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FALL 2011

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Christ Will Come Again

A sweet-sounding mother recently called a radio show to say that her family stays home on Black Friday, the post-Thanksgiving high holy day for merchants and bargain-seekers across the United States. Instead, she said, the family decorates a Christmas tree. *So close and yet so far!* The beauty of Advent is its designated time of solemnity and self-denial, as we prepare to celebrate our Lord's coming and anticipate his return. While stores would have us contend with our neighbors in pursuit of toys, God bids us linger in the shadows, to await the Light of the World.

ON THE COVER: The Festival Service of Lessons and Carols at The University of the South, Sewanee, Tenn.
Woodrow Blettel photo

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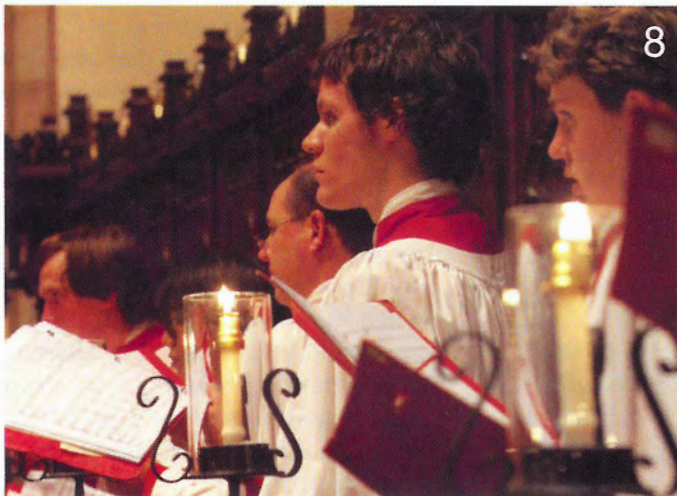
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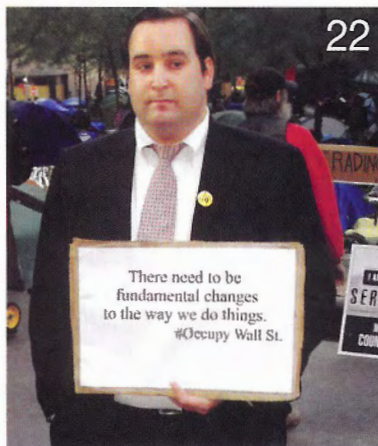
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Canadian Bishop Questions University Chaplaincy

The fall term at University of King's College in Halifax began on a sour note for students and faculty who worship at the college chapel. The Bishop of Nova Scotia sent a let-

ter to the president of the university stating that the diocese could no longer fund a full-time chaplaincy.

And Bishop Sue Moxley went further: "There have been suggestions

that this model of chaplaincy is no longer appropriate, that the style of worship is antiquated and the chapel maintains a male-dominated clergy."

Students, staff and faculty as well as the chaplain himself have all expressed grave concerns about the bishop's letter.

Bishop Moxley wrote President Dr. Ann Leavitt Sept. 8, asking her to form a committee "to review the chaplain's position, to consider its value to the university" and to find ways that the university could contribute half the funds needed to maintain the position.

Dr. Gary Thorne is chaplain of King's College Chapel (and Anglican chaplain to neighboring Dalhousie University), a member of the Primate's Theological Commission, and a 22-year reserve chaplain in the Canadian Armed Forces. He was appointed university chaplain in January 2006 for five years, ending Dec. 31.

The diocese currently pays the chaplain's full stipend and benefits, but says it can only afford half that amount. Bishop Moxley would like to see the university either pay the other half or the chaplaincy become an off-campus model in which a local priest serves as a part-time chaplain. Under this arrangement students would be "encouraged to participate in the local church" and the diocese would pay only "a small honorarium to the parish to subsidize this part-time ministry."

King's has one of the busiest and most beautiful college chapels in Canada, and this chaplaincy has borne much fruit. North America is scattered with King's College grads who were involved in the chapel, including Bishops Anthony Burton and Michael Hawkins.

On Oct. 19, after the bishop's letter became common knowledge on campus, Thorne issued an open let-



Leta Dunham photo

Bishop Budde with her family at the service of consecration.

Bishop Budde Consecrated in D.C.

The Diocese of Washington welcomed the Rt. Rev. Mariann Edgar Budde on Nov. 12 as the first woman elected as its ordinary. Presiding Bishop Katharine Jefferts Schori was chief consecrator.

The service marked the reopening of Washington National Cathedral after an earthquake struck in central Virginia in August and caused an estimated \$25 million in damage.

Budde, 51, is a 1982 graduate of the University of Rochester and a 1988 graduate of Virginia Theological Seminary. She has served as rector of St. John the Baptist Church, Minneapolis, since 1994.

Her husband, Paul, is a Roman Catholic layman who works for the Aon Benfield financial firm.

In an interview before her consecration, Budde told Maureen Fiedler of Interfaith Public Radio that progressive Roman Catholicism — including time she spent at Catholic Worker houses in Rochester, N.Y., and Tucson, Ariz. — was a significant influence for her during the 1980s.

In 2008 she completed a doctor of ministry degree. Her thesis was "Engaging Leadership for Change: An Action Intervention with the Leaders of Thirteen Episcopal Congregations."

Budde is not the first woman to serve the diocese as a bishop. The Rt. Rev. Jane Holmes Dixon, consecrated as bishop suffragan in 1992, was bishop pro tempore in 2001-02, and the Rt. Rev. Barbara C. Harris was assisting bishop in 2003-07.

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ter to students and faculty. He said he considered the bishop's reference to "antiquated" worship "a matter of opinion," but the reference to "male-dominated clergy" was "a factual error."

"The suggestion that the Chapel worship is 'antiquated' (def. 'obsolete,' 'outmoded or discredited by reason of age,' etc.) is pejorative in tone and this language has upset students who find the worship in the chapel to be beautiful, inspiring, relevant and challenging," Thorne wrote. "For many students the worship is the means whereby they more deeply enter into a continuing conversion of heart and mind."

He continued: "The notion that there is no gender equality in the Chapel has distressed students, not only because it is false but because others in the university who do not attend chapel are given the impression of a systemic oppression in a part of the university."

He said that for the past six years a woman has celebrated the weekly Eucharist regularly, that when ordained women are present at Morning and Evening Prayer they give the Absolution and that on Thursdays at the Solemn Eucharist they function as liturgical deacons and subdeacons. Moreover, women preach and he encourages the bishop each time she has come to King's to preach and celebrate Holy Communion. This is the third year that Thorne has "actively sought out and supported a female theological student studying for the priesthood to do her student placement at Dal[housie]/King's."

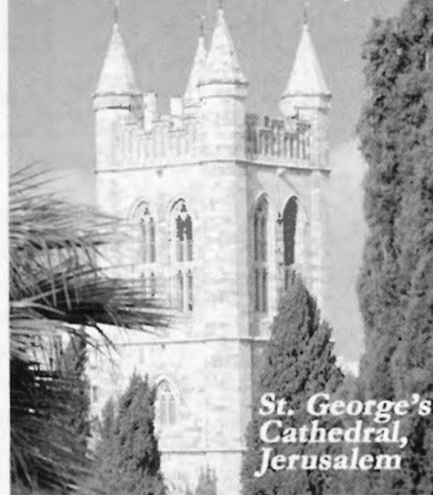
Anglican clergy were trained at King's until 1971, when the Atlantic School of Theology was founded. In recent years, King's College Chapel has been designated a multi-faith chapel open to students, staff and faculty of all faiths and traditions.

In a second open letter to students also dated Oct. 19, Thorne wrote that

(Continued on next page)

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Dr. Thorne reads the Gospel during a chapel Eucharist.

(Continued from previous page)
“the chapel, including the music programme, has been the instrument of your continuing conversion, not to a ‘narrow Anglicanism,’ but to a living and bold faith that is able to be thought, lived and shared with students of all faiths and of none. And yes, this has led many to Anglicanism, and a core of students is talking about possible vocations to ministry. Equally, the chapel has been a place where students of other faiths have deepened their spiritual lives, and where vocations have been confirmed for persons of other faiths. And equally, the chapel has been a place of quiet, contemplation and refuge for atheists and agnostics alike.”

One student, Jolanta Lorenc, wrote to President Leavitt: “It is unfortunate that the Bishop and the Diocesan Council have views of the King’s Chapel that are in direct opposition to the place that the Chapel and Chaplaincy hold in students’ lives. I cannot stress enough how much the language in the Bishop’s letter affected those who heard of and/or read it.

“Such language calls into question the authenticity of every personal experience of each person who has found, and continues to find, in the Chapel a place of rest, of peace, of humility, of beauty and of truth. The statement contained in the letter questions the legitimacy of one’s core by disqualifying his or her belief and experience as antiquated, archaic and obsolete. This is highly distressing, as you can imagine.”

Veronica Curran, another student who has been also a chapel warden, wrote on a popular Facebook group called “Save the Chapel”: “The idea

that the chapel is ‘male-dominated’ is an insult to all of us who have played a role in its life and growth. Is the Diocese trying to say that my contribution is inadequate? For the four years that I have been here, we have had two female wardens out of three every year.”

Leavitt had the Board of Governors form a three-member committee to consider whether university operating funds which come from taxes and tuition “could and should be used to support the Chaplaincy, not only given the University’s current and significant financial challenges, but given that a number of people at King’s would question the appropriateness of what they believe to be a secular institution financially supporting a position which is expressly denominationally affiliated.”

Dr. Neil Robertson, a King’s professor and a member of the committee, told *The Watch*, the university’s monthly magazine: “I don’t see any need to establish an overarching question ‘Should this be?’ I’m rather of the view that ‘It is good.’ Why don’t we try to find a way to allow it to be a continuing good?”

Robertson had attended chapel as a King’s student in the 1980s. He said the chapel “is in an extraordinary place, in terms of the life of the college and the kind of striving for excellence in music and intellectual and spiritual development. It’s in a golden age. It would be tragic to undercut all of that because we can’t get our financial house in order.”

The diocese has extended its original deadline for ending full-chaplaincy funding from December 2011 to June 2012.

Sue Careless in Toronto



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Fond du Lac Bishop Declines Junction Plan

The Bishop of Fond du Lac, Wis., has withheld his approval for a junction plan with the Diocese of Eau Claire after learning of discrepancies in his diocese's voting.

"For complete transparency on this issue, my intent was to publish the results in both the clergy and lay order ballots," the Rt. Rev. Russell E. Jacobus wrote to his diocese Nov. 2.

Close affirmative votes were reported in Fond du Lac when both dioceses gathered Oct. 22: 32-28 among clergy and 53-51 in the lay order. But a subsequent recount showed that the lay vote actually was 53-51 against the plan, the bishop wrote.

"I have made the decision that it would be imprudent to try to bring the two dioceses together at this time with this uncertainty and division, and have determined to with-



Jacobus

hold my approval of the junctioning," he wrote.

Jacobus and the provisional bishop of Eau Claire, the Rt. Rev. Edwin M. Leidel, Jr., had worked closely to bring the proposal to their dioceses.

"I am aware that this decision will bring joy to some and sadness to others," Jacobus wrote.

"I pray that we may continue to work together revitalizing our Diocese, continue to develop, with the guidance of the Holy Spirit, a good working relationship with Eau Claire, and keep the vision of junctioning alive as we move forward in the mission and ministry of spreading the Gospel of Jesus Christ."

Bede Parry Discloses Results of Tests

Bede Parry, who resigned from the priesthood amid a lawsuit accusing him of sexual involvement with minors, has issued a statement about his past, including what information circulated about him before his reception as an Episcopal priest in 2004.

Parry served as music director and organist at All Saints' Church, Las Vegas, Nevada, beginning in 2000. He resigned in late June of this year.

The statement, dated May 7, appeared Nov. 7 on Deception in Conception, a weblog edited by Patrick J. Marker. The blog's name alludes to Conception Abbey, which is the subject of the lawsuit involving Parry.

A brief video on the weblog shows Parry discussing his history from his office at All Saints' on May 7.

In the statement, Parry describes taking a series of psychological tests in 2000, after he sought to join Prince of Peace Abbey, a Benedictine monastery in Oceanside, Calif.

"The psychological evaluation had determined that I had a proclivity to reoffend with minors. Abbot [Charles] Wright [of Prince of Peace] called Conception Abbey's Abbot Gregory Polan with this information," Parry wrote. "Abbot Polan would later share the information with Robert Stoeckig from the Catholic Diocese of Las Vegas, Episcopal Bishop Katharine Jefferts Schori and the human resources department at Mercy Ambulance in Las Vegas."

Through the Episcopal Church's Office of Public Affairs, Jefferts Schori has referred questions about Parry's reception to a statement issued by her successor in Nevada, the Rt. Rev. Dan Edwards.

"It has been reported that there was a psychological examination showing that he was likely to repeat his offense," Bishop Edwards wrote July 5. "Reliable testing to predict such sexual abuse was not even

Bishop Griswold Reflects on the Church Facing Challenges

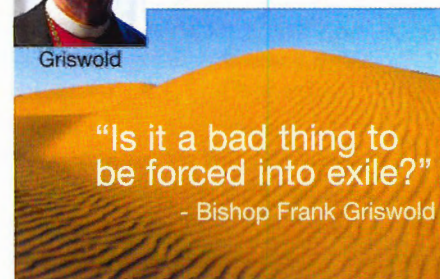
The Most. Rev. Frank T. Griswold, Presiding Bishop from 1997 to 2006, cited both the damaged Washington National Cathedral and the desert as he reflected on the Episcopal Church's recent challenges.

Speaking with Faith & Leadership, an online publication of Leadership Education at Duke Divinity School, Griswold first mentioned the cathedral's \$25 million in estimated damaged.

"What might be the symbolic significance



Griswold



of this in terms of mainline ego being shattered and dislodged by events? I'm not happy that the Washington Cathedral is damaged, but is it a bad thing to be in some way forced into exile and [become] a remnant?" he said.

"To use an image from the Old Testament, maybe this is the desert time. The desert was a period of purification and self-knowledge in order that they were prepared to enter the promised land. All the things that happened in the wilderness, the struggle and the suffering, were part of being shaped and formed and being made ready to enter the promised land, especially where they could receive it as gift rather than acquisition."

developed until nearly two decades later, so the assertion in the John Doe complaint is dubious. The Diocese of Nevada, however, did have our own independent psychological evaluation done by a psychologist and it did not indicate any pathology or risk."

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Lessons & Carols

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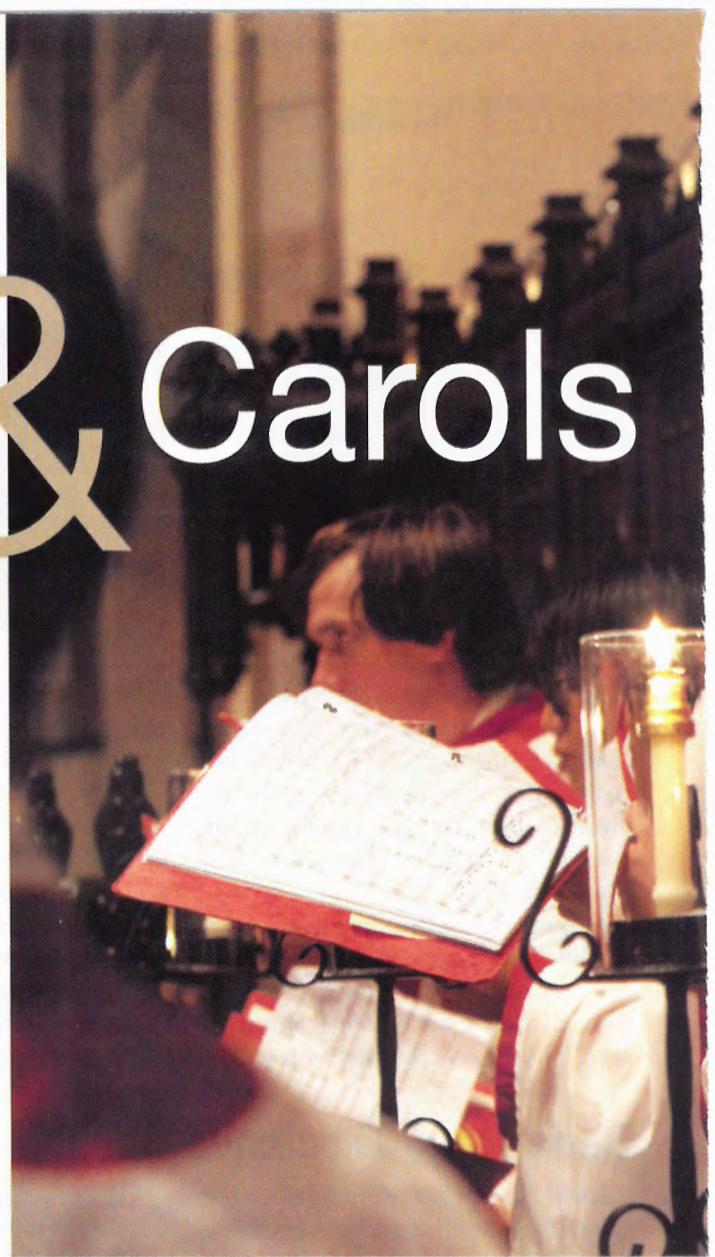
By Daniel H. Martins

Some have suggested that, if the various traditions within Christianity were to be assigned stewardship of particular portions of the liturgical year, Anglicanism would surely inherit Christmas. Those not formed spiritually in the English-speaking world may wish to debate this point, but few would deny that we “do Christmas” exceptionally well.

One of the linchpins of the Anglican observance of the season is the Festival of Lessons and Carols. It originated as a Christmas Eve service in the chapel of King’s College, Cambridge University, in 1918, and continues to thrive there. The live radio broadcast is heard all over the world. So it is not, all things considered, an ancient tradition, but it is nonetheless a well established and much beloved part of Anglican devotional culture at Christmastime.

In its classic form, the service consists of nine readings from Scripture, beginning with the Creation and Fall in Genesis, moving through some of the Old Testament passages understood by Christians as foretelling the coming of the Messiah, proceeding then to the familiar Nativity narratives from Luke and Matthew, and concluding with the magisterial paean to the Incarnation — the prologue to John’s gospel. The readings are preceded, interspersed, and followed by choral anthems and congregational hymns.

In places that have sophisticated musical resources, this is an unparalleled opportunity to really “strut” the gems of the Anglican choral tradition. There is an abundance of gorgeous seasonal music written in, or adaptable to, the Anglican choral style, and there is new material being composed every year. But Lessons and Carols can also be done quite simply, with familiar hymns and carols that the congregation can sing, and in a variety of musical and ethnic styles.



Over time and space, variations on the King’s College archetype have come into being. One of these takes the form of *A Procession with Carols on Advent Sunday*, also pioneered by King’s. A signature feature of this service is the responsory “I look from afar,” part of the medieval monastic early morning liturgy on the First Sunday of Advent, at the beginning of the service, sung by the choir from the rear of the church. The Old Testament readings can be the same as those used by the Christmas version, but the New Testament material, rather than focusing on our Lord’s birth, pays attention to the ministry of John the Baptist as “the prophet of the Advent,” and can also nod in an apocalyptic direction with material that relates to the Second Coming.

In an ideal world, Advent Lessons and Carols would be held at the beginning of Advent, and Christmas Lessons and Carols would be reserved until no earlier than Christmas Eve, and before the feast of the Epiphany on January 6. The rhythm of our surrounding culture, however, militates against this



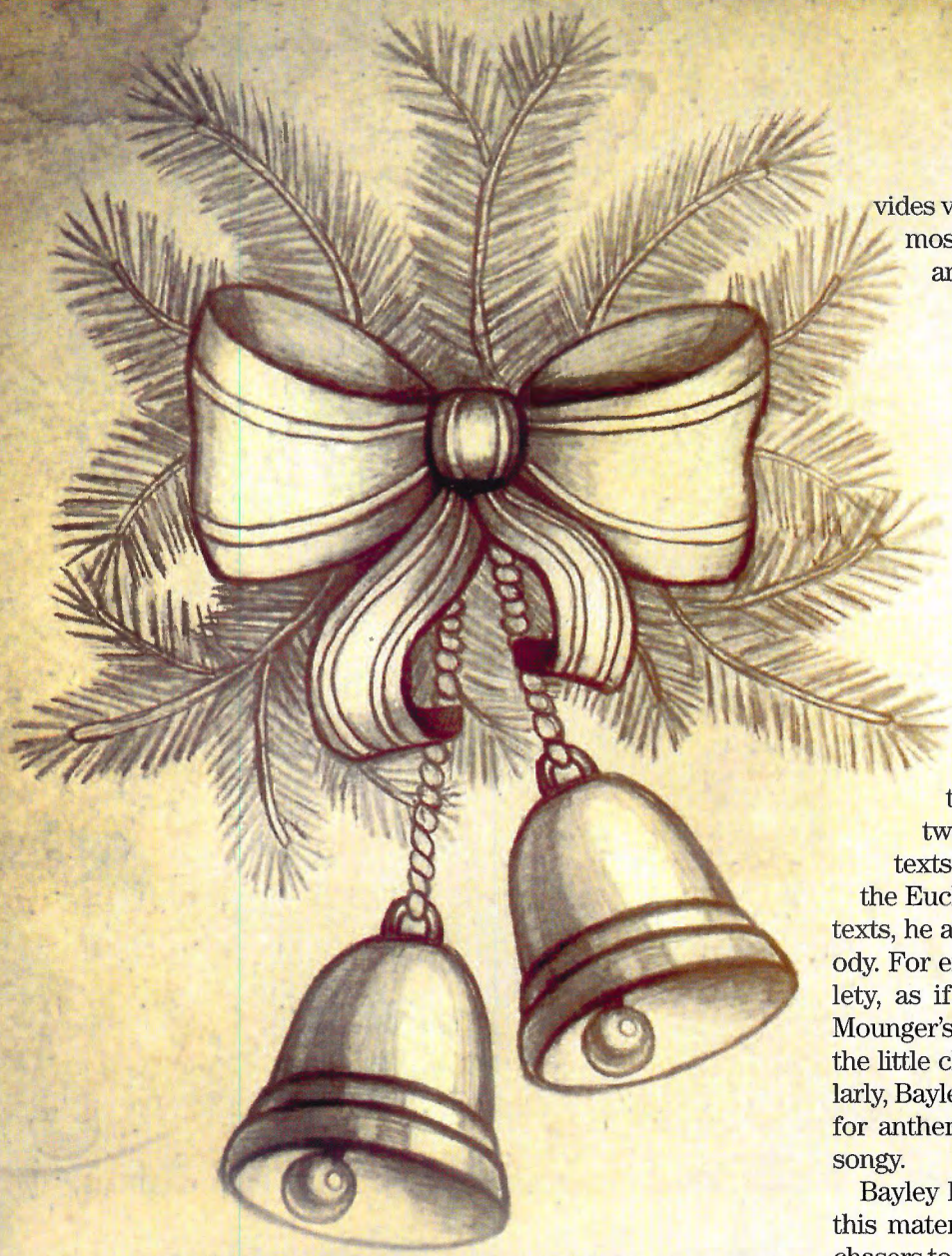
ideal, demanding that Christmas be celebrated in an ever-expanding anticipatory period, all but eclipsing the liturgical season of Advent. So another form has evolved — a hybrid of the Advent and Christmas models. This pattern has been laid out in several years of practice in All Saints' Chapel at the University of the South in Sewanee, Tennessee, where Lessons and Carols is offered with surpassing beauty and elegance on the first full weekend in December each year, attracting more than 3,000 people.

This hybrid format is a sort of compromise between the strict ecclesiastical notion of sacred time and the secular world's understanding of when to celebrate Christmas. It begins in the Advent fashion from King's, with the *Matin Responsory*, maintaining an Advent "mood" for about half the readings before surrendering to full Christmas festivity. In a very workable adaptation, it concludes with what constitutes the beginning of the service on Christmas Eve at King's — the lovely English children's carol *Once in Royal David's City*. A solo voice intones the

first verse, unaccompanied, before being joined by the choir, organ, and congregation. Thrilling treble descants are available for the final verse, which helps worshipers anticipate the time when it will be our privilege and joy to gather around the throne of the exalted Christ and sing his praises day and night.

The hymns and carols are intended to poetically illuminate the readings. Sometimes the connection is obvious. At other times, it can be more subtle. In either case, however, reflective attention to the texts as they are sung will yield a reward well worth the effort. ■

The Rt. Rev. Daniel H. Martins is Bishop of Springfield and a member of the Living Church Foundation. Prayers and readings for both Advent and Christmas Lessons and Carols are available in The Book of Occasional Services (Church Publishing), The Episcopal Musician's Handbook (a Living Church Foundation publication), and the collection Carols for Choirs (Oxford University Press).



Celebrate the Seasons

Six Flexible Musical Settings for the Celebration of Holy Communion
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Celebrate Advent, Christmas, and Epiphany

Collected by **George Bayley**. Deerwood Music. Pp. 199. \$55

George Bayley, erstwhile director of music at All Saints' Cathedral, Albany, New York, and St. Peter's Church in Lewes, Delaware, has given us a look into a working organist-choirmaster's filing cabinet in these two collections. The six musical settings of the Eucharist in *Celebrate the Seasons* are serviceable adaptations, *contrafacta* actually, of well-known hymn and folk tunes. They are primarily in unison with hymn-like accompaniments.

The services for Christmas and Easter include small sections of easy SATB writing, and extensive use of English-style handbells.

Celebrate Advent Christmas, and Epiphany pro-

vides variants of services of lessons and music, the most interesting being that prepared by Bayley and Dwyn Mounger.

Forty of the anthems in this collection are also provided as congregational hymns. The anthems themselves are of varying quality and difficulty, from Bayley's own work (useful, not overly interesting, and well within the grasp of an overstressed parish choir and organist) to several quite lovely (and more difficult) settings by Roo Brown and Christopher Putnam. The one piece that particularly stands out is Brown's setting of Archbishop Rowan Williams's Christmas poem, "Wind smoothes the wet trees earthwards."

If one accepts the limitation of ease of use that Bayley set for himself as a given, there are two significant issues with these collections: texts and reproduction technology. While some of the Eucharist settings use Book of Common Prayer texts, he also set some paraphrases that verge on parody. For example, Mark Schweizer's Gloria lacks subtlety, as if he were channeling Hayden Konig, and Mounger's conversational Gloria caused great mirth in the little choir I assembled to read this material. Similarly, Bayley appears enamored with a *faux*-Celtic style for anthems and hymns that tends toward the singsongy.

Bayley has chosen the admirable course of issuing this material with full copy licensing, allowing purchasers to make as many copies as they desire for their choir and congregation, and the material in *Celebrate the Seasons* is clear enough to allow scanning and manipulation. The printing in *Celebrate Advent* is much more variable.

Again, positively, Bayley provides the music in several layouts to facilitate copying, but this uses up space in his books, and as anyone assembling parish bulletins can attest, pre-formatted layouts are never just right. I would find his material much more useful were he to provide the content in editable formats (Finale and Sibelius) and in PDF. He would also help his intended audience were he to provide reductions for the unaccompanied anthems which are printed in full score.

These books will stay on my shelf as resources for special services and a handful of truly fine anthems in *Celebrate Advent* will frequently find their way to the copier. I also encourage more publishers to join Bayley in the 21st century with his open licensing.

(The Rev.) Walter Knowles
All Saints' Church
San Francisco

Daily Wisdom from Rahner

Review by David M. Baumann

If one wishes to read this book the best way, it will take a full year. *The Mystical Way in Everyday Life* provides a series of reflections for the seasons of the liturgical year and special occasions in daily life. To get the most out of it, one definitely ought not to read it “cover to cover,” but savor each entry alone, giving it time to make its home in the reader, take root, and eventually produce fruit.

Karl Cardinal Lehmann, who became Karl Rahner’s assistant in 1964, wrote the foreword. He explains that the first edition of the book was published in 1966, and reveals that it was he who first put the book together, assembling under one cover a number of obscure texts that Rahner had written in the late 1940s and 1950s.

From these writings, selected out of Rahner’s massive corpus, comes a series of brief entries, each from one to maybe as many as seven pages long. There are about 50 of them. Reading one a week, even reading that one several times in a week, will enable the careful and serious reader to stretch this short but carefully crafted volume into a full year.

The book’s title, *The Mystical Way in Everyday Life*, is well chosen. In his work *Theological Investigations* Rahner (1904-84) wrote, “The Christian of the future will be a mystic or he will not exist at all.” This intriguing assertion can provide the starting point for understanding the reflections in *The Mystical Way in Everyday Life*. I believe that what Rahner means is that serious Christians in an increasingly secular and even hostile culture will have to discern the presence and activity of God in “ordi-

nary things,” or their faith will eventually become shallow, unrealistic, and immature before disappearing altogether.

Rahner shows this mystical bent in the meditations in this book. He takes elements of life, including Christian teaching and practice that can easily become unquestioned habit even for believers, and makes them new. For example, the book

Rahner shows a mystical bent in the meditations in this book.

begins with a section for Advent, and the first lines in the first meditation are: “It is a strange thing. At the beginning of our preparation for Christmas, the gospel is about the end of the world.” Right away, the reader is in fresh territory as he sets out to reflect on a season that has been the subject of many hundreds of books, stories, sermons, essays, and newspaper articles. Can anything new be said on the subject? Rahner seems to do so effortlessly.

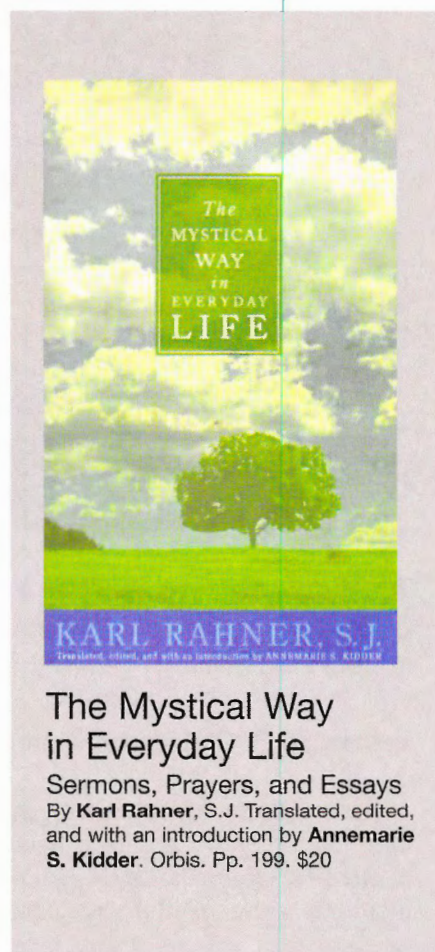
There are four meditations for Advent, five for Christmas, three for New Year and Epiphany, one for Lent, three for Easter, and three for Corpus Christi and Pentecost. Then there are three on the theme of Love of God and Neighbor, five on The One Spirit — The Many Gifts, five for The Mystery of the Saints, three for Mysteries for Everyday Life. Next is a section called A Theology of Everyday Life with entries for work, walking, sitting down, laughing, etc. Finally there are Words for the Start of the Day.

These subtitles alone show the value of the book even before one reads a word of it. In ordinary things like sitting down and laughing one finds the timeless and eternal realities of sacramental life and liturgical season, which are neither habits nor

dates, but realities infused into our daily lives.

Rahner, like other writers of spiritual classics such as the unknown author of the 19th-century book *The Way of a Pilgrim*, believes that all people have the capacity to be mystics — that is, to have a deep, soul-changing, all-consuming God-haunted life; and that the mystical way is accessible in and through routine experiences. That is, one need not “leave the world” to be a mystic; one is, or can be, a mystic by virtue of being “in” the world. According to Rahner, in common occurrences such as enjoying dinner parties around Christmastime and turning

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BOOKS

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the calendar over at the beginning of a year, the believer confronts universal spiritual realities such as fear, worry, regret, anticipation, and hope. There is really nothing that is purely secular; for instance, it is far too simple and therefore misleading to say that Christmas is a religious festival but New Year's Day is worldly.

Rahner names and challenges assumptions in habitual spiritual exercises such as the keeping of Lent: "Do we not see a 'time of fasting' as a slightly dusty ceremony left over from the good old days?" Well, do we? Is fasting relevant in an age of many needs? In an arresting line, he muses whether we would be "willing to fast as long as it did not mean

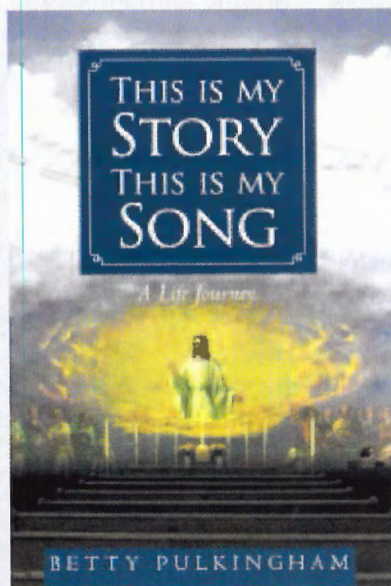
going hungry." On the theme of Lent, he further states that "we are suffering to some degree from a need to be filled and the absence of a carefree, safe life" and "from a sense that God is far away." As we go back again to the notion that all of life is mystical, we can only conclude that in a real way all of life is Lenten.

Yet, without any contradiction, Rahner also notes that the entire earth is festive. He reflects on the miracle at Cana, and teaches: "The son of this woman ... loves humans, he who himself is human. He loves people, their earth and their joy, the taste of wine, and the carefree laughter of a childlike heart." When Rahner describes John who wrote the gospel, he uses words that can also

describe himself: he "always sees in the midst of the everyday that which is eternal, earthly events as mirroring heavenly ones." And because everyone lives in the everyday, everyone has access to the mirror of the heavenly.

The final sentence in Lehmann's foreword is: "I am firmly convinced that these texts are still — or, better yet, are especially today — of the greatest importance, fresh, and hence so very relevant." I agree with him, and can think of no better way to conclude this review.

The Rev. Canon David M. Bauermann, SSC, is rector of Blessed Sacrament Church, Placentia, California.



This is My Story, This is My Song

A Life Journey

By **Betty Pulkingham**. WestBow. Pp. 240. \$17.95

Review by C. Christopher Epting

This Is My Story, This Is My Song is the charming autobiography of a gifted composer and contributor to our 1982 hymnal and the wider Church's music; an insider's view of the charismatic and spiritual

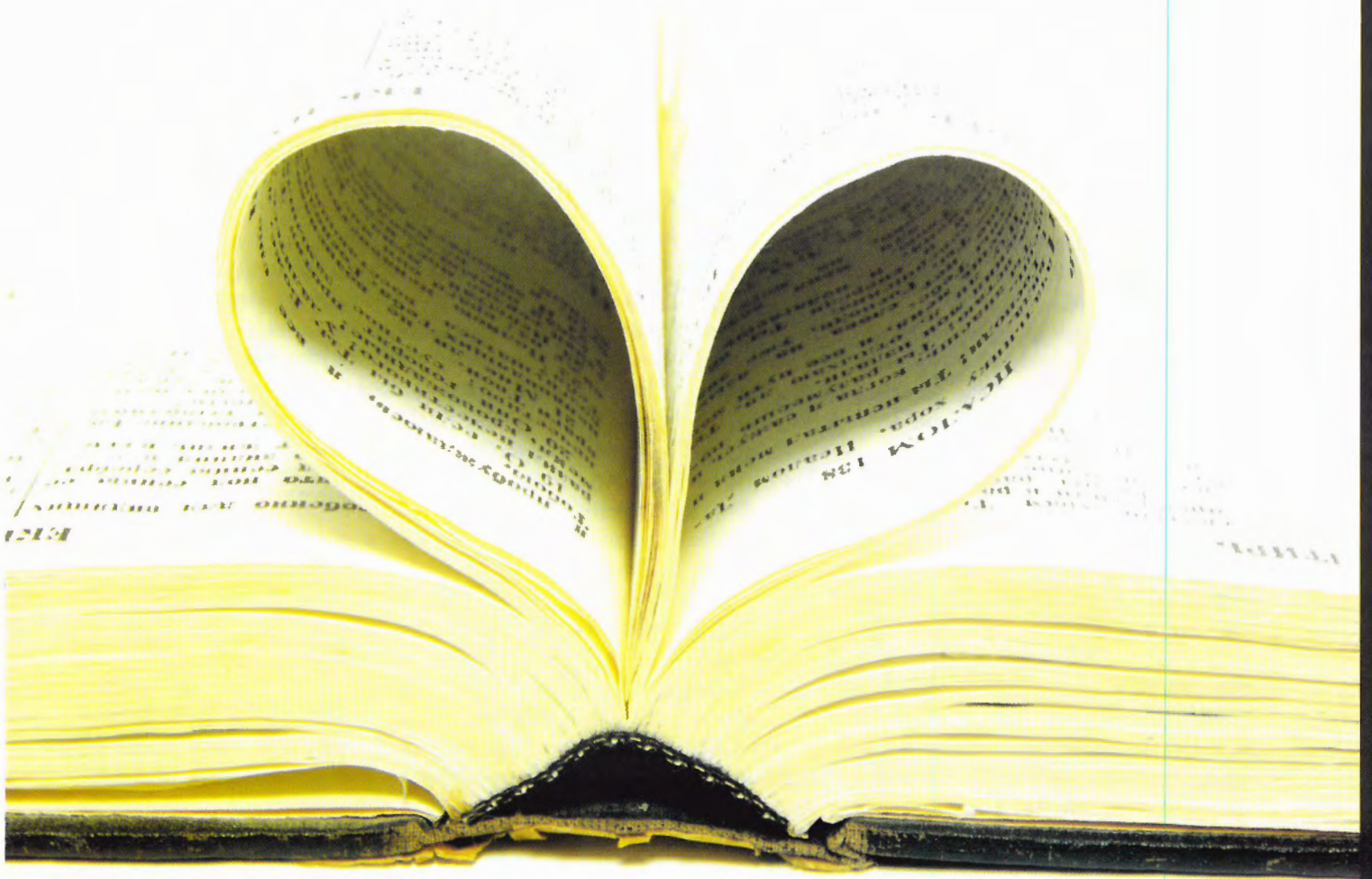
renewal that swept through the Episcopal Church beginning in the 1960s; and a lovingly honest account of her husband, Graham, one of the movement's great and tragic leaders.

This is an accessible, almost conversational book, as though Betty were telling us her story in person — from her traditional Southern upbringing in North Carolina, through her classical music training, marriage and family life in the parish rectory at the famous Church of the Redeemer, Houston, to the Pulkinghams' pilgrimage together around the world as leaders of the Fisherfolk and the subsequent development of the Community of Celebration.

Her story covers years in Texas, Coventry, the Isle of Cumbrae in Scotland, and back across the waters to Colorado and finally Aliquippa, Pennsylvania. The scenery and context change but prayer, praise, and faithfulness shine through in each locale. Each chapter ends with a verse or two from Holy Scripture, putting her story into the context of God's story.

Now in retirement back in her beloved North Carolina mountains, Betty Pulkingham remains a companion of the Community of Celebration and active communicant of Holy Comforter in Burlington. For those who may wonder how liturgical change, spiritual renewal, and life in community have come together in the church's recent history, this will be informative and pleasurable reading.

*(The Rt. Rev.) C. Christopher Epting
Davenport, Iowa*



The Persistence of Memory

Why Traditional Anglo-Catholicism Will Abide

By John D. Alexander and Phoebe Pettingell

Is traditional Anglo-Catholicism a thing of the past? Many people today seem to fear or hope so. In recent years, many of its adherents have left the Episcopal Church for such bodies as the Anglican Church of North America (ACNA) or the Roman Catholic Ordinariate. The rhetoric heralding the demise of traditional Anglo-Catholicism within the official Anglican Communion is at its most strident among those departing. But even some Anglo-Catholics who show no intention of leaving sound repeated notes of demoralization

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The Persistence of Memory

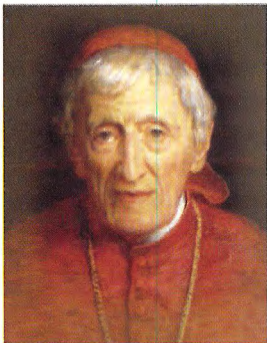
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exemplar is John Henry Newman, who converted to Roman Catholicism in 1845 after having served for more than a decade as a chief spokesman for the Tractarian movement. The reasons for Newman's conversion are complex and much debated. In part the trajectory was theological. By the summer of 1839, he had begun to wonder whether Anglicanism occupied a position similar to that of Donatism and other heresies in the early Church. His subsequent explorations of this question certainly contributed to his eventual submission to Rome.

Another significant factor, however, was Newman's growing disillusionment with the bishops of the Church of England. In *Tracts for the Times*, he had upheld the episcopate as the principle of the Church's apostolicity and catholicity. So, when the bishops acted in ways that he deemed uncatholic, the underlying foundations of his position seemed

fatally undermined. For Newman, it was not enough to have the freedom to promote the Catholic faith as a source of renewal within a Church of England whose bishops remained lukewarm if not hostile. He wanted instead to belong to a Church that authoritatively embraced and taught what he took to be the faith in its fullness. In other words, what ultimately proved

intolerable for Newman was what we have described as the tension between the Anglo-Catholic role within the wider Anglican system and the actions of that system's official decision-making structures. For Newman, and for many of his followers, the only way to resolve that tension was to go elsewhere in search of the True Church.



Newman

Accommodation

Newman's secession engendered a deep crisis among his disciples. Many followed him into the Roman Catholic Church. Others, like Mark Pattison, became disillusioned and repudiated not only Tractarianism but also orthodox Christianity in any form. Still others reassessed their relationship with Tractarianism and retreated into more mainstream forms of churchmanship. These erstwhile Tractarians

experienced the same tension as did Newman between Catholic principles and official Anglicanism. But instead of going to Rome, they opted to ameliorate the tension by compromising with the dominant Anglican culture — even when doing so meant adopting positions at odds with accepted understandings of the Catholic tradition as received in contemporary Roman Catholicism, Eastern Orthodoxy, and the developing Anglo-Catholic movement.

One historical exemplar is William Alexander, Bishop of Derry (1867-96) and Archbishop of Armagh (1896-1911). Today remembered mainly as the husband of the hymn writer Cecil Frances Alexander, he was in his own time a famous preacher, theologian, and author. The son of an Anglican clergyman in Ireland, Alexander was educated at Oxford, where in the early 1840s he came under the sway of Newman, listening to his sermons in the University Church of Saint Mary the Virgin, and on several occasions visiting Littlemore (although he never met Newman). When his hero went over, Alexander wrote his parents that he was abandoning his studies and returning to Ireland to be received into the Roman Catholic Church. But on the first leg of the journey, he encountered a motherly Quaker woman who persuaded him to reexamine the issue.

Deciding after a night's vigil in Birmingham that the church of the English Reformers was the true one, Alexander eventually returned to Oxford, completed his studies, and was ordained in Ireland in 1847. He came to believe that the Oxford Movement had failed to understand the real force of the Reformation, having been led astray by a superficial reading of the early Church Fathers. In his episcopal career, Alexander rendered outstanding service to the Church of Ireland, helping guide it through the herculean task of reorganization following disestablishment in 1871, and fending off subsequent ultra-Evangelical attempts to rewrite the Irish Prayer Book. At the same time, however, he condemned the growing Ritualist Movement in England. Although known all his life as a "High Churchman," his churchmanship was of a variety that did not hinder his preferment in the staunchly Protestant atmosphere of Irish Anglicanism. Alexander was a remarkable

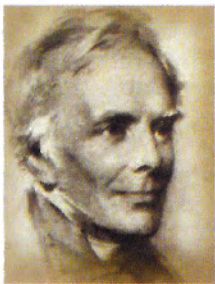


Alexander

figure who deserves more attention than he has received in the century since his death. Yet his accommodation to the church of his era ultimately cut him off from the developing Anglo-Catholic tradition to which he had been attracted in his youth.

Witness

Other Anglo-Catholics opt against both secession and accommodation. They accept that their status will probably remain that of a minority, and that their relationships with the power structures of official Anglicanism will often be marked by a dialectical tension that is sometimes creative but at other times destructive. They embrace their vocation as one of witnessing to Catholic faith and order in the midst of an ecclesiastical environment that is not always receptive to their message. John Keble and Edward Bouverie Pusey stand as the archetypal exponents.



Keble

Although Keble inadvertently made himself the Oxford movement's John the Baptist with his 1833 Assize sermon on "National Apostasy," for the next 12 years Newman became its inspiration and leader. Newman's final sermon at St. Mary's, Littlemore, on September 25, 1843, was "The Parting of Friends," and it broke hearts because he inspired love in those he had led. Yet Keble, who felt the pang more sharply than most, had no doubts about the cause they had struggled for. Later, at the time of the Gorham Judgment (1850), he declared: "If the Church of England were to fail, it should be found in my parish." In old age, musing on the

desire to see one's party winning against the opposition, he wrote:

I look now upon my time with Newman and Pusey as a sort of

parenthesis in my life; and I have now returned again to my old views such as I had before. At the time of the great Oxford Movement

(Continued on next page)

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The Persistence of Memory

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... Pusey and Newman were full of the wonderful progress and success of the Movement — where I had always been taught that the truth *must* be unpopular and despised, and to make confession for it was all that one could do; but I see that I was fairly carried off my legs by the sanguine views they held.



Pusey

Disappointment shook Keble least of the Tractarians because he understood from the beginning that worldly success rarely attends spiritual movements. Quietly, he continued his witness from his country parsonage, certain that he was part of an ever-renewing aspect of Anglicanism.

With the departure of Newman, leadership of the movement effectively passed to Edward Bouverie Pusey. He became, in the popular imagination, the face of post-Tractarian Anglo-Catholicism, from which the satirical Victorian press scornfully coined the terms “Puseyism” and “Puseyites.” While Pusey felt that Newman’s defection had occurred in part because his church “did not know how to use him,” he never contemplated a like move even when he found himself similarly censured by those in authority. Ironically, his own deep sense of unworthiness, which welcomed personal humiliation, protected him from the sense of hurt and rejection that afflicted Newman.

Pusey is largely responsible for reviving the doctrine of the Real Presence in the Eucharist — yet he was ambivalent about those who understood it as a reason for reviving ritual and gothic architecture. Nonetheless, he outwardly supported them in their fierce battles with the establishment, while inwardly uncertain such matters were worth the controversies they caused. Pusey’s steadfast use of his gifts, scholarship, vision, and holiness in the service of the church’s revival most probably stunted his own academic reputation as one of the original minds of his age, but its benefit to an enduring identity for Catholic Anglicanism remains immeasurable.

Recalling the secession of Newman and his disciples more than 40 years later, Dean Richard W.

Church wrote: “With all the terrible losses of 1845, I am not sure that without [Keble and Pusey] we should have done as well as we have. They awed people and made them think, and gave time for the latent strength of the church to grow quietly.”

Dean Church’s words highlight a key paradox of this third way. Those Anglo-Catholics who persevered in their vocation of witness precisely when the success of their project seemed most hopeless and futile often turned out to be the catalysts of the most profound transformations of the wider Anglican tradition — in areas as diverse as church architecture, liturgical renewal, spiritual practices, theological reflection, and ecumenical dialogue. While traditional Anglo-Catholics are often made to feel that the best they can do is simply survive in their own enclaves, their witness contributes in hidden ways to the renewal of Anglicanism within an ever-expanding ecumenical horizon.

Concluding Reflections

The three ways of Anglo-Catholicism continue to play out today. Those following the first way include some who continue to opt directly for Rome or Orthodoxy, while others leave for the ACNA or the Ordinariate. Others follow the second way by trying to construct an accommodating form of Anglo-Catholicism that minimizes tensions with mainstream liberal Anglicanism while emphasizing differences with con-

“With all the terrible losses of 1845, I am not sure that without [Keble and Pusey] we should have done as well as we have. They awed people and made them think, and gave time for the latent strength of the church to grow quietly.”

— Dean Church

temporary Roman Catholicism, Eastern Orthodoxy, and indeed traditional Anglo-Catholicism. And the third way is exemplified by those traditional Anglo-Catholics who have announced their intention to

remain even while acknowledging that doing so is liable to entail certain ambiguities and tensions in their relations with the structures of official Anglicanism.

In every generation since at least the 1840s, some Anglo-Catholics have concluded that they were living through the final crisis of Anglicanism and that the Anglo-Catholic project was no longer viable. Yet, to their surprise, Anglo-Catholicism always continued without them after they left. The recent round of departures has often been marked by a desire to carry on some form of Anglo-Catholic tradition outside official Anglicanism. But if we are correct that Anglo-Catholicism is defined at least in part by its structural role within the wider Anglican system, then it inevitably becomes something else when removed from the context of that system. In particular, it is unclear that the Roman Catholic Ordinariate can succeed in its stated aim of preserving the Anglican patrimony within Roman Catholicism. We wonder if such a structure is not liable to produce a *tertium quid* — a hybrid “third thing” — that is neither truly Anglican nor fully Catholic, and which may be shaped more by what it is reacting against than by any positive vision of the Church.

Despite significant challenges, traditional Anglo-Catholicism is not going to disappear from the Anglican Communion, for it represents not simply a historically contingent party, movement, or tradition, but rather a structurally defined role or function within the total Anglican system. To borrow the title of the Salvador Dalí painting, traditional Anglo-Catholicism expresses the *persistence of memory* within Anglicanism — specifically, the memory of the heritage that Anglicanism has

inherited from its pre-Reformation past and which it continues to share with its Roman Catholic and Eastern Orthodox sisters. This vision is sufficiently compelling to ensure that third-way Anglo-Catholicism will continue to emerge in each generation as an abiding — and often transforming — feature of the total Anglican landscape. ■

The Rev. John D. Alexander is rector of St. Stephen's Church in Providence, Rhode Island. He is pursuing doctoral studies in Christian social ethics at Boston University.

Phoebe Pettingell is a literary critic, liturgical writer and editor, and parishioner of St. Stephen's.

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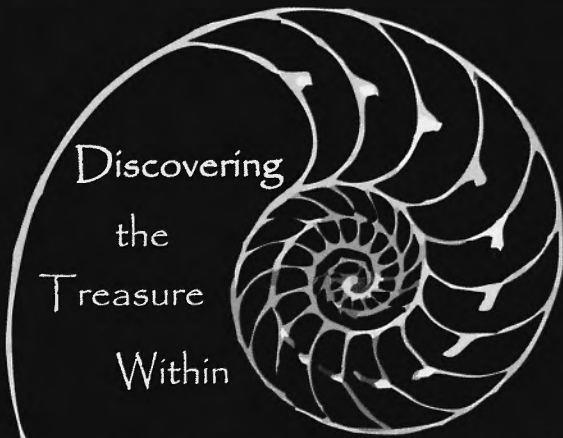
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Scenes from the Broadway revival of *Godspell* at the Circle in the Square Theater, New York.

Jeremy Daniel photos



Godspell's Midlife Crisis

By Retta Blaney

Godspell is showing its age, at least as represented by director Daniel Goldstein's production at New York's Circle in the Square Theatre. This first Broadway revival of the beloved 1971 rock musical is like a middle-aged person trying to recapture youth. In people's daily life the result is sad to see. Here it's just boring.

What seemed fresh and light 40 years ago — 20-something actors cavorting in colorful ragtag costumes singing and acting out Jesus' parables, with him leading and joining in the fun — now seems like a church pageant aimed at getting the youth group more interested in religion. Nothing in this revival is of Broadway quality except the songs, which were adapted by composer/lyricist Stephen Schwartz from the Episcopal hymnal and biblical passages from the Gospel of Matthew.

Even the songs suffer here because of choreographer Christopher Gattelli's formulaic dance moves, which in the case of the show's breakout hit, "Day by Day," look more like a cardio class warm-up. I also thought of the gym during "We Beseech Thee," which had cast members bouncing on mini-tram-

polines. This is what we do at my health club in Urban Rebounding, a vigorous hour of working out while jumping on individual trampolines. The performance was about as involving as watching someone else exercising. The song "All Good Gifts," presented simply and led by Telly Leung, was the exception.

The fitness center motif continued with Goldstein's bizarre staging of the Last Supper around a hot tub. What is the possible significance of that? Maybe if they had all hopped in it might have made a kinky point about communion and fellowship. As it was, Jesus and the disciples sat there passing around some pita bread and a chalice while the water bubbled and steamed in front of them.

It's a shame this production is so limp, because *Godspell* meant a great deal to many people. It ran for five years Off-Broadway before transferring in 1976 to the Great White Way, where it ran for another year. It has been produced widely throughout the world and its song "Long Live God" appeared in many a folk Mass until the late 1980s. "Day by Day," based on a 13th-century prayer, spent 14 weeks on *Billboard's* Hot 100 chart. *Godspell* even had the dis-



inction of breaking the color barrier in South Africa when, in 1974 at composer Stephen Schwartz's insistence, an integrated cast performed it for an integrated audience.

The audience at Circle in the Square was largely middle-aged, probably baby boomers with great memories of the show. The revival's marketers must want to attract younger audiences, because ads mention that Schwartz also composed *Wicked* (2003), which still plays to large audiences at the theatre next door. I wonder, though, if today's generation can be drawn to this story about the teachings of Jesus after having cut their musical theatre teeth on *The Book of Mormon*, which features a song about female genital mutilation, and a hit from several years ago, *Spring Awakening*, in which the young characters were either talking about sex, having sex or masturbating.

Godspell was conceived and originally directed by John-Michael Tebelak, who died of a heart attack in 1985. He left his royalties to the Cathedral Church of St. John the Divine, where he was an artist in residence. Tebelak began *Godspell* as his master's thesis at Carnegie Mellon, where he met Schwartz. Later he was dramaturge at the



cathedral and wrote and staged liturgical drama there. Lisa Schubert, St. John's vice president for events, marketing and communications, said the cathedral has received annual royalties of \$50,000 to \$75,000 during the past decade. The royalties support the cathedral's arts program. With that in mind, despite the musical's current failings, long live *Godspell*!

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



David Shankbone/Wikimedia Commons photo

A demonstrator at Zuccotti Park in New York City on Nov. 2, Day 47 of Occupy Wall Street.

OCCUPY Stewardship

CATHOLIC VOICES

By Benjamin D. Grizzle

Although the Occupy Wall Street movement aspires to offer a transformational critique of the global economy, it suffers from an incoherent worldview lacking connection to the nourishing roots of theology and economic history. One of God's prevailing concerns in Scripture, pragmatically elaborating on salvation itself, is that his people might understand the principles of good stewardship: long inventories of goods and treasure crowd the Old Testament histories; prophet after prophet rails against the way God's people misappropriate their spiritual and material inheritance; and Jesus' parables are chockablock with commercial metaphors about talents, servants, managers, workers, wages. Even the eschatology of sin and redemption is articulated in commercial terms in Proverbs 10 and Romans 6: "Sin pays its servants: the wage is death" (J.B. Phillips trans.).

We know God's character is one of perfect justice and total grace, which poses a pragmatic challenge to those of us operating in financial markets: In an unjust world of limited resources, how do we work to incarnate redemptive kingdom principles in the way we create and manage wealth?

I suspect many culturally exposed but less than biblically fluent Christians might be surprised that the kingdom of God described in Scripture is not an egalitarian utopia. Yes, there is "neither Jew nor Gentile, neither slave nor free, nor is there male and female." But there will still be a first and a last and a seat of honor, although the seating plan may confound our worldly expectations.

While we take comfort from the parable of all servants paid equally at closing time, we cannot escape the

master's ruling in the parable of the bags of gold in Matthew 25: "To all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away." Jesus treats stewardship with far greater seriousness than most modern churches and governments: unproductive trees are not given tenure for occupying space in the garden, but rather cut down and thrown in the fire.

Occupiers' primary outrage seems to be against poor stewardship. They use the language of "increasing inequality," but more precisely they may object to the unreliable correlation between productivity and compensation. Few resented Steve Jobs his wealth, given the value created by Apple, but who does not resent golden parachutes paid out to senior executives of unprofitable, much less failed, companies? Occupiers will garner powerful and unexpected allies — big shareholders, hedge funds, and activist investors — if they use this language of *just stewardship* rather than a resentful Robin Hood rhetoric.

In trying to uncover the causes of today's crisis, occupiers would also do well to apply their axe to the roots of the problem, which an even cursory study of economic history would reveal is hardly the prominent branch of banker malevolence. During the last Great Depression, people and governments wanted to consume more and grow faster than their productivity allowed. If you are unwilling to accept the financial limits of your own productivity, you borrow. But from whom? Contrary to populist belief, the private sector is not generally eager to lend to parties lacking income, assets or collateral. Consequently, ever since Franklin D. Roosevelt created "government sponsored entities" (like Fannie Mae), GSEs and their ballooning balance

sheets have encouraged new loans to parties the "greedy banks" would not generally have lent to of their own volition. These GSEs promise to buy much of the debt generated by politically evocative but generally not creditworthy groups — veterans, students, low-income and first-time homebuyers, farmers in a rapidly industrializing economy. While a case can certainly be made for using government to encourage constructive behavior or to help disadvantaged groups, there are ways to do this without so profoundly distorting the economy.

Because of this mechanism for extending private consumption beyond the limits of individuals' productivity, it was only a matter of time until Americans were not producing enough of what other countries wanted to buy or own. And so we had to begin consuming and investing in their resources, which led to our current massive budget, trade, and account deficits. The dollar's dramatic devaluation and hyper-inflation in the 1970s *should* have been a wakeup call that we had dangerously eroded the "full faith and credit" of the world in our nation. But the pattern of endless entitlement expansion, periodic discretionary military intervention, and increasing idolatry and encouragement of private sector consumption has continued to the point where we are today: a cancer of debt permeates most of society, and at least two generations of people are confused by, and even angry at, the suggestion that a person or nation's quality of life be constrained by its ability to pay for the cost of its lifestyle.

Governments are no more moral,

responsible, or capable than their citizens. While I lay the toxic cycle of moral hazard squarely at the feet of governments for distorting the fierce accountability of the market, that leaves the finger of blame pointing uncomfortably back at all of us who elected our leaders, spent money we did not have, and borrowed money on a promise we had no plan or ability to keep. Bankers may be the one percent, but they are hardly tyrants. Rather, they were responding

It was only a matter of time until Americans were not producing enough of what other countries wanted to buy or own.

to the rapacious demands of four generations of citizens living beyond their means — a historical perspective, and humble admission, conspicuously lacking among the occupiers. The moral suasion of the occupiers would increase geometrically if they were to point even a single finger at the one group they can change: themselves, the 99 percent they claim to represent.

For occupiers to produce the lasting cultural shift I believe many truly desire, they must graft themselves to the deep roots of the biblical prophetic tradition, by reminding all of us — the 100 percent — of our role in laying the foundations of this crisis. Then, casting in stark terms the consequences of continued complacency, they should deploy the language of stewardship to outline a practicable alternative to the abyss into which we now stare: lest we be found asleep when the master returns, or cast fruitless into the fire for our carelessness with what we were entrusted. ■

Benjamin D. Grizzle, who has worked in finance for nearly nine

South Carolinians 'Don't Like Being at War'

When the Rt. Rev. W. Andrew White planned a trip to New York to meet with the Rev. Gene Robinson, he also made an appointment to visit Presiding Bishop Katharine Jefferts Schieler at the Episcopal Church's offices in New York City.

That meeting, scheduled for Nov. 2, took an added turn after the Episcopal Church's General Convention in June 2010, which White heads, called the additional appointments effective between the Episcopal Church and the Episcopate of South Carolina.

White says the Presiding Bishop's appointment appeared to be a "neutral conversation" to discuss the Episcopal Church's stance on same-sex marriage and other issues.

White also says that the Episcopal Church's stance on same-sex marriage is "not a religious issue" but a "social issue."

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White

Board Hears Case against Bishop Lawrence

The Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, is being investigated on charges of sexual abuse by the Episcopal Church's disciplinary board.

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Lawrence

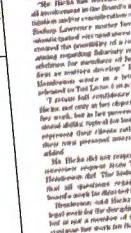
Church Attorney Leaves Lawrence Case

Wade H. Egan III, who served as the Episcopal Church's attorney in the Lawrence case, has left the case.

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Egan

No Grip-and-Grin for Mugabe

The Episcopal Church's stance on same-sex marriage is "not a religious issue" but a "social issue."

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The Episcopal Church's stance on same-sex marriage is "not a religious issue" but a "social issue."

Bishops and Canons

Thank you for your careful reporting on the investigation of allegations of uncanonical actions by the Bishop of South Carolina, the Rt. Rev. Mark Lawrence [TLC, Oct. 23, Nov. 6, Nov. 20]. It appears generally accepted that the case is closely related to the issue of same-sex relationships.

One concern has received little attention: one of the Title IV Disciplinary Board members is the Bishop of Massachusetts, the Rt. Rev. M. Thomas Shaw. I am sure that Bishop Shaw, a man of vast experience in the Church, will make every effort to consider the facts surrounding the information about his brother bishop carefully and fairly.

However, Bishop Shaw, according to an account published by Episcopal News Service, officiated at the marriage of two women on January 1 in Boston, even though, as the ENS story acknowledges, "the Episcopal Church's canons state that marriage is between a man and a woman." That Bishop Shaw chose to act out-

side the canons in a controversial area suggests that his participation in the review of Bishops Lawrence's actions conveys at least the appearance of potential bias.

There would seem to be ample grounds for Bishop Shaw to recuse himself in this matter to demonstrate that even bishops are entitled to equal justice under law.

*Richard A. Best, Jr.
Washington, D.C.*

An Untenable Dichotomy

Thank you for the interesting pieces by Bryan Spinks and Philip Turner [TLC, Oc. 23]. Ever since elements of the civil rights movement commingled with the sexual revolution, the Church has been faced with what for many Christians is an untenable dichotomy: justice for homosexuals (defined as treating same-sex couples as if they were married) versus the teaching and witness of the Church.

Four responses are discernible within the Church. Two vanishingly small groups accept the dichotomy as stated. What I'll call Group 1 believes that to be Christian is to be unjust to homosexuals and produces the microscopic, vociferous, and vile campaigns of Westboro Baptist Church. The other, Group 4, accepts the dichotomy and concludes that Christianity must "change or die," thus resulting in a vacuous anti-Christianity.

The vast majority of Christians

opt to change the terms of the dichotomy, hence making the “versus” into an “equals” sign. Group 2 acknowledges God’s unchanging revelation, upon which the Church’s consistent teaching is founded, and argues that the definition of justice must be modified to be something other than accepting same-sex equivalents of marriage. Group 3 claims that the stated definition can be accepted and that the teaching of the Church can be modified, ever so slightly, to accommodate this claimed reality. Those who wish to change *both* terms of the dichotomy will invariably fall into Group 3.

Up to this point, the problem has generally been one of Group 2 treating Group 3 as if it were Group 4 and Group 3 treating Group 2 as if it were Group 1. Dr. Turner rightly takes note of the improvement in civility as these errors are turned from, while also rightly noting that this does not represent any actual convergence between Groups 2 and 3.

Indeed, his piece focuses proper attention on a far more profound and painful difficulty: what Group 3 wants turns out on closer inspection to be impossible. Revising Church teaching to accommodate the desiderata of the sexual revolution involves no minor tweak, but rather a major revolution in Christian thinking and a rejection of a large swath of divine revelation as the Church has received and consistently interpreted it.

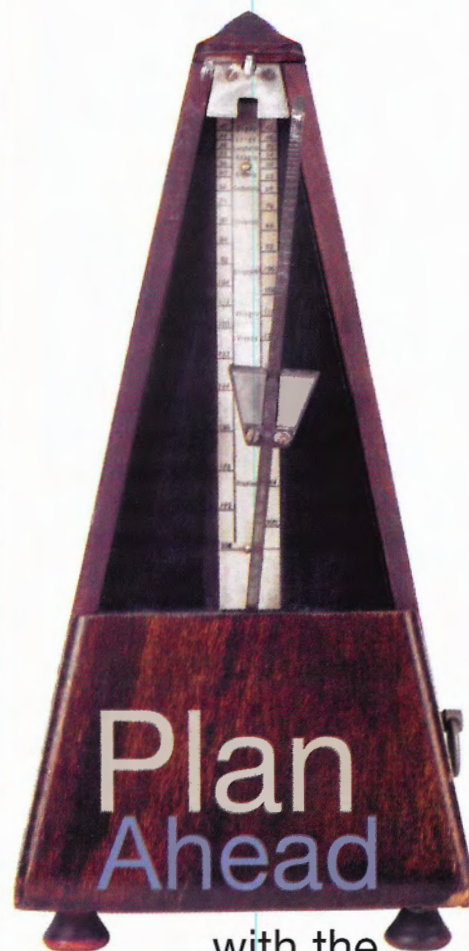
It is not a matter of getting around a few “clobber” verses, but fundamentally changing the understanding of humanity as presented in

Scripture and proclaimed by the Church. Group 3, for all its good intentions and however great its desire to remain faithfully Christian, cannot help arriving at the same place (though by different means, and this is highly significant) as Group 4. The current leaders of the Episcopal Church, as chief bannerbearers of Group 3, are probably doing the inevitable when they seek repeatedly to vitiate the catholicity of the Anglican Communion.

We see this reality at its most poignant in Dr. Spinks’s article, wherein promulgators of the theologically indefensible grow increasingly desperate in their quest for ecclesial legitimacy. It would appear, based on the news article in the same issue, that the Diocese of South Carolina may be visited with the wrath that seems a concomitant of the frustrated revolutionary.

The answer for the Church is not clear. Group 3 consists of good Christians who, for understandable and often laudable reasons, have embraced an inherently unchristian ideology, one with a foundation in neither the Christian Scriptures nor the traditions of the Church, and without substantial warrant in rightly formed reason. Such folk currently monopolize the leadership of venerable and influential Christian institutions, the Episcopal Church not least. The ideology will collapse on its own. But how much damage will it and its well-meaning avatars do in the meantime?

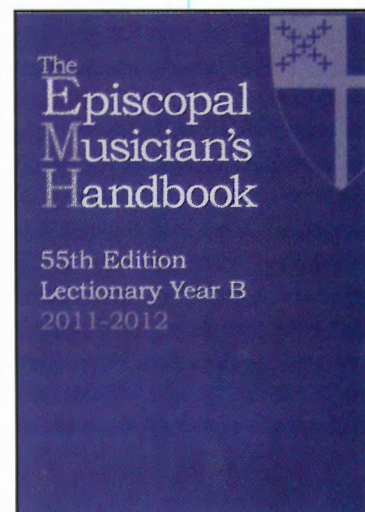
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Summoning Patience

In a foreign land, among a foreign people, deprived of temple and the temple sacrifices, their sacred vessels in the hands of pagans, the Jews sat down and wept. This was their second great captivity. Just as they were slaves in Egypt, they became resident aliens in Babylon longing for freedom and home. The prophet speaks to their waning hope: "Comfort, O comfort my people says your God. Speak tenderly to Jerusalem" (40:1). They are summoned to work out their salvation. "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God." And yet what do the people see? A siccative landscape of searing sun, blasting sand, curled and dying blades of grass, brave flowers bending toward death as the breath of the Lord moves over the face of the earth. What they see is their own lives. "All flesh is grass, and its glory like the flower of the field" (40:6).

Into this scene enters *the impossibility of the possibility of God* (Karl Barth). "See, the Lord God comes with might, and his arm rules for him" (40:10) He rules with tender affection both for his people and the land upon which they depend. "He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep" (40:11). Thus, the people hope for home, for nourishment, for an affectionate embrace to restore their souls and their identity. The prophet bears his message in a barren land, a wild voice that howls in the wilderness. Will the people keep hoping? Will they hope right up to the moment of exodus?

The opening lines of Mark's gospel speaks to the most enduring hope of all, that all of life and all its joys and sorrows might meet an end of deep and enduring purpose. What is life for? Yes, we wither, but is that all?

John announces with a voice like Isaiah, in a similar setting of sand and heat, "Good News." The beginning of Good News, though about Jesus Christ, the one in whom we find hope and life, is a summons to *metanoia* (change). The Good News begins with the solemn announcement that change is possible, not without the prompting of grace, to be sure, but still possible. And John's announcement is beautifully efficacious as the people pour in from the whole Judean countryside and Jerusalem. They go into the waters in hope of being new, clean, and whole. John's *praeparatio evangelica* is a necessary moment, a wilderness cry that breaks hearts and awakens hope.

The reading from 2 Peter addresses a nagging doubt that the delay of Christ's return means, in truth, that he will never return. At even greater distance from Christ's earthly life, the Council of Nicaea stands firm in insisting that "he is about to come to judge the living and the dead." St. Peter reminds us that theological time is like geological time, a flowing sequence of dramatic change imperceptible to human viewing. Christ is slow to return because he is patient, not wanting anyone to perish. Still, he will surely come as he has promised, and his promise is an incitement to holy conversation and piety. More simply, we are to live well as we await the One who is life itself. Even now, though waiting, we have a measure of what will be, for he has poured his Spirit into our hearts.

Look It Up

Read 2 Peter 3:11,12. Notice that hope provides direction in the present moment.

Think About It

When waiting for the arrival of someone we love, we always prepare.

The Beautiful Garment

Isaiah contains a mission statement for Jesus' work, and, by extension, that of his holy Church (Luke 4:18-19): good news to the oppressed, bind up the brokenhearted, proclaim liberty to the captives, release to prisoners, the year of the Lord's favor. This work is not, however, a human project. "The Spirit of the Lord is upon me," the prophet says. Emphasizing the transcendence of the gift and its application to the people, the prophet speaks of a divine vesturing: "garlands, oil of gladness, a mantle of praise." Vested outwardly, the people experience an inward grace that produces fecund foliage for the healing of the nations. "They shall be called oaks of righteousness, the planting of the Lord, to display his glory."

And what are we to say of this vesting and this blazing glory? What has God done to us? In our time we have been reminded by the very great Hans Urs von Balthasar (in *The Glory of the Lord*) that "Beauty is the word that shall be our first. ... Our situation today shows that beauty demands for itself at least as much courage and decision as do truth and goodness." Is it not an arresting image, our being vested in beauty and being beautifully alive in the world? Not to us, not to us, Oh Lord, but to your name we give glory.

The second lesson requires a deep meditation on the indwelling of Christ, for it is that life alone which makes the following demands bearable: Rejoice always! Pray without interruption! Give thanks for everything! We have no strength within ourselves to do this, and so we are told this is not a matter of our will or determination. It is, rather, the *voluntas Dei in Christo Iesu* (the will of God in Christ Jesus). The 18th verse tells us that this will is "for us," and yet, noting that the most common use of the Greek preposition *eis* indicates "entrance into,"

we will want to recall that the will of God is not simply an external demand, but something that enters into us and unfolds by degree. Alluding to the first lesson, we might be said to "put on Christ." Once we are wearing our sacred vestments, the will of God in Christ converts us from within so that we will to do what God demands.

Finally, we have the story of John, who came to bear witness to Christ the Light. Those who came to John were sprinkled or immersed in water. Again, an outward sign! Did they strip off an outer garment, march into the moving stream, and then, having been cleansed, put on their clothing as new persons? This is, in any case, what we do in baptism. We have a baptism in water, but that baptism is done in the name of the Father, the Son, and the Holy Spirit. So we wed our very lives and souls to the risen Christ. We have been baptized into Christ. He abides in us and we in him. We will never, I pray, presume to be what he is by nature, but we certainly are what he is by grace. "Being therefore 'partakers of Christ,' you are properly called Christs" (Cyril of Jerusalem, *Mystagogical Catechesis*). In a more muted tone, let us at least confess without shame that we are sons and daughter of the Living God in union with the One Eternal Son of the Most High.

Look It Up

Read Isaiah 61:31. God will give your sacred crown, fragrant oil, mantle of warmth.

Think About It

Your vestment is called *pallium laudis pro spiritu maeroris* (a cloak of praise instead of a spirit of sorrow). You are wearing it.



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The Rev. **William Dennler** is rector of Holy Trinity, 615 Sixth Ave. S, Nashville, TN 37203.

The Rev. **Matt Greathouse** is rector Grace Church, 103 S Poplar St., Paris, TN 38242.

The Rev. **Robert Harris** is priest-in-residence at Grace Church, 315 W 5th St., Ottawa, KS 66067-2842.

The Rev. **Caroline Hines** is interim at Christ Church, 43 Pine St., Exeter, NH 03833.

The Rev. **David C. Killeen** is rector of St. John's, 211 N. Monroe St., Tallahassee, FL 32301.

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Resignations

The Rev. **Susan LeSueur**, as rector of Transfiguration, Derry, NH.

Deaths

The Rev. **James R. Adams**, longtime rector of St. Mark's Church, Capitol Hill, died Sept. 23 in Cambridge, MA. He was 77.

A native of Lincoln, NE, he was a graduate of George Washington University and Episcopal Divinity School, and was ordained deacon and priest in 1958. He led several parishes in the Diocese of Washington. He was curate of St. John's, Georgetown, 1958-60; vicar, St. Christopher's, New Carrollton, MD, 1960-63, and rector, 1963-66; and rector of St. Mark's, Washington, 1966-96. He founded the Center for Progressive Christianity in 1997 and served as its president until 2006. By then the center had attracted 290 affiliated congregations from 12 denominations. He was author of *So You Can't Stand Evangelism? A Thinking Person's Guide to Church Growth, From Literal to Literary: The Essential Reference Book for Biblical Metaphors* and *So You Think You're Not Religious? A Thinking Person's Guide to the Church*. He is survived by his wife, Virginia M. Adams, Cambridge; three daughters, Lesley Adams, Geneva, NY, and Gretchen Adams and Nancy Adams, both of Cambridge; and five grandchildren.

The Rev. **Paul Dudley Clasper**, who served much of his vocation in Asia, died Oct. 29 at Pilgrim Place, Claremont, Calif. He was 88.

A native of Spencerville, Ohio, and the son of a pastor, he earned bachelor's degrees from Taylor University and Southern Baptist Theological Seminary and a master's degree and Ph.D. from Union Theological Seminary, New York. Theologian Reinhold Niebuhr oversaw his doctoral degree on the mystic Friedrich von Hügel. Beginning in the 1950s he was vice president of Burma Divinity School near Rangoon. He became a professor at Drew Theological School and taught at the Graduate Theological Union in Berkeley, CA. He was a senior lecturer in religion at the Chinese University of Hong Kong, and in the mid-1970s he was received into the Episcopal Church from the Hong Kong Anglican Church. In 1982 he became dean of St. John's Cathedral, Hong Kong. He was theologian-in-residence in the Diocese of California, 1987-91, before moving to Claremont. He assisted with services at St. Ambrose's, Claremont. Dr. Casper was the author of several books, including *Theological Ferment: Personal Reflections; East-*

(Continued on next page)

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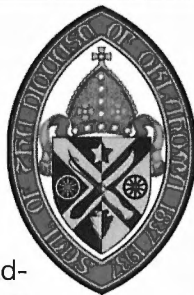
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(Continued from previous page)

ern Paths and the Christian Way; and *The Yogi, the Commissar, and the Third-World Church*. He is survived by his daughters, Cathy Clasper-Torch, Providence, RI, and Cindy Schram, Durham, NH; stepchildren Karen Bowden, Lynchburg, VA, and Steve Michalson of Landsdown, PA; four grandchildren; and two step-grandchildren.

The Rev. **Terry R. Cobb** died Aug. 10 in Lexington, SC. He was 75.

A native of Memphis, he was a graduate of Memphis State University and the School of Theology at the University of the South. He was ordained deacon in 1972 and priest in 1973. Fr. Cobb was an assistant at Christ Church Cathedral, Nashville, 1972-75; vicar, Trinity, Fulton, KY, 1975-78; vicar, St. Paul's, Hickman, KY, 1975-78; rector, St. Cyprian's, Franklin, NC, 1978-86; vicar, Christ Church, Robinsville, NC, 1982-86; rector, St. Alban's, Lexington, 1986-2006. After retiring he assisted at St. Paul's, Batesburg. He was a member of the Order of St. Vincent and the Order of St. Luke. He is survived by his wife, Cheryl; brother, Jerry Cobb, Memphis; daughters Kim Kirby of Arkansas, Beth Fredricksmeier of Colorado and Jennifer Mueller of Florida; son Hal Cobb of Charleston, SC; Jennifer Mueller, of Florida; and ten grandchildren.

The Rev. **Cynthia Ann Gilliatt** died Aug. 16 at Rockingham Memorial Hospital, Harrisonburg, VA. She was 67.

A native of St. Louis, she was a graduate of Duke University. She completed a Ph.D. at the University of Michigan in 1971, and completed postgraduate studies at Virginia Theological Seminary in 1988. Gilliatt was ordained deacon in 1988 and priest in 1989. She was an associate professor of English at James Madison University, priest associate and chaplain to the Canterbury Club at Emmanuel, Harrisonburg, and priest-in-charge, Good Shepherd, Blue Grass. She helped found a Virginia chapter of Integrity. Gilliatt also loved golf and 17th-century English poetry.

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Sun Mass 8 (Low) 10:30 (Solemn High)

NORTH AUGUSTA, SC

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

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

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

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 Bible Challenge and the CBS were founded by the Rev. Marek Zabriskie with the support of St. Thomas' Episcopal Church in Fort Washington, Pennsylvania.

For more information visit us at: thecenterforbiblicalstudies.org
or e-mail us at: mzabriskie@thecenterforbiblicalstudies.org

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