of the present ecclesiastical arrangements represent marriages of convenience?

Certainly these three undercurrents are not the only shaping forces at work. But they are a starting point. Such lurking movements of thought need to be brought to light, articulated, and confronted in public discussions. This reality check may well help the faithful from all sides to identify key issues, to be clearer on what they are in fact defending, to let go of vainglorious pursuits, and work out the way forward: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms”

(Continued on next page)

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(Eph. 6:12). Christians worldwide need one another “to grasp how wide and long and high and deep is the love of Christ” (Eph. 3:18).

Of course, communication lies in the heart of the mystery of God. But communication, and communion, are not intuitive in this fallen world. St. Paul prays that the Church “may have *strength* to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God” (Eph. 2:18-19). How can we recover the capacity of love, of growing in God’s love and ways, and of connecting our lives to those of the saints in heaven and on earth?

This leads us to the heart of the spiritual crisis among the Anglican

unions, cross-boundary interventions, and (to some) the apostasy of some member churches from the apostolic faith. These are serious matters, but the Covenant has something deeper in mind. It aims to lay a more secure ecclesial foundation on which the family of Anglican churches can express its common life and witness in post-Christendom times.

The sociopolitical order of the world has changed since the high points in the Church of England’s history. The social horizons have greatly expanded since the time of the Protestant Reformation, such that appeals to historic prerogatives and century-old traditions no longer work. More important, God is still working and doing new things, today and tomorrow, and so the character of Christian obedience needs to move on in response to the move of God.

whether Sheng Gong Hui in China, Sei Ko Kai in Japan, or Seong Gong Hoe in Korea.

But church leaders in southern continents have not followed up the 2005 initiatives. Although Anglicans in the “Global South” (a term that was first used in the 2005 meeting to refer to Southern Anglicans with more conservative outlooks) were among the earliest supporters of the Anglican Covenant initiative, and indeed produced a text that became the backbone of the Nassau draft, their attention quickly turned to other pressing issues, putting aside foundational and longer-term ecclesial tasks.

Saint Paul’s Letter to the Ephesians awakes us to the mystery of God’s love, and so to recover the capacity to love as he would, and to nurture a deeper spiritual union among God’s people across the globe that no ecclesiastical and clerical power can undo. Anglicans throughout the world are called to express new ways to love and to connect, in

Anglicans throughout the world are called to express new ways to love.

faithful worldwide. Disputes about unity, faith, and order in the Anglican Communion have led to a pervasive corruption of speech. Repetitive rhetoric, words on words from different camps, have eroded communication. We have lost the capacity to receive what is new. We have lost the sense of wonder and mystery in communal life when words are filtered through ideological prisms regarding the Covenant, gay liberation, and GAFCON. Human words no longer point to the true Word of Life. Sound bites mask private ambitions and secular undercurrents that in fact shape our disputes.

Anglicans across the world must resist this corrosive development. The Anglican Communion Covenant, in the last analysis, is not drafted merely for the sake of solving the presenting issues — same-sex

The Anglican family of churches needs to be open to the regenerating work of the Holy Spirit, who still speaks his sovereign word to God’s people today. This much at least we can learn from present-day charismatic renewal movements.

The third South-to-South Encounter was wise to set the “one, holy, catholic and apostolic Church” as the theme of its 2005 meeting. The organizers could have chosen a more polemical theme amid many pressing ecclesiastical issues in the Anglican Communion. It is not an accident that Eastern Asian church leaders played a large part in choosing the theme. The Oxford Movement, mediated through the U.S. Episcopal Church in the 19th century, had bequeathed Eastern Asians with the vision of the one, Catholic Church. This legacy is enshrined in the name of Anglican churches in East Asia,

a time when social media and ecclesiastical arrangements have done so much to incite hate and division in the Anglican world. This is perhaps why Stephen Neill would say that “to be a good Anglican is an exceedingly exacting business, and to remain exacting through a whole lifetime.” Blessed are the Anglican leaders who dispose their lives to such humble service, as fellow citizens and members of God’s household. ■

The Rev. Dr. Michael Poon is director and Asian Christianity coordinator of the Centre for the Study of Christianity in Asia, Trinity Theological College, Singapore, and a member of the Inter-Anglican Standing Commission on Unity, Faith and Order.

Taking Christ's Priesthood Seriously

By Leander S. Harding

Christ and the Catholic Priesthood

Ecclesial Hierarchy and the Pattern of the Trinity

By **Matthew Levering**. Hillenbrand. Pp 340 + x. \$40, cloth. ISBN 978-1-5952-5029-2

Jesus Our Priest

A Christian Approach to the Priesthood of Christ

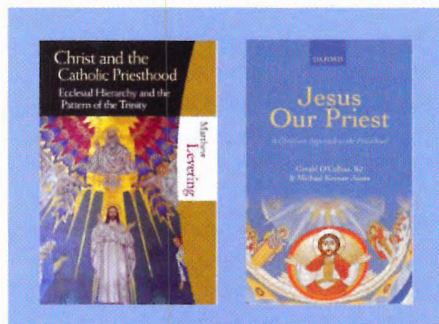
By **Gerald O'Collins, SJ**, and **Michael Keenan Jones**. Oxford. Pp 311 + viii. \$40, cloth. ISBN 978-0-1995-7645-6

The distinguished Lutheran theologian George Lindbeck, when asked several years ago why same-sex blessings should so threaten the unity of the Church when it appeared to be a secondary doctrinal issue, responded that it *was* secondary — and so were indulgences at the time of the Reformation. Lindbeck compared theology to pick-up sticks. There are issues, often secondary, that nevertheless bring all other issues up with them. The thing in itself might be secondary but it entails the doctrine of revelation and the nature of sin and salvation, the nature of sacraments and the Church.

The doctrine of ordained ministry in the Church has notoriously caused the bitterest theological polemics. Reunion schemes have foundered repeatedly on the questions of episcopacy and the ministerial priesthood. Within Anglicanism the divide between evangelical and Anglo-Catholic sensibilities about the nature of holy orders and the sacraments, despite major gains in ecumenical theology in the 20th century, remains a source of ecclesial angst. Witness the proposals from the Diocese of Sydney.

These two recent books on the ordained priesthood by Roman Catholic theologians begin in the right place by addressing questions about the nature of the Trinity and the per-

son and work of the Savior. From those foundations they argue for a fresh ecumenical consensus on the



nature of the Church and its ministry.

Matthew Levering's book is encyclopedic. He addresses in turn questions about the nature of the Trinity, the historical investigation into how Jesus interpreted his approaching death and its relationship to the Last Supper, the historical evidence for a theology of sacramental mediation in the New Testament and the early Church, Enlightenment challenges to the understanding of religion as mediation of power, and contemporary challenges to hierarchy and primacy from free-church and feminist thinkers. His book includes a deep and sympathetic engagement with Orthodox and Protestant theologians but always returns to a winsome representation of the theology of Thomas Aquinas. Thomas as described by Levering is far more biblical and evangelical than many Protestants, especially evangelicals, might suppose and far more attuned to questions of equality, domination, and oppression than feminist critics might think.

Levering's central conviction is that the ministerial hierarchy and the sacramental mediation of the ordained ministry appropriately symbolize and communicate the hierarchal pattern of gift and receptivity which characterize the life of the Trinity and God's mediation of his grace to humankind. It is commonplace now to perceive a conflict

between hierarchy and individual freedom. Levering acknowledges that this is congruent with our treatment of each other but that it does not reflect the reality of the trinitarian God as revealed in Scripture and taught in the great tradition. Here dependency is the prelude to being built up in love and to achieving dignity and freedom.

The Church's hierarchy is not to mirror the power politics of the world, but even when compromised by worldliness it still properly orients us to the one upon whom our salvation depends. In spite of the human sinfulness of those ordained to headship in the Church, the structure of the ordained ministry brings all to a consciousness of their utter dependence upon the gifts of God and the life and death of the Savior and the mediation of his presence through the Church's holy orders and sacraments. When talking about the sacraments Levering is careful to include an emphasis on faith and the preaching of the Word of God that shows a keen ecumenical sensitivity.

There is massive learning on display in this book, and Levering's command of the great tradition is repeatedly put in service of demonstrating that contemporary critiques of hierarchy in the Church are really coded celebrations of very secular notions of autonomy which in the end cannot deliver authentic human dignity and equality, much less the wholeness and holiness to which the Lord of the Church calls his people. We have become accustomed to understanding *hierarchy* as a kind of curse word. Levering restores the word's original sense as the holy order appropriate to God and to his Church.

Levering's book is so encyclopedic and so wide-ranging, so rich in extensive footnotes and references to classic and contemporary theo-

(Continue) on next page)

The recovery of a robust theology of ministerial priesthood will help redirect both our worship and the work of the clergy Godward.

(Continued from previous page)

logical literature, that all but the most theologically literate will find it very challenging reading. Gerald O'Collins and Michael Jones have written a more narrowly focused and accessible book, though there is a great deal of overlap between the two both in topics addressed and in conclusions proffered.

O'Collins and Jones focus more exclusively on the priesthood of Christ. Their conviction is that it will be impossible to develop a proper understanding of the relationship between the priesthood of all believers and the ministerial priesthood without a thorough examination of the manner in which the priesthood of Christ is presented in the Scriptures and the way in which that presentation has been interpreted in the tradition. This book therefore has a more detailed examination of the exegesis of the Letter to the Hebrews, the recent history of interpretation of that letter and its subsequent neglect in contemporary theological reflection on Church, ministry and sacraments. They also examine the presentation of Christ as priest in the letters of Paul, 1 Peter and the Book of Revelation. They consult the Fathers and like Levering reprise the theology of Aquinas on the priesthood of Christ. They then follow the discussion in Luther, Calvin, Trent, Newman and others.

Very helpfully O'Collins and Jones end with a set of 12 theses about Christ's priesthood and 12 theses about how Christ's priesthood is shared by both the laity and the ordained. In the process they make explicit reference to ecumenical documents including *Baptism, Eucharist, and Ministry* and *The Final Report* of the Anglican-Roman Catholic International Commission. Anglicans will be delighted to find the writing of Bishop Samuel Seabury given special treatment. The concluding theses are very clear and would provide a wonderful outline for a discussion group among

local clergy about the ordained priesthood. There is not room here to list all these theses. Here is one about Christ's priesthood and one about sharing in his priesthood.

Thesis 10 about Christ's priesthood:

The priesthood of Christ continues forever, since he eternally intercedes for the world and blesses the world, offers himself through the Holy Spirit to the Father, continues to pour out the Holy Spirit upon the Church and the world, acts on earth as primary minister in all the Church's preaching and sacramental life, and in heaven remains forever the Mediator through whom the blessed enjoy the vision of God and the risen life of glory. (p. 265)

Thesis 12 about the priesthood of Christ:

While the priesthood of Christ is unique, it is also participated in, albeit differently, by all the baptized and by ordained ministers. In the celebration of the Eucharist ordained priests are visible signs of the invisible Christ, Priest and Victim or Offerer and Offering, whose unique and sufficient sacrifice, accomplished once and for all in his life, death and resurrection, continues to be present and operative on behalf of the whole human race. (p. 271)

Both of these volumes are compelling contributions of biblical exegesis, research into the tradition, ecumenical engagement and serious consideration of liberationist challenges to traditional theologies of ministerial priesthood. They argue for a reappraisal of the significance of Christ's priesthood both for understanding the nature and work of the Savior and for understanding how salvation in Christ is properly witnessed and mediated by the Church and the ordained ministry. Both volumes are a welcome antidote to the reduction of the theology of the Church and its holy orders to sociology and

the analysis of power politics.

In the 30 years that I have been ordained in the Episcopal Church there has been a war against the catholic priesthood on a double front. On the one side is a secular rhetoric of liberation that sometimes sounds as if all the troubles of the Church will be fixed by laicizing all of the clergy and clericalizing all of the laity. From the evangelical and renewal side comes a great discomfort with the distinctive sacramental role of the priest, with worries that the role of preaching will be obscured and the priesthood of the faithful diminished.

In my view, where churches have lost the sense of Christ the priest visible in the life of the Church in and through the ordained priesthood, especially in the celebration of the Eucharist, the result has been an overemphasis on the personality, even personal charm, of the minister and an increasingly anthropocentric rather than theocentric and Christocentric worship. The reverse of John the Baptist's "I must decrease so that he may increase" has been at work. The recovery of a robust theology of ministerial priesthood, grounded in the life of the triune God and the priesthood of the Savior, will help (among other things) redirect both our worship and the work of the clergy Godward.

For different reasons coming from both the theological left and right, it has come to be easy to believe that taking the ministerial priesthood seriously in some way diminishes Christ or his people. These two books argue persuasively that taking the priesthood of Christ seriously leads us to a deeper appreciation of the role of the ministerial and sacramental priesthood in building up the priestly people into the fullness of Christ.

The Rev. Dr. Leander S. Harding is dean of church relations and seminary advancement and associate professor of pastoral theology at Trinity School for Ministry.

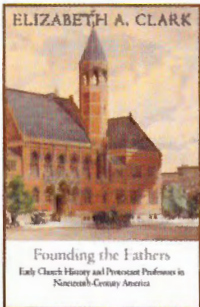
The Vocation of Historians

Founding the Fathers

Early Church History and Protestant Professors in Nineteenth-Century America

By **Elizabeth A. Clark**. University of Pennsylvania Press. Pp. 576. \$69.95. ISBN 978-0-8122-4319-2

Review by Benjamin King




Not long ago some of us contributed to a discussion in *THE LIVING CHURCH* of “Theological Education for the Whole Church” [April 18, 2010]. The task was to reflect on our vocation as theological educators

today — speaking from the perspective of our discipline, which in my case is Church history. It is interesting to think what the church history professors in Elizabeth A. Clark’s new book would have written if they had been given such a task.

Clark focuses on six professors of church history who lived at different stages of the 19th century and taught at four different seminaries. They represented various stripes of Protestantism: Princeton Theological Seminary (then Old School Presbyterian/strict Calvinist), Harvard Divinity School (Unitarian), Yale Theological Department (Congregationalist), and Union Theological Seminary (New School Presbyterian/moderate Calvinist). But in the extraordinary coverage of this book, Anglican readers will also encounter General Theological Seminary, New York High Churchmen, representatives of the Oxford Movement and Cambridge University, the scandal-raising *Essays and Reviews*, and Bishop Arthur Cleveland Coxe of Western New York (whose father, we learn, was a Presbyterian minister and onetime instructor of church history at Union Seminary).

The six professors would have given different answers to the ques-

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tion of Church historians' vocation as theological educators. Clark gives a plethora of carefully researched detail (including 144 pages of endnotes) that allows us to speculate how each might have answered.

Samuel Miller of Princeton, unlike most of the others, did not study in Germany, then at the cutting edge of higher education. Not having learned Hegel's philosophy that world history was developing toward the goal of freedom, Miller held that the story of Church history was one of decline, not development. The Romanizing theology and polity of the Church Fathers was evidence of the decline that set in after the apostles. For Miller, therefore, seminarians should learn from Church history that such ideas as episcopacy and apostolic succession were mistaken, and that the apostolic plan for Church government was presbyterian.

Henry Smith, Roswell Hitchcock and — most famously as editor of the Nicene and Post-Nicene Fathers series of texts — Philip Schaff of Union Seminary all accepted a modified version of Hegel's story of development. But they rejected the direction in which German historical critic of Scripture F.C. Baur took Hegel, for Baur argued that the letters to Timothy and Titus were a development beyond Paul and so not by him, and that Christianity would be transcended. The professors at Union held that early Church history taught seminarians to defend Scripture, because the Fathers witnessed very early to an interpretation of Scripture that became orthodox.

At Yale, George Fisher also opposed the view of Christianity presented by Baur and others, which he said treated historical development as "the movement of a great machine." Instead, Fisher thought his vocation was to teach students to think of development in terms of divine providence. But he admitted the apostles had no plan for Church government — thus,

whether presbyterian or episcopalian was a matter of indifference. Unfortunately, his teaching style was also indifferent; Clark records: "One student allegedly sat with the textbook open, occasionally adding a note should Fisher ever offer anything new!"

The Unitarian Ephraim Emerton continued teaching at Harvard into the 20th century, so it is unsurprising that he understood his vocation most similarly to today's professional historian. He wanted those whom he taught to see Church history as "a department of historical rather than of theological science."

A word must be said about Bishop Coxe, although he is not the focus of the book. The vocation of the Church historian was for him, in Clark's words, to "enlighten Episcopalians about their origins and provide a bulwark against the evils of Roman Catholicism, past and present," which he did especially in the footnotes of the Ante-Nicene Fathers series of texts that he edited.

An early Church historian herself, Clark is a senior professor at Duke University. She has respect for what these professors achieved "as builders of a discipline and of institutions" and she writes with the sympathy of a fellow teacher. But Clark also uses the historian's tools to analyze their blind spots (especially their racial and gender theories), which she convincingly argues were the result of a 19th-century German education as well as their denominational biases. By the book's end, the six professors' discipline has been renamed "early Christianity" and the professional historians who succeed them have largely given up confessional claims.

If a criticism could be made of this fascinating but technical book, it is that it does not quite hang together. The book's three parts seem to suit three different audiences. First ("The Setting: Contextualizing the Study of Early Christianity in America") comes a fascinating history of U.S. higher education. Second ("History

and Historiography") comes an exploration of history writing in theological and philosophical discourse in Germany, and the professors' meditation of such discourse within an American context. Third ("Topics of Early Christian History in Nineteenth-Century Analysis") comes the part for patristics scholars, who trace how the Fathers have been understood in different periods.

Hegel, whose theories shaped these professors even when they reacted against him, called what Clark achieves in this book "a history of historical writing." Hegel rated it higher than the sort of history the professors themselves engaged in, which he called "pragmatic reflections that bring the accounts of the past to life in our present-day world." Trouble is, said Hegel, the past is always different from the present. That is why Hegel thought the highest form of history was that which recognized ongoing change and the development of Spirit. Which of these three forms is the most relevant to the vocation of historians today, especially those who teach in seminaries, is a question worth pondering. Clark's book helps us to do that.

The Rev. Dr. Benjamin King is assistant professor of church history at The School of Theology, University of the South, Sewanee, Tennessee.

The Making of Evangelicalism

From Revivalism to Politics and Beyond

By **Randall Balmer**. Baylor University Press. Pp. 120. \$19.95. ISBN 978-1-6025-8243-9

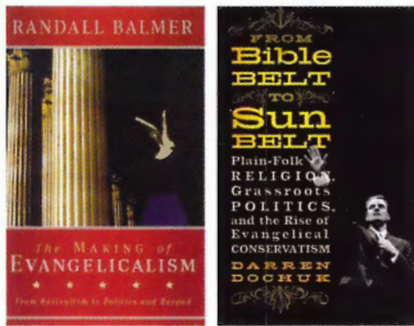
From Bible Belt to Sun Belt

Plain-Folk Religion, Grassroots Politics, and the Rise of Evangelical Conservatism

By **Darren Dochuk**. Norton. Pp. xxiv + 520.

\$35. ISBN 978-0-3930-6682-1

For over 30 years the rise of the evangelical movement has been a dominant theme in American culture.



Randall Balmer, professor of religious history at Barnard College, Columbia University, and an Episcopal priest, has written profusely on this topic. Raised in the Evangelical Free Church of America and a graduate of Trinity College (now Trinity International University) in Deerfield, Illinois, Balmer believes this heritage has been hijacked, — an idea he traced in *Thy Kingdom Come: An Evangelical's Lament* (2006).

In *The Making of Evangelicalism*, Balmer offers a succinct account of the movement's transformation. He defines an evangelical as one who embraces the Bible as inspired; sees the need for a conscious conversion experience, usually taking place in a precise moment; and works to spread this faith widely, that is to *evangelize*.

Balmer focuses on four major turning points. First, in the Second Great Awakening (1790s to 1830s) led by Charles G. Finney, the awakeners no longer stressed that one awaits the vision of grace, something that the Calvinist Jonathan Edwards had preached during the First Awakening. Instead, the newer evangelists emphasized one's own role in initiating conversion.

The second shift, taking place after the Civil War, involves a move from postmillennialism to premillennialism. Until the Gilded Age, evangelicals usually maintained that Jesus would only return after human beings had established the millennium by their own efforts. Such a worldview fostered a host of reforms, including antislavery, temperance, common schools, and female education and suffrage, all aimed at establishing the

kingdom of God on earth. When urbanization and industrialization brought about increased poverty and corruption, many discouraged Christians turned to premillennialism. Influenced by dispensationalism and the Scofield Reference Bible, they stressed the imminent return of Jesus while growing apathetic to further efforts at social reform.

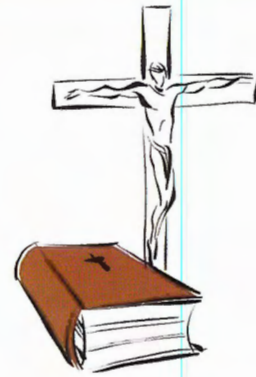
A third transition centers on alienation from the broader culture, in which evangelicals established a parallel structure of congregations, denominations, seminaries, colleges, and conference centers.

The fourth shift, which Balmer finds the most disturbing, is the move from a tentative engagement with the wider culture, something that took place under the aegis of fellow evangelical Jimmy Carter, to the religious right. Such a turn, Balmer argues, has led such conservatives to embrace "the councils of power," thereby losing any prophetic voice.

Darren Dochuk's work, *From Bible Belt to Sun Belt*, is more limited in scope but also engaging. An assistant professor of history at Purdue University, Dochuk offers a thorough account of how transplanted immigrants from Oklahoma, Texas, and Arkansas moved to the greater Los Angeles and San Diego areas, enticed by employment opportunities provided by the defense boom of World War II.

In a surprising conclusion, Dochuk observes that the strength of the California evangelicals had begun to wane as early as the 1980s. Migration patterns became reversed as the defense industry considerably weakened. Major evangelical figures overreached, subject to debt and scandal. Cold War rhetoric became obsolete in a culture increasingly immersed in the therapeutic "Jesus, California style." Jerry Falwell remained in Virginia, seeing no need to establish a West Coast base.

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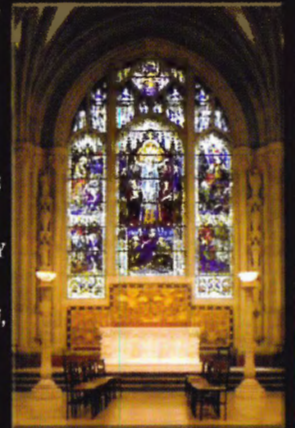
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The Way

Directed by Emilio Estevez
Elixir Films

Review by Donald Schell

I have walked the Camino de Santiago four times, each time with a family member as my companion. Santiago pilgrims care how pilgrim stories are told. We tell pilgrim stories to risk coming close to the elusive, powerful experience of how much changes (and how change happens) when you walk 12 to 15 miles daily, so as a pilgrim I was eager to watch *The Way*.

I had not expected the film to mean as much to me as priest and Christian educator as it did. *The Way* makes a compelling contribution to mainstream media's presentation of faith and the way of transformation by grace. It touches on parent/child relationships, repentance and change, the work of the Spirit among people who would describe themselves as "spiritual but not religious." It speaks "with the mind in the heart," as Parker Palmer puts it, about how spiritual practice changes us with steady repetition and willingness to (inevitably?) include the whole of our experience. I hope con-

gregations, *peregrinos* or not, will see and talk about it.

Emilio Estevez captures the bodily feel and human, relational complexity of walking 30 days and coming to know people who are walking the same way. We feel Spanish earth beneath our feet and smell Spanish fields and farms and wild mountains. We walk with others, sometimes talking, sometimes breaking off to walk alone and in silence until at day's end we settle down famished to loud, multilingual conversation as we're restored with the taste and aroma of Spanish cuisine and Spanish wine.

Friends who saw *The Way* but had not walked the Camino confirmed how well the film engaged the senses besides vision. When Tom, Martin Sheen's character, stretches his hand across a rough rock at the foot of a wooden cross, we feel the rock beneath his hand.

The camera moves as we would. The filming took 40 days. A fit walker going at a steady pace would walk the distance in about a month. Estevez celebrates the open Spanish countryside and ordinary

villages, refusing to offer predictable postcard shots of famous Camino sites. A field of sheep, a stone wall, or the sound of a river may be as powerful an experience as a famous Romanesque chapel. From its opening titles, *The Way* evokes the step-at-a-time, mile-by-mile realism of walking a pilgrimage.

The pilgrimage, although an important piece of European Christendom's history, was and is a popular movement outside church structure and control. Believer Martin Sheen and his sometimes-agnostic son ("I struggle with Jesus") make us see the Spirit moving outside religious structures and institutions.

Sheen's character is a Santa Barbara ophthalmologist near retirement. He has slipped into a numbed complacency at work and with his golf buddies that he thinks is contentment, but something (a stale sense of loss from his wife's death?) makes him resent his only son, Dan. In a flashback he remembers driving his son to the airport, irritated that a 40-year-old would have nothing better to do than walk some pilgrimage in Spain.

A few days later on the golf course, Tom learns by phone that his son died in a trail accident during the first day on the Camino. As he quickly cancels appointments and puts his familiar life on hold, he visits a Roman Catholic priest who seems to be an old friend. "Tom, can I pray with you?" his friend asks. "What for?" Tom replies. The scene ends without an answer.

Inspiration moved Estevez to have his father, an observant Roman Catholic, play a lapsed believer, dragged on an unexpected path by grief.

Tom flies to Spain to collect his son's body and hiking gear. As Tom steps off a train, a constable, the man who phoned with news of Dan's death, greets him.

The constable expresses simple, unabashed faith and affirms the value of what Tom's son was setting out to do. Tom is moved to complete his son's intention to walk the 500 miles to Santiago, carrying Dan's ashes with him.

Early on, Tom gathers three accidental companions. Each of the three is further from faith than Tom; each has complex and conflicting reasons for walking this Way. But other believers Tom encounters, like the old priest who is in cancer treatment and maybe in remission, speak from believably orthodox Christian faith while appearing wholly open to Tom's crusty, defensive grieving. "We were never hitting anyone over the head with what we believe," Sheen said. "It's an invitation. Come, join us."

Estevez's project placed filmmaker son and actor father in a conversation that matters to believer and unbeliever alike. The doctor and his three pilgrim companions all carry old, bitter questions to which they seek living, human answers.

Estevez says his film is "like *The Odyssey*, *Canterbury Tales* or *The Wizard of Oz*." As in *The Wizard of Oz*, we expect from the beginning that Tom and his three friends will find what they seek. But we arrive there without greeting-card simplifications. *The Way* is a grieving comedy that offers a grace bold enough to embrace us in our human uncertainty and stay faithful to us when we hurt and fail one another. ■

The Rev. Donald Schell is president of All Saints Company, San Francisco, and author, with Maria Schell, of My Father, My Daughter: Pilgrims on the Road to Santiago (Church Publishing, 2001).

The Way makes a compelling contribution to mainstream media's presentation of faith and the way of transformation by grace.



The Rev. Kathryn Tiede, the Evangelical Lutheran Church in America's liaison to the Episcopal Church's Executive Council, leads the Eucharist on Oct. 21 at the council's meeting in Salt Lake City, with the Rev. Canon Sandye Wilson assisting.

Mary Frances Schjonberg/ENS photo

One Day,

By Anthony F.M. Clavier

On October 21, in the same week the Episcopal Church disclosed that its number of baptized members had sunk below 2 million, two groups of church leaders met at a distance of nearly 1,400 miles. The distance between their visions was greater still.

Executive Council, which sets policy between meetings of General Convention and oversees the staff of the Episcopal Church Center, was concluding its sessions in Salt Lake City. The Diocese of Springfield's annual synod convened for the first of two days in Belleville, Illinois.

In his first address to the Springfield synod (bit.ly/BpMartins2011), Bishop Daniel H. Martins tackled the problem of dwindling membership head-on, calling the diocese to study techniques aimed at reaching people who do not attend church.

Executive Council addressed the membership decline, albeit obliquely, as it discussed ideas raised by Bishop Stacy F. Sauls, chief operating officer at the Episcopal Church Center. (Details of the declining membership numbers are available online at bit.ly/TECFacts2010.)

During Executive Council's meeting, Bishop Sauls and Bonnie Anderson, president of the House of

Deputies, discussed his choice to first propose his ideas for structural change during a meeting of the House of Bishops.

"I am worried about the outcome of a structure conversation that starts by leaving out clergy and lay people," Anderson said, according to a report by Episcopal News Service.

"We need to focus on what we do best at the local level — mission and program. And we need to focus on what we do best at the churchwide level — representative governance and coordination," she added. "We need to talk together about how we should change our structure — and why."

Her unease is another instance of rivalry between the two houses of General Convention — between those who believe that the House of Bishops is merely one part of General Convention, with no role beyond that, and those who believe the bishops have a leadership role in teaching and preserving the unity of the church, a role not dependent on its work during General Convention.

The council also approved a resolution for next year's General Convention that opposes the Episcopal Church's adoption of the proposed

Anglican Covenant. It commended the Occupy Wall Street protesters and asked the bishops to prepare yet another statement against racism.

There's an underlying theme in all this. The Episcopal Church is dwindling in membership, finances, and influence. In many rural and small-town settings it hangs on without resident clergy and little signs of growth. More than half of all Epis-

Evangelism may not be a popular concept, but the Episcopal Church is passionate about proclaiming its message of justice around the world.

copal congregations either face this dilemma or are sliding toward it with each funeral. Many dioceses struggle to pay a bishop and minimum staff, gradually becoming institutions existing for themselves rather than in service to clergy and congregations, simply because there's no money to do the job. Episcopal News Service quoted Sauls as saying he found a "demoralized staff" at the Episcopal Church Center.

Two Worlds



Bishop
Daniel Martins

It appears many Episcopal Church leaders fear that structural reform and mission may jeopardize their policies of the past few decades. The Episcopal Church has in essence become a tribe, an organization of progressives, by progressives, for progressives. The Anglican Covenant proposes very mild checks and balances on provincial autonomy. Episcopal leaders respond with multiple citations of the church's canons and appeals to preserving the power of the laity.

Most people who have not embraced the Episcopal Church's identity as a progressive denomination have left. Those who remain have no influence and are reduced to begging for some form of recognition and protection and the right to preserve local ties to the Anglican Communion. The Episcopal Church wishes to remain within the Communion — but on its own terms. Evangelism may not be a popular concept, but the Episcopal Church is passionate about proclaiming its message of justice around the world. If the Covenant is adopted by a sufficient number of provinces, the Episcopal Church will resist any change in its status within the Communion.

At the local level, meanwhile, there seems little imagination for growth. If evangelism means attract-

ing people with a progressive message, the Episcopal Church's "market share" will remain small. The market share of those who inhabit the edges of American political opinion remains small, given that plenty of other denominations compete for these members.

For a significant pool of non-churched people, however, political ideology is not central. For them the church seems "other" and offers nothing with any significant effect on daily life. The Bishop of Springfield's synod address is significant on this point. Bishop Martins didn't propose the usual traditionalist fare. Rather, he urged congregations to reach beyond their buildings and into surrounding communities. He called his people to learn how to witness to the Real Presence of Jesus in contemporary America by finding people where they are and caring for them in the context of the struggles and heartbreaks of their lives.

Such a proposal is hardly novel, but requires a major change in the way clergy and parishioners act and react. To succeed it will require training or retraining for clergy and laity. It will also require plenty of courage. Leaving the safety of a church building, the familiar people with whom one interacts, and

shared social views requires more courage than is evident in the Episcopal Church.

Today the emphasis is on preserving what we have, whether we are progressive or traditional. It rests on the hope that what we have, if properly marketed, will attract new people. It rests on the hope that we are right. Yet the Gospel has always authenticated itself by drawing to God and the Church all sorts and conditions of people, from all segments of society. In part that is what *Catholic* means. The more inbred we become, the more focused on being assemblies of the like-minded, the more denominational we become and the less Catholic and evangelical. We lose our identity as Anglicans, whatever our genealogical claims or historic roots.

Two visions of the church appeared on October 21. One is a hidebound "conservatism" seeking to preserve what it has gained. The other is a refreshing liberality determined to offer the newness of God's mission to this generation of Americans. ■

The Rev. Anthony F.M. Clavier is rector of St. Paul's Church, La Porte, and examining chaplain to the Bishop of Northern Indiana.

EDITORIAL: What and Why Is This Magazine?

From THE LIVING CHURCH, Jan. 13, 1974, p. 17. Carroll Eugene Simcox, Editor.
Selected and transcribed by Richard J. Mammana, Jr.

EDITORIALS

What and Why Is This Magazine?

It's a good thing for anybody to be challenged occasionally to state in plain and simple language just what his business is; and what is good for people is good for magazines like this one. We have been so challenged in a thoughtful letter from some vestrymen of a Florida parish, and we are now responding.

The following suggestions may be our challenge; we indicate this problem with THE LIVING CHURCH:

1. "I firmly state on your editorial page that you are not a voice of the Episcopal Church; but that the publication is privately supported and is not answerable to either the national church or any diocese, or both."
2. "Prominently change or amplify its stated purpose of the publication (a weekly record of the worship, witness, and welfare of the Church of God) so as to include as a purpose the espousal of particular points of view on political and other subjects."
3. "Modify your sales approaches (such as your letter of November 1973: 'THE LIVING CHURCH ... exists to serve the Episcopal Church ... this has been a good year for the Church and for the magazine') so as not to lead or allow readers to conclude that your publication is a voice of the Church."
4. "In direct, do not masquerade as the voice of the Church, or permit readers to arrive at that conclusion."

We welcome these suggestions and respond to them in the way that seems best to us, as follows:

(1) The suggestion made in point 1 and 2 as quoted above are acting upon by changing the stated purpose of the magazine as it appears in the masthead. It formerly read "A Weekly Record of the Worship, Witness, and Welfare of the Church of God." It now reads "An independent weekly record of the news of the Church and the views of Episcopalianism."

The word "independent" as used in our new statement means that this magazine is free from any ecclesiastical control, receives no subsidy from the Episcopal Church or any diocese, and considers itself to be the property of the church. Consequently it speaks editorially on issues that are not the business of the church. Of course, when the Episcopal Church speaks through any of its authorized organs such as the General Convention or a diocesan convention, we may report it in our news columns, and when we think of each of our statements we may well declare in our editorial columns that what you read on the editorial page of THE LIVING CHURCH is entirely one person's opinion, unless that of the editor or a group editorialist. In the latter case, he will always be identified.

(2) When we speak of "the news of the Church" we mean information primarily but by no means exclusively about the life and thought of the Anglican Communion in which we belong. In recent years our news has been broadened to include other religious bodies. So the reference to "the Church" in our statement of purpose should be understood inclusively and not exclusively.

The distinction between "the news of the Church" and "the views of Episcopalianism" is deliberate. One of the qualities of THE LIVING CHURCH is that this mode of stimulating and sometimes expressing is an invitation to broader action and thought to persons very concerned and unaffiliated with Episcopalianism (and occasionally others who want to speak to our readers). The editor is just one more Episcopalian. His views do not get expressed in this paper (we speak as a body) but others are equally welcome to speak. That's what we mean by "the views of Episcopalianism."

We have always distinguished very sharply between news and views in our columns and we shall continue to do so. Our editorial policy will never be to try to keep even before the eyes of our mind. "The views expressed in this magazine are not necessarily the views of our Editor."

(3) As for modifying our sales approach, as our readers have suggested in their point 3, for "masquerading as the voice of the Church" as suggested in their point 4, we answer them: if we have used sales approaches which have convinced people so to one extent or to the other in the official church structures we report it, and we are understood. We should much prefer to have everybody see the truth of our position, that it is neither more an independent one within the church, rather than official of the church. At the same time, we prefer that we say something like "THE LIVING CHURCH" we are using the simple truth simply, with no intent to deceive.

We are grateful to those vestrymen for caring enough about their church, and about THE LIVING CHURCH, to make these suggestions, and we hope that the change in our statement of purpose and the explanation we have just presented will be helpful all around.

Epiphany

As this scene came following the light of the star and document that which made their wisdom foolishness as they set out in the light of your Word Father.

For the simple wisdom of the child in the manger and the profound foolishness of the king on the way.

J. Bruce Shepherd

It's a good thing for anybody to be challenged occasionally to state in plain and simple language just what his business is; and what is good for people is good for magazines like this one. We have been so challenged, in a thoughtful letter from some vestrymen of a Florida parish, and we are now responding.

The following suggestions made by our challengers will indicate their problem with THE LIVING CHURCH:

1. Plainly state on your editorial page that you are not a voice of the Episcopal Church but that the publication is privately supported and is not answerable to either the national church or any diocese, or both.
2. Prominently change or amplify the stated purpose of the publication ("a weekly record of the worship, witness, and welfare of the Church of God") so as to include as a purpose the espousal of particular points of view on political and other subjects.
3. Modify your sales approaches (such as, your letter of November 1973: "THE LIVING CHURCH ... exists to serve the Episcopal Church ... this has been a good year for the Church and for the magazine") so as not to lead or allow readers to conclude that your publication is a voice of the Church.
4. In short, do not masquerade as the voice of the Church, or permit readers to arrive at that conclusion.

We welcome these suggestions and respond to them in the way that seems best to us, as follows:

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Worship, Witness, and Welfare of the Church of God." It now reads "An independent weekly record of the news of the Church and the views of Episcopalianism."

The word "independent" as used in our new

(Continued on page 26)

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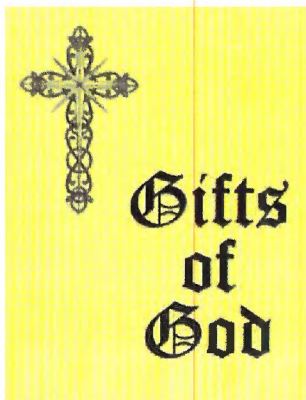
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FROM THE ARCHIVES

(Continued from page 24)

statement means that this magazine is free from any ecclesiastical control, receives no subsidy from the Episcopal Church on any level, and considers itself to be *in* rather than *of* the church. Consequently, it speaks editorially *to* rather than *for* the church which it exists to serve. Of course, when the Episcopal Church speaks through any of its authoritative organs such as the General Convention or a diocesan convention, we may report it in our news columns, and what we think of such official pronouncements we may well declare in our editorial columns. But what you read on

We have always distinguished very sharply between news and views in our columns and we shall continue to do so.

the editorial page of THE LIVING CHURCH is strictly one person's opinion — either that of the editor or of a guest editorialist. In the latter case, he will always be identified.

When we speak of “the news of the Church” we mean information primarily but by no means exclusively about the life and doings of the Anglican Communion to which we belong. In recent years our news beat has become more ecumenical, and we report major news about other religious bodies. So the reference to “the Church” in our statement of purpose should be understood ecumenically and inclusively.

The distinction between “the news of the Church” and “the views of Episcopalians” is deliberate. One of the qualities of THE LIVING

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CHURCH that has made it stimulating and sometimes exasperating is its letters-to-the-editor section and its willingness to present very controversial and unofficial views of Episcopalians (and occasionally others who want to speak to our readers). The editor is just one more Episcopalian. His views do tend to get expressed in one way or another now and then somewhere in these pages (we speak as a fool). But others are equally welcome to speak. That's what we mean by "the views of Episcopalians."

We have always distinguished very sharply between news and views in our columns and we shall continue to do so. Our editorial golden rule which we try to keep ever before the eyes of our mind is: "The views expressed by this magazine are not necessarily the views of our Creator."

(2) As for modifying our sales approach, as our readers have suggested in their point 3, or "masquerading as the voice of the Church" as suggested in their point 4, we answer thus: If we have used sales approaches which have confused people as to our relationship to the official church structures we regret it, and it was unintentional. We should much prefer to have everybody see the truth of our position, that it is really and truly an independent one — within the church rather than officially of the church. At the same time, we protest that if we say something like "TLC exists to serve the Episcopal Church" we are stating the simple truth simply, with no intent to deceive.

We are grateful to those vestrymen for caring enough about their church, and about TLC's proper function within the church, to make these suggestions, and we hope that the change in our statement of purpose and the explanations we have just presented will be helpful all around. ■

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The Last Sunday after Pentecost

Judgment and Justice

First reading and psalm: Ezek. 34:11-16, 20-24; Ps. 100

Alternate: Ezek. 34:11-16, 20-24; Ps. 95:1-7a • Eph. 1:15-23 • Matt. 25:31-46

The last Sunday after Pentecost continues the theme of judgment that began last week, but the teaching in today's lessons mitigates the fearful lessons of a week ago. Though judgment and condemnation are still plain, it is clear that the pronouncement is a matter of justice: those who are condemned have chosen the course that brought them to that grievous pass. Those whom the condemned have oppressed also receive justice, but for them it is deliverance, redress from the unjust suffering they have endured.

The lesson from Ezekiel uses the common analogy of sheep for the members of the household of God. Ezekiel, who was God's prophet during the time of the exile in Babylon and the destruction of the Temple, prophesies a coming time when the guilty will be condemned and the tyrannized will be justified and set right. "I myself will judge between fat sheep and lean sheep," says the Lord. To the "fat sheep" he says: "Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock." Although God says he "will destroy" the "fat and strong" nearly the entire lesson provides

words of comfort and peace, gathering and protection, to the weak. Justice for those who have been scattered and lost means great delight at several levels.

Both psalm selections provided as options focus on the comfort given to the needy sheep, which rejoice at being rescued by the LORD.

The lesson from Matthew is well known: the parable of the sheep and the goats. The parable specifies that the sheep and goats are "all the nations." This is Judgment Day when all human beings are judged, and go either to heaven or to hell. By this account, how we treat each other, what we have done or failed to do, is the determining factor. It is profoundly significant that Jesus identifies himself completely with human beings. By Jesus' standards, each human being appears as Jesus himself to every other human being. He does not identify merely with those in need; he describes them as "the least of these." He associates himself with those who are least in the eyes of others.

Remember that both the sheep and goats were taken by surprise at the judgment. Without knowing it, they were making decisions about their eternal destiny in the commonplace choices of each day.

Look It Up

How does the lesson from Ephesians connect with the teaching in the other lessons?

Think About It

If we are saved by faith, why does the parable in Matthew teach that people are to be judged according to what they have done?

The First Sunday of Advent

The End We Await

Isa. 64:1-9 • Ps. 80:1-7, 16-18 • 1 Cor. 1:3-9 • Mark 13:24-37

Who prays when we pray? St. Paul answers, "We do not know how to pray as we ought. It is the Spirit who gives us utterance in cries too deep for words" (Rom. 8:26). St. Augustine opens his *Confessions* with a meditation on the smallness of the human person and the seeming impossibility of reaching out to God. "A human being, such a small part of your creation, carrying about his mortality, carrying a testimony of his sin and the testimony that you resist the proud: and yet he wants to praise you, this small speck of your creation." Who, Augustine asks, *prompts the wanting, moves the will, stirs the heart?* He answers, "You excite him so that he wants to praise you." God's prayer in us is no affront to the human will, for in our freedom we say, "Oh Lord," but then immediately "Open our lips," and so confess that the font from which every prayer comes is the Living Lord of Heaven.

Isaiah feels the testimony of sin, senses that the Hebrew people have suffered as recompense for their unfaithfulness. They are utterly without hope but for this languid cry, spoken out of a yearning hope that God will not remember iniquity forever: "Now consider, we are all your people." When mortality is confessed, when sin impedes, when desperation dries and scatters the soul or a whole people, the Living God comes. For,

just as God is the source of every prayer, God is the source of our forgiveness, liberation, and growing sanctification.

The reading from Mark, like the passage from Isaiah, strikes a note of urgency, although here the emphasis is not on guilt, but on the impending close of the age. "Beware, keep alert!" Jesus suggests the image of a doorkeeper and says, "Keep awake!" We are likewise reminded each Sunday by that hidden future participle: "he is *about to come* to judge the living and the dead." If so, the time is short.

There is, obviously, a real weight to the subject matter, precisely the sort which the happy preacher will try to avoid, but that avoids the truth. We are mortal. We are broken. We live in moral collapse. Death is waiting. All of this is said with a clear eye toward the one faithful God, who knows us, loves us, forgives us, frees us, watches over our going out and coming in from this time forth and forevermore.

This is not a grim and grumpy message. Christ comes to a fallen humanity, and, as a result, St. Paul says, "we are enriched in speech and knowledge of every kind." We are mortal and in moral collapse, having our hope fixed exclusively "on the grace of God that has been given us in our Lord Jesus Christ." In him, freed by him, we go from grace to grace.

Look It Up

Read 1 Cor. 1:7. Do we exercise our gifts with expectancy, opening ourselves, from moment to moment, to God's Spirit?

Think About It

A natural landscape, a Haydn symphony, a beautiful woman, an innocent child are enough to make me question the Fall for a transient moment. We have not lost the exquisite image of God, but we have lost our likeness, and so need the One who knocks at the door of our heart.

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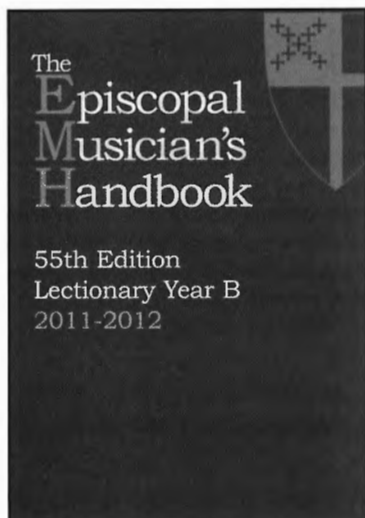


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Deaths

The Rev. Canon **Edmund W. Olifiers, Jr.**, died at his home in Silver Spring, MD, on Aug. 24, of natural causes. He was 82.

Fr. Olifiers was well known as an advocate and strong defender of the Anglican Communion and was recognized for his tireless devotion to his pastoral duties. He served in the dioceses of Long Island, New York and Washington D.C., as well as the Lusitanian Church of Portugal and the Anglican Church in the Province of the West Indies. In 1954, as a seminarian, he was assigned to a small mission in Long Island. Under his leadership and direction, this mission became the church and parish of St. Boniface of Mainz, in Lindenhurst, NY, and by 1959, both the church building and rectory were constructed. He pastored and grew a parish which exemplified the true meaning of "church family". He served as rector in Lindenhurst for 42 years, retiring in 1996. In 1967, Fr. Olifiers accepted an exchange to serve as rector for a year to the parish of St. Ann's Bay, Jamaica, West Indies. There he effectively managed five churches in addition to St. John's Preparatory School in Ocho Rios. He also devoted years of volunteer time to the Episcopal Family Consultation Services in Queens, NY, serving as president for six years, and as a board member for more than 20 years. In his retirement, he was chairman to Companions in World Mission, an Episcopal charity in Washington, DC, and remained active in various parishes around Washington. He is survived by Jeanne, his wife of 57 years; children Michele, Matthew, and Nicholas; his sister, Carol Olifiers Mason; and six grandchildren.

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

DELAWARE

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

DISTRICT OF COLUMBIA

AMERICAN UNIVERSITY - District of Columbia
BOWIE STATE UNIVERSITY - Bowie, MD
GALLAUDET UNIVERSITY - District of Columbia
GEORGETOWN UNIVERSITY - District of Columbia
THE GEORGE WASHINGTON UNIVERSITY - District of Columbia
HOWARD UNIVERSITY - District of Columbia
ST. MARY'S COLLEGE - St. Mary's City, MD
UNIVERSITY OF MARYLAND - College Park, MD
WESLEY THEOLOGICAL SEMINARY - District of Columbia

Diocese of Washington Campus Ministries
Website: www.edow.org/ministries/campus/index.html
Office of Academic Ministries: (202) 537-6552

FLORIDA

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

ILLINOIS

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

IOWA

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

MARYLAND

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

MISSISSIPPI

THE UNIVERSITY OF MISSISSIPPI
THE EPISCOPAL CHURCH AT OLE MISS (ECOM)
Oxford
Website: www.ecomoxford.org (662) 234-1269
E-mail: ecom@olemiss.edu
Fr. Seth M. Walley
Fall/Spring Terms Sun 5:30

NEW YORK

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

RHODE ISLAND

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

TENNESSEE

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

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

WASHINGTON

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

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

CHURCH DIRECTORY

KERNVILLE, CA

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

SAN DIEGO, CA

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

NEWARK, DE

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

LIHUE, KAUAI, HI

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

ELLSWORTH, ME

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

PASSAIC, NJ

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

RED BANK, NJ

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

SARATOGA SPRINGS, NY

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

CHARLESTON, SC

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

DALLAS, TX

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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

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

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

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THE ANGLICAN
THEOLOGICAL REVIEW

FALL 2011

Ellen K. Wondra, Editor in Chief

NEW DIMENSIONS for THEOLOGY in the EPISCOPAL CHURCH

honoring the Fellows of the Episcopal Church Foundation

C. K. Robertson, Stephanie Spellers, and Ellen K. Wondra, *editors*

foreword by Donald V. Romanik, ECF President

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