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Keeping Christmas

A PBS documentary about Charles Schultz tells of how he defied network executives in 1965 by insisting that *A Charlie Brown Christmas* include the Gospel of Luke's narrative of Jesus' birth in a lowly manger. Few people who have seen this 46-year-old classic can deny its power. We think that has less to do with the show's young voices, its animation, or its sweet jazz score than with Luke's gifts as a writer. This Christmas season, try a simple discipline: read all four Gospel accounts of the Incarnation, and offer God your deepest gratitude.

ON THE COVER: Painting on the wall of a church in the Nuba Mountains of Sudan.

Slater Armstrong photo



THE LIVING CHURCH

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

Claims Against Bishop Lawrence Dismissed

Eight weeks after the Bishop of South Carolina disclosed that the Episcopal Church's Disciplinary Board for Bishops was investigating allegations against him, the board has dismissed the claims.

The Rt. Rev. Mark J. Lawrence was accused by unnamed parties within the Diocese of South Carolina of abandoning the Episcopal Church. On Sept. 29 Lawrence and the president of the standing committee released a 63-page document of the allegations brought against the bishop.

Many of the allegations centered on the bishop's decision not to sue St. Andrew's Church, Mt. Pleasant, after that congregation left the diocese to affiliate with the Anglican Church in North America. Other allegations regarded editorial content on the diocesan website, actions of congregations that could leave the diocese in the future, and the bishop's reception of one of his sons, Chad E. Lawrence, who was ordained as a deacon in the ACNA, as a priest of the Episcopal Church.

The dossier claimed "on information and belief" that Bishop Lawrence ordained his son to the priesthood. Instead, the Rt. Rev. Alden M. Hathaway, retired Bishop of Pittsburgh, ordained Chad Lawrence on Jan. 11, 2010, at St. Helena's, Beaufort.

Bishop Lawrence received his son's letters dimissory from the Province of the Southern Cone and welcomed him as a priest through the oath of conformity. Bishop Hathaway is a bishop-in-residence at St. Helena's and Chad Lawrence is a priest associate there. Bishop Lawrence said members of the disciplinary board never spoke with him about his son's reception as a priest.

The Rt. Rev. Dorsey F. Henderson,

Jr., issued a statement Nov. 28 that explained the disciplinary board's dismissal of the allegations [p. 6].

"Based on the information before it, the Board was unable to make the conclusions essential to a certi-

Many of the allegations centered on the bishop's decision not to sue St. Andrew's Church, Mt. Pleasant.

fication that Bishop Lawrence had abandoned the communion of the Church," Henderson wrote as president of the board.

"The abandonment canon (Title IV, Canon 16) is quite specific, designating only three courses of action by which a Bishop is to be found to have abandoned the church," Bishop Henderson wrote. "Applied strictly to the information under study, none of these three provisions was deemed applicable by a majority of the Board."

Bishop Lawrence wrote to members of his diocese that the disciplinary board's decision "leaves many questions unanswered" and that "to my mind it appears to read like a complex statement of a complex decision in a complex time within a complex church. Nevertheless, I believe it is best to take it at face value (even while noting that this diocese has not recognized the constitutionality of the new disciplinary canon)."

The board's decision followed the bishop's announcement to his clergy that they all would receive quitclaim deeds to parish property. Distribution of the deeds reflects the bishop's belief that property has



Diocese of South Carolina photo
Bishop Lawrence

belonged to congregations all along.

The bishop announced his decision at a gathering of diocesan clergy Nov. 15. Word of the decision circulated beyond the diocese Nov. 18, through the weekly email newsletter of the American Anglican Council.

The disciplinary board discussed the bishop's case in a conference call Nov. 22, and Henderson announced its decision six days later.

The diocese's action on quitclaim deeds was a direct challenge to the validity of the Episcopal Church's

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Dennis Canon, which reads, in part: "All real and personal property held by or for the benefit of any Parish, Mission or Congregation is held in trust for this Church and the Diocese thereof in which such Parish, Mission or Congregation is located."

"For 190 years, no one imagined that parishes did not own their property, yet they were connected to the Episcopal Church through the bishop," Lawrence said in an interview with *THE LIVING CHURCH*. "The parishes provide the bishop's chair and the bishop brings the crozier."

There is an "uneasy détente" between the diocese and the broader Episcopal Church, the bishop said. Tensions grew more intense after General Convention in 2009, he said. That convention approved Resolution C056, which said bishops "may provide generous pastoral response" to same-sex couples seeking the church's blessing.

That decision gave permission to bishops to act contrary to the Episcopal Church's canons, its prayer book, Church history and the Church's historic teaching on marriage, the bishop said.

The bishop said then that he did not know whether the diocese's challenge of the Dennis Canon would affect the allegations against him being considered by the Disciplinary Board for Bishops. His greater concern, he said, was in preserving unity within the diocese.

"If the threat of property disputes is the only thing that holds us together, what sort of mission do we have?" he said. "Jesus gave Peter the keys to the kingdom, not the keys to the building."

He does not believe the quitclaim deeds will make congregations more inclined to separate from the diocese.

"Frankly, the people already believe they can leave because of the All Saints', Pawleys Island, decision" by the South Carolina Supreme Court.

(Continued on next page)

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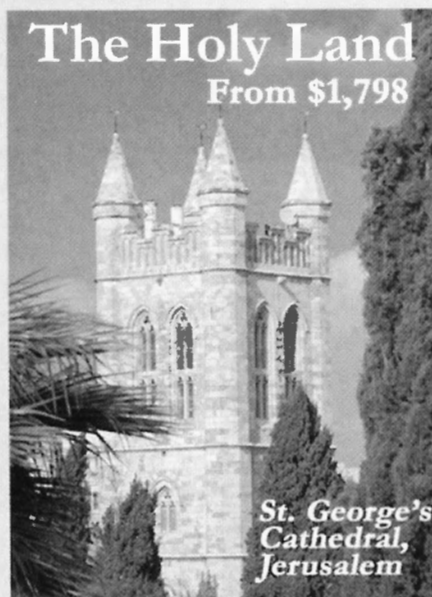
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Claims Against Bishop Lawrence Dismissed

(Continued from previous page)

Distributing the quitclaim deeds was a liberating decision, the bishop said.

As he woke up Nov. 16, after announcing the decision the previ-

ous evening, "I thought, *I feel like, for the first time, I am the bishop of this diocese*," he said. "True leadership means that people follow even when they don't have to."

Douglas LeBlanc

A Statement by the President of the Disciplinary Board for Bishops Regarding the Bishop of the Diocese of South Carolina [Released Nov. 28]

On November 22, the Disciplinary Board for Bishops met via conference call to consider whether, based on information previously submitted to the Board by lay communicants and a priest of the Diocese of South Carolina, the Bishop of that Diocese, the Right Rev. Mark Lawrence, has abandoned the communion of the Episcopal Church.

Based on the information before it, the Board was unable to make the conclusions essential to a certification that Bishop Lawrence had abandoned the communion of the Church. I have today communicated the Board's action to Bishop Lawrence by telephone, to be followed by an e-mail copy of this statement.

The abandonment canon (Title IV, Canon 16) is quite specific, designating only three courses of action by which a Bishop is to be found to have abandoned the church: first, "by an open renunciation of the Doctrine, Discipline or Worship of the Church"; second, "by formal admission into any religious body not in communion with" the Church; and, third, "by exercising Episcopal acts in and for a religious body other than the Church or another church in communion with the Church, so as to extend to such body Holy Orders as the Church holds them, or to administer on behalf of such religious body Confirmation without the express consent and commission of the proper authority in the Church...." Applied strictly to the information under study, none of these three provisions was deemed applicable by a majority of the Board.

A basic question the Board faced was whether actions by conventions of the Diocese of South Carolina, though they seem — I repeat, *seem* — to be pointing toward abandonment of the Church and its discipline by the *diocese*, and even though supported by the Bishop, constitute abandonment by the *Bishop*. A majority of the members of the Board was unable to conclude that they do.

It is also significant that Bishop Lawrence has repeatedly stated that he does not intend to lead the diocese out of the Episcopal Church — that he only seeks a safe place within the Church to live the Christian faith as that diocese perceives it. I speak for myself only at this point, that I presently take the Bishop at his word, and hope that the safety he seeks for the apparent majority in his diocese within the larger Church will become the model for safety — a "safe place" — for those under his episcopal care who do not agree with the actions of South Carolina's convention and/or his position on some of the issues of the Church.

The Rt. Rev. Dorsey F. Henderson, Jr.
President, Disciplinary Board for Bishops

Eyewitness

Finding Peace amid Terrorism

By Francis Omondi

Clouds of fear brood over Garissa in the northeastern province of Kenya. For residents of Garissa the reality of terrorism struck home on the night of Nov. 24. My colleague at the clinic thought it was a tire blowout. Suddenly John rushed in with blood covering his face. He did not know that he was bleeding. We rushed him to the provincial general hospital.

Then the details emerged. John was one of the victims of a grenade attack on Chege's Café. Simultaneous explosions happened at 7 p.m., one at Chege's, about 100 meters from our clinic, and the other at a shopping center on nearby Ngamia Road, where six people died.

This was the second night of grenade attacks on Garissa in one month. On Nov. 5 a suspected terrorist threw a grenade into the compound of the East Africa Pentecostal Church, killing an 8-year-old girl and leaving three others seriously injured.

Fear spreading through a community has several faces. We all knew that attempts by the government of Kenya to quell the activities of Islamic extremists in the Somali border area might trigger reprisals. Would this ghastly deed be the start of something often predicted, an all-out attempt to drive out the Christian minority?

Immediately the Kenyan government moved to diffuse the thought that Muslims were launching an all-out attack on Christians. A government spokesman rightly blamed the attack on Al Shabaab sympathizers. Muslim leaders in Garissa acted swiftly, both condemning the attacks and joining Christians at the burial of a victim.

The attack signaled a change of

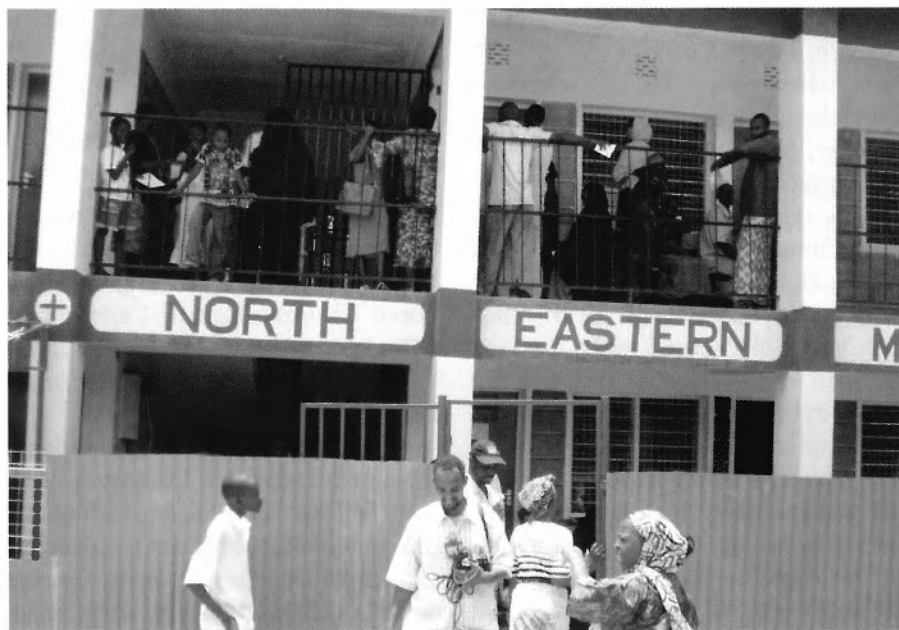


Photo courtesy of Francis Omondi

Patients wait for treatment at the North Eastern Medical Center, Garissa, Kenya.

direction by the perpetrators. Until Nov. 5 police and government officials were key targets. A day after Kenyan troops entered Somalia a senior Criminal Investigation Department officer was shot at. The action led to arrests of suspected Al Shabaab terrorists. In what is thought to be a retaliatory attack, his car was shot at in the nearby town of Wajir, seriously injuring a passenger in the vehicle.

This was not the only incident. *The Standard* newspaper of Nairobi reported an attack in which "a group of about 30 suspected Al Shabaab militants ambushed a security base manned by the Rural Border Patrol Unit of the Administration Police near Elwak in Mandera at night but were repulsed by the security officers. The armed militiamen reportedly sneaked into the country but were confronted by the alert soldiers who were later backed by the

military to pursue the militants into Somalia."

The classic tactics of terrorism are being applied here. The perpetrators seek to create fear by hitting hard at the civilian population. They hope this will force the government to withdraw forces that are now inside Somalia trying to dismantle Al Shabaab positions.

At the Dadaab Refugee Camp a few weeks ago, thousands of Somali refugees held a demonstration to condemn Al Shabaab. They carried banners, waved twigs and chanted slogans. These refugees from three camps, Hagadera, Ifo and Dagahaley, said they supported Kenya's military offensive against Al Shabaab.

Kussow Abdi Nuni, leader of Hagadera Refugee Camp, said a consortium of refugees organized the demonstration. "We support the Kenya government in their operation

(Continued on next page)

Three Large Dioceses Elect Bishops

New York and Central Florida, two of the larger domestic dioceses of the Episcopal Church, elected their next bishops Nov. 19. The church's largest diocese, Haiti, elected a bishop suffragan six days later.



Beauvoir

Episcopalians in Haiti elected the Rev. Canon Ogé Beauvoir, 55, dean of the Episcopal Theological Seminary in Port-au-Prince, as the diocese's first bishop suffragan. He was born in Grose-Morne and will be based in the Greater North Region of the island nation.

Beauvoir earned his undergraduate and seminary degrees at the University of Montreal and was ordained in the Anglican Church of Canada. He was received into the Episcopal Church in March 2000. He was a missionary to Haiti for the Episcopal Church in 1991-96 and resumed his work there in 2004.

The other nominees were the Ven. Noé Bernier, priest-in-charge of St. Esprit Church in Cap-Haitien, and archdeacon of the north, and the Ven. Jean Jeannot Joseph, priest-in-charge

of St. Pierre Church in Mirebalais and archdeacon of the Central Plateau.

Meeting two weeks later than they had planned because of a winter storm, New Yorkers elected the Rev. Canon Andrew M.L. Dietsche, the diocese's canon for pastoral care, as bishop coadjutor. Dietsche and the Rev. Canon Peter Sabune, the Episcopal Church's Africa Partnership Officer, were nominees by petition.



Dietsche

The diocese's Committee to Elect a Bishop chose five nominees:

- The Very Rev. Peter Eaton, dean, St. John's Cathedral, Denver.
- The Rev. Cathy Hagstrom George, priest-in-charge, St. Mary's Episcopal Church in Dorchester, Mass. George withdrew from the slate after participating in walkabout events.
- The Rev. Canon John Harmon, rector, Trinity Church, Washington, D.C.
- The Very Rev. Tracey Lind, dean, Trinity Cathedral, Cleveland.
- The Rt. Rev. Pierre Whalon, bishop-in-charge of the Convocation of Episcopal Churches in Europe.

Canon Dietsche is a graduate of the University of California-Santa Barbara and of Seabury-Western Theological Seminary. He began his work with the diocese shortly after the World Trade Center attacks in 2001. From 1976 to 1987 he was a self-employed graphic artist and cartoonist, and he continues drawing cartoons for the diocesan newspaper, *The Episcopal New Yorker*.

In Central Florida, a special convention elected the Rev. Gregory O. Brewer, 60, as the fourth bishop of the diocese. While being elected by the convention in Orlando, Brewer was voting in the Diocese of New York.



Brewer

Brewer, who began his priestly ministry in the diocese, taught at Trinity School for Ministry from 1992 to 1996, leaving that work to become rector of Church of the Good Samaritan in Paoli, along the Philadelphia Mainline. In 2009 he became rector of Calvary-St. George's Church, New York.

The other six nominees are all priests in Central Florida:

- The Very Rev. Anthony P. Clark, 50, dean, Cathedral Church of St. Luke, Orlando.
- The Rev. R. Jonathan Davis, vicar, Church of the Incarnation, and director, Canterbury Retreat and Conference Center, Oviedo.
- The Very Rev. Charles L. Holt, rector, St. Peter's Church, Lake Mary.
- The Rev. Timothy C. Nunez, rector, St. Mary's Church, Belleview.
- The Rev. Mary A. Rosendahl, rector, Church of the Nativity, Port St. Lucie.
- The Rev. James A. Sorvillo, Sr., rector, Church of the Ascension, Orlando.

New York has 60,446 baptized members as of 2010, according to figures from the Episcopal Church's Office of Research and Statistics. Haiti has 86,760 baptized members and Central Florida has 30,644.

Finding Peace amid Terrorism

(Continued from previous page)

to wipe out Al Shabaab from Somalia. Kenya has hosted us for more than two decades and we want to go back and build our country now," Nuni said. He added that recent grenade attacks in different parts of Kenya are a clear testimony that the militants can strike anywhere.

The message is clear. We are no longer safe anywhere, especially those of us working to feed people facing starvation. The easiest option would be, like many workers from Western non-governmental organizations, to flee the situation.

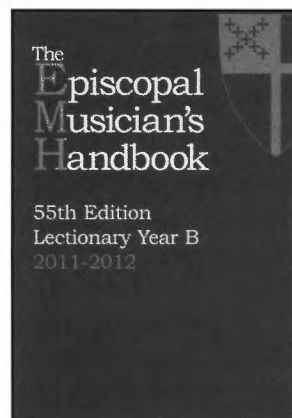
What will allow us to know peace in this region and country? Will the presence of police or military forces protect us against the terrorists? Will their removal bring us that peace? God's peace can be our peace even in times of cruelty and terror. This is the peace the world cannot give or take away.

The Rev. Canon Francis Omondi is international director of TSM, a Kenyan-led mission providing education, medical care and emergency relief in the arid northeast of Kenya near the Somali border.

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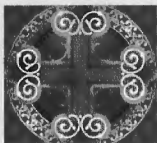
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Portrait of Thomas Cranmer by Gerlach Flicke
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Cranmer's Elegance and the Wondrous Exchange

By Brian Crowe

Almighty God,
who hast given us thy only-begotten Son to take
our nature upon him,
and as at this time to be born of a pure Virgin:
Grant that we being regenerate,
and made thy children by adoption and grace,
may daily be renewed by thy Holy Ghost;
through the same our Lord Jesus Christ,
who liveth and reigneth with thee and the same Spirit,
ever one God, world without end.

—Collect for Christmas Day
Book of Common Prayer, 1549, 1662

Anglo-Papalist tradition is not renowned for its admiration of Thomas Cranmer. Nevertheless, the Rev. John Hunwicke, Ordinariate-bound priest and Anglo-Papalist scholar, has praised the collect for Christmas Day as “Cranmer’s elegant composition” (*Order for the Eucharist and for Morning and Evening Prayer in the Church of England 2011*, p. 5).

The elegance of Cranmer’s composition, however, lies not in language alone: it extends to the manner in which he embraces the patristic witness to the Incarnation. At the heart of the patristic witness is the “wondrous exchange” (*admirabile commercium*) — the Eternal Son becomes human so that human beings can become sons and daughter of the Father. As St. Irenaeus proclaimed: “In his immeasurable love, he became what we are in order to make us what he is” (*Adversus Haereses* V, preface).

Similarly, St. Athanasius declared: “He, indeed, assumed humanity that we might become God” (*De Incarnatione Verbi Dei*).

St. Augustine gave us the phrase *admirabile commercium*:

Lo, they are born of God; whereby is it brought to pass that they should be born of God, who were first born of men? Whereby is it brought to pass,

whereby? And the Word was made Flesh, that it might dwell among us. Wondrous exchange; He made Flesh, they spirit. What is this? What condescension is here, my brethren! Lift up your minds to the hope and comprehension of better things. Give not yourselves up to worldly desires. You have been bought with a price; for your sakes the Word was made Flesh; for your sakes he who was the Son of God, was made the Son of man: that you who were the sons of men, might be made sons of God (Sermon 121).

In another of his Christmas sermons (185), Augustine spoke of the *admirabile commercium* in a manner echoed in Cranmer’s Christmas collect: “For what greater grace could God have made to dawn upon us than to make his only Son become the Son of Man, so that a son of man might in turn become son of God?”

Cranmer elegantly gives liturgical expression to this patristic insight of the wondrous exchange: the only-begotten Son takes “our nature upon him” so that we become God’s “children by adoption and grace.” Celebrating the Incarnation, the wondrous exchange, we are renewed (*renovemur*, used in the collect in the 1560 Latin BCP, also means *restored*) as children of the Father, co-heirs with the Incarnate Word, in the communion of the Holy Spirit.

Theotokos and Recapitulation

Cranmer’s proper preface for Christmas, his translation of that provided in the ancient Latin rite, is perhaps his most concentrated liturgical reflection on another definitive aspect of the patristic witness to the Incarnation, the place of the Theotokos:

Because thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

The Anglican-Roman Catholic International Commission’s Seattle Statement cites Cranmer’s Christ-

(Continued on page 12)



Cranmer's Elegance and the Wondrous Exchange

(Continued from page 10)

mas preface as evidence of how the Anglican Reformation reaffirmed the patristic proclamation of the significance of the Blessed Virgin's role in the Incarnation:

The English Reformers continued to receive the doctrine of the ancient Church concerning Mary. Their positive teaching about Mary concentrated on her role in the Incarnation: it is summed up in their acceptance of her as the Theotókos, because this was seen to be both scriptural and in accord with ancient common tradition. ... Anglican liturgy, as expressed in the successive Books of Common Prayer (1549, 1552, 1559, 1662) when it mentions Mary, gives prominence to her role as the "pure Virgin" from whose "substance" the Son took human nature (cf. Article II) (*Mary: Grace and Hope in Christ. The Seattle Statement of the Anglican-Roman Catholic International Commission* [2006], para. 46).

Cranmer's words in the proper preface for Christmas do indeed proclaim with a restrained, reserved beauty the place of Mary in the Incarnation. The humanity of the Incarnate Word was *of Mary*: "made very man of the substance of the Virgin Mary his mother."

Also to be noted is the proximity of "thine only Son" to "his mother" — God, therefore, has a mother: the Theotokos.

Cranmer similarly takes up the patristic confession of recapitulation: in the Incarnation humanity is recapitulated, delivered from the sin of Adam and restored to communion with the Father: "made very man ... without spot of sin, to make us clean from all sin."

The words of the proper preface for Christmas therefore echo those of Irenaeus:

The Word, recapitulating Adam in himself, very fittingly received from Mary, who was still a virgin, the birth which made recapitulation possible. ... Why did God not take dust again? Why did he make the formation come from Mary? Precisely so that there was not some different formation, that it was not some different handiwork which was saved, that it was the very same one which was recapitulated. (*Adversus Haereses* III 21, 10.)

Our Cranmerian patrimony has bequeathed to Anglicans a liturgical provision which gives expression to and celebrates the patristic proclamation of

the "wondrous exchange," recapitulation and the place of the Theotokos in the narrative of the Word becoming flesh. In nurturing the patrimony, in praying Cranmer's collect and preface for Christmas, we drink deeply from the well of the patristic witness to the Incarnation of the Word.

The liturgical expression Cranmer gave to the Incarnation has provided Anglicanism with a grammar of catholicity inviting us to be shaped and formed by the grace and truth of the Word made flesh. As George Lindbeck wrote, "the grammar ... informs the way the story is told and used" (*The Nature of Doctrine*, p. 80). The abiding significance of this grammar of catholicity is highlighted in John Milbank's critique of how the Incarnation functions in some contemporary Anglican theological discourse: "The 'incarnationalist' rhetoric of Anglicanism can sometimes be used in such a fashion as to suggest that God's will can be derived from a mere immersion in present realities" (*The Future of Love: Essays in Political Theology*, p. 78).

Cranmer's liturgy does not allow for the Incarnation to be deprived of form and content in order to become a vehicle for the various ideologies of late modernity. Rather, it shapes and forms Anglican communities in the confession of the Incarnation according to the patristic experience of catholicity — proclaiming and rejoicing in the *admirabile commercium*, recapitulation and the place of the Theotokos.

Reconsidering Cranmer?

The proposed Anglican Covenant usefully and necessarily reminds us that liturgy stands neither apart nor aloof from doctrine. Rather, liturgy gives doxological expression to doctrine, by affirming

the catholic and apostolic faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. The historic formularies of the Church of England, forged in the context of the European Reformation and acknowledged and appropriated in various ways in the Anglican Communion, bear authentic witness to this faith (Covenant 1.1.2).

A footnote in the Covenant text defines "the historic formularies": the Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons. The role of liturgy is to "bear authentic witness to this faith," the faith proclaimed in the doctrine of the catholic creeds. Accord-

ing to the Covenant, the 1662 BCP is the normative liturgical expression of such doctrine. While other Anglican liturgical traditions have been significant in shaping our eucharistic theology, not least the 1549/Non-Juring/Scottish/Seabury liturgies, this does not undermine the normative role of Cranmer's liturgy. Seabury's Communion Office of 1786, after all, contained both Cranmer's collect and preface for Christmas, as did TEC's 1928 BCP (and, of course, 1549). While not all historic Anglican liturgical traditions have followed the shape of Cranmer's eucharistic rite, they have all shared the liturgical expression he gave to the Incarnation as understood in the patris-

As Anglicans in the early 21st century look back on a generation of liturgical revision, we can appreciate how this process has at times enriched Anglican liturgy with texts and practices from the Great Tradition.

tic experience of catholicity. This demonstrates the significance of the Covenant's recognition of the normative role within Anglicanism of Cranmer's liturgy.

As Anglicans in the early 21st century look back on a generation of liturgical revision, we can appreciate how this process has at times enriched Anglican liturgy with texts and practices from the Great Tradition. Without liturgical revision, after all, our celebration of the Triduum would be sorely impoverished. It has not, however, been a process without its flaws. Perhaps too easily and too willingly we abandoned some Cranmerian texts and, as a consequence, lost the rhythms with which they bore witness and gave expression to patristic catholicity. An Anglican "reform of the reform" would, therefore, wish to reintroduce to our worshiping communities some of Cranmer's insights — not least the liturgical expression he gave to the patristic confession of the Incarnation.

Recent revisionist accounts of Thomas Cranmer's theological convictions, political involvement and

relationship with the continental Reformers have rightly challenged the complacent verities of older, often triumphalist Anglican presentations of the author of the Book of Common Prayer. A much more human, flawed, conflicted and interesting figure emerges. The dynastic struggles of 16th-century England loom much larger, as does the relationship with the continental Reformation.

What also, emerges, however, is a picture of a theologian immersed in the re-reception of patristic catholicity — given expression, above all, in Augustine — that shook European Christendom in the 16th century. As Gordon Jeanes definitively demonstrates in *Signs of God's Promise: Thomas Cranmer's Sacramental Theology in the Book of Common Prayer* (2008), Cranmer's sacramental theology was a re-reading of Augustine in the context of intense, divisive theological and political debates on the Eucharist.

Cranmer the Augustinian

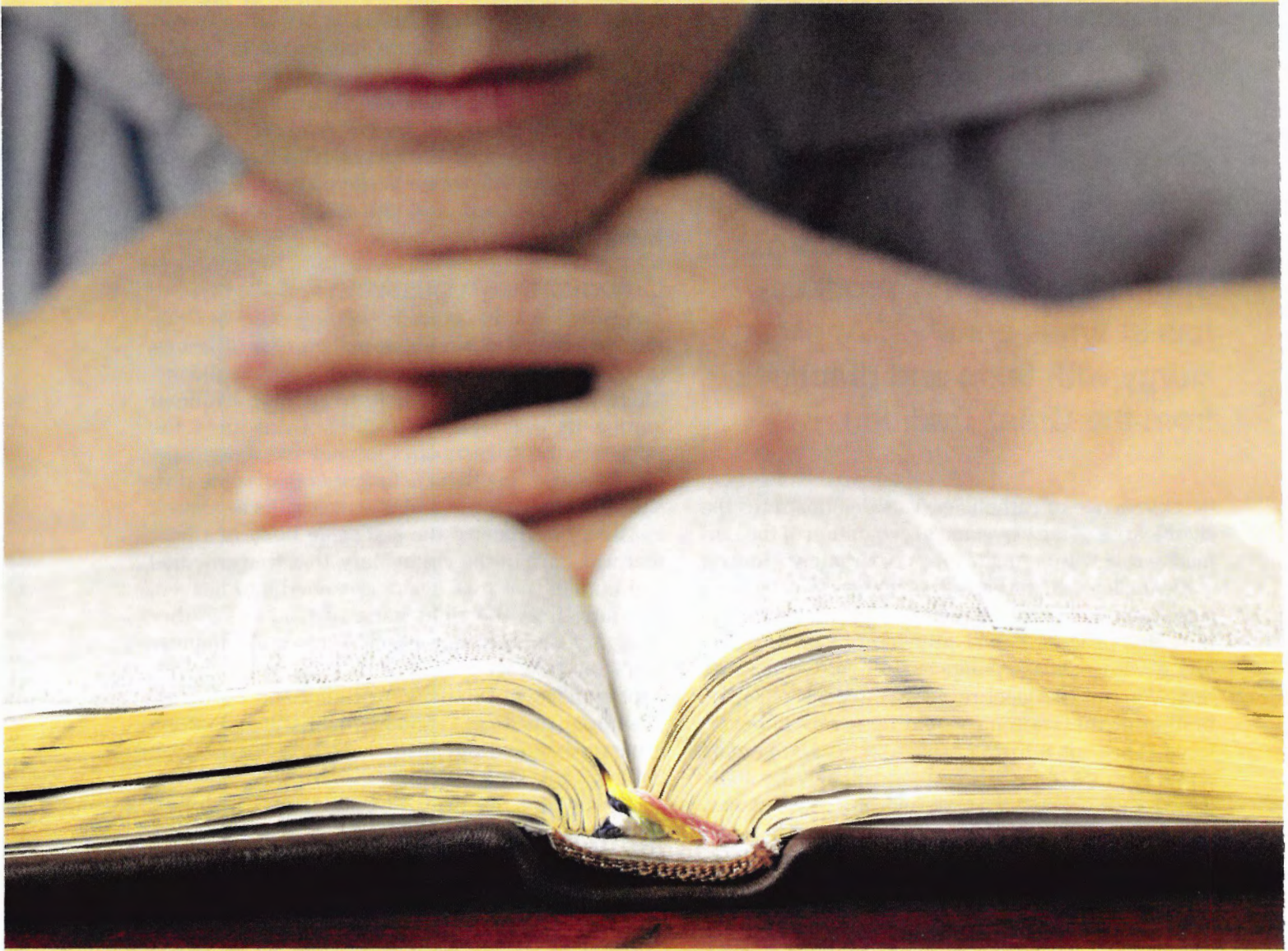
It is perhaps this presence of Augustine in Cranmer's thinking which ensures, in the words of Jeanes, that "any definition of what a 'high' sacramental theology means has to be able to include Cranmer among its exponents" (p. 291). Even amid the polemics, the Augustinian Cranmer was more capable of "realist" eucharistic language than some revisionist accounts might initially suggest. As he himself insisted, "we receive the self-same body of Christ that was born of the virgin Mary, that was crucified and buried, that rose again, ascended into heaven, and sitteth at the right hand of God the Father Almighty: and the contention is only in the manner and form how we receive it" (*Works*, vol. I, p. 370, quoted in Gavin Dunbar's "Cranmer and Zwinglian 'memorialism': How Cranmer's eucharistic doctrine is misrepresented and misunderstood," Prayer Book Society USA; bit.ly/vr7puq).

He who took flesh in the womb of the Theotokos, becoming Incarnate that we might become his co-heirs as children of God, is he who likewise gives himself to us in the Holy Eucharist. Such is the grammar of catholicity which the Cranmerian patrimony has bequeathed to Anglicanism. ■

Brian Crowe is a member of the Church of Ireland. He blogs at catholicity and covenant (bit.ly/CatholicityCovenant).

Transforming Lives

A Global Push to Read Scripture Book by Book



By Marek P. Zabriskie

The Center for Biblical Studies began with my desire to strengthen my spiritual life. After Christmas last year I realized that I was spiritually depleted. Then I read in a newsletter about a colleague who invited parishioners to join him in reading the entire Bible in 2011. I took up his challenge as a spiritual discipline.

I had read the Daily Lectionary for years, but over time my reading became more sporadic and frustrating. I was reading snippets of Scripture, but never an entire book of the Bible. Portions were missing. The lectionary skipped around, and I lost the flow of reading the Bible in sequence. I allowed meetings, email, and other tasks to interfere with my reading of Scripture.

Eventually I read various books of the Bible in their entirety, along with commentaries. I read the Bible lectio divina style in a prayerful and meditative manner. I read various books of the Bible in the ancient languages of Hebrew, Greek and Latin, which was heady and intellectual but not spiritually transforming.

For spiritual growth, I took monastic retreats, read spiritual classics and prayed. Meanwhile, my sermons were not strongly focused on Scripture, and very few of my parishioners read the Bible daily.

I decided that 2011 was a good year for me to read the entire Bible for the first time in over two decades. I began reading Genesis by the fireside in the evening and with a cup of tea in the morning. It was absolutely delightful.

I soon began reading three chapters of the Hebrew Scriptures, a psalm and a chapter of the New Testament each day. It was a simple formula like the lectionary, but one which allowed me to read through the entire Bible in chronological order. On many days, I read more than I had planned.

I was also astonished to read violent stories and parts of the Bible that the lectionary omits, which I had not read in years. These passages were like stories on the front page of the newspaper. They forced me to contend with God, suffering, and violence.

My experience was so encouraging that I decided within a few weeks that it was selfish not to share it with others. About six years before, I had started a ministry called "Beer, Burgers, and the Bible" to

introduce the Bible to men in our parish and friends from beyond our church.

I sent a simple, personal invitation to each member of BBB and found it was like fishing in a stocked pond. Encouraged by responses such as "I have always wanted to do this," "Thanks for the nudge," and "I'm in," I invited other church members and received similar responses. I then invited the entire parish.

I preached a sermon about how daily Bible reading was transforming my life. I felt more spiritually alive, and others could see it. I spoke about how most Americans make resolutions and break them within six days because they have no one to hold them accountable. I invited our members to make a spiritual New Year's resolution and promised support to hold them accountable.

At the church door I gathered names of parishioners who said that they would accept the invitation and join what we call The Bible Challenge. Within 24 hours, 50 more parishioners had signed up.

It was now time to become a bit evangelical. I took a risk and invited friends who never attend church, friends from the tennis court, and colleagues from across the United States. I was astonished by how many wanted to read the entire Bible.

We encouraged them to read The New Oxford Annotated Version because of its accessibility and footnotes. Other programs recommend *The Message* (NavPress), *The Story* (Zondervan), or *The Bible in 90 Days* (Zondervan). Technology became a great asset. Commuters began listening to the Bible on CD as they drove to work. Lawyers and executives read the Bible on their iPads or Kindles as they commuted by train.

We now have more than 180 members, ages 13 to 93, and more than 90 friends participating in The Bible Challenge. To hold them accountable, we published their names in our newsletter, prayed for them in our worship, and mentioned seven participants' names each Sunday.

We send a regular email newsletter to encourage them, offer strategies for reading, and discuss trou-

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**It was now time
to become a bit
evangelical.**

Transforming Lives

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blesome issues such as dietary codes, genealogies, God and violence, how women are treated, and the different images of God in the Old and New Testament.

Participants send email with their questions. It has become a form of online spiritual direction. They ask great questions, raise important issues, and share pastoral concerns. They witness to how reading God's Word is transforming their lives. Many have shared their experience of reading the Bible in our newsletter and others will preach about it.

We created groups called "Intelligent Talk about the Bible" to help Bible Challenge participants ask questions, learn from one another, and share how reading the Bible is transforming them.

Because of our success, we decided to create the Center for Biblical Studies to share The Bible Challenge with others. The CBS is an ecumenical ministry that encourages Christians and seekers and whole congregations to read the entire Bible and provides Bibles for those who need them. CBS helps bishops encourage all clergy and laity to read the entire Bible with them in a year. Six bishops have already agreed to do this in 2012.

In less than a month after we launched a website, more than 1,400 visitors from 35 countries visited www.thecenterforbiblicalstudies.org to learn about how they or their parishes could participate. Our international advisory board includes the Archbishop of Canterbury, the Secretary General of the Anglican Communion, former Presiding Bishop Frank Griswold, and several other bishops, cathedral deans, biblical scholars, and seminary deans.

We have discovered that listening to the Bible read aloud in church is like sitting in the passenger seat of a car, being distracted, and not paying close attention to the route. Reading the entire Bible alone, with the support of others, is far more powerful and allows participants to appreciate more fully the readings and sermons in worship.

Word has spread throughout our community about the seriousness with which our church has taken to reading the Bible. It's something rarely associated with an Episcopal congregation.

CBS offers resources to help parents read Bible stories with their children, teenagers to enjoy God's Word, and clergy to move from having a few members attend Bible studies to having many members



Our ultimate goal is to transform people's lives through a lifelong spiritual practice of reading God's Word and appropriating its wisdom and guidance for their daily living.

discover the wisdom, joy and comfort of daily reading of Scripture.

The number of churches that have joined The Bible Challenge is growing, including six churches in Pakistan. We work with the American Bible Society to supply Bibles in suitable translations to those in need. We have already provided Bibles in Swahili, English and Luo to the Diocese of Rorya in Tanzania.

Our ultimate goal is to transform people's lives through a lifelong spiritual practice of reading God's Word and appropriating its wisdom and guidance for their daily living. Join us: take up and read. ■

The Rev. Marek P. Zabriskie is rector of St. Thomas Church, Fort Washington, Pennsylvania, and founder of the Center for Biblical Studies.

Hope and its Alternatives

Hope in a Scattering Time

A Life of Christopher Lasch
By Eric Miller. Eerdmans. Pp. 394. \$32

Hope in the Age of Anxiety

By Anthony Scioli and Henry B. Biller.
Oxford. Pp. 427. \$29.95.

Review by F. Washington Jarvis

Hope in a Scattering Time is Eric Miller's brilliant and accessible biography of Christopher Lasch. Miller has left no stone unturned in chronicling the life and thought of one of the late 20th century's most fascinating intellectuals.

"Kit" Lasch's liberal scholar parents were antagonistic toward religion. As a Harvard *summa cum laude* and a Columbia Ph.D. who married Henry Steele Commager's daughter Nell, Kit might have been expected to follow in their train. But the integrity with which he used his penetrating mind eventually made him question the assumptions inherited from parents and purveyed in academia. The liberal establishment is often intolerant of such challenges, and Arthur Schlesinger and other liberal mandarins excoriated Lasch as a traitor. On the other hand, he was never fully embraced or trusted by the conservative establishment. Professor and head of history at Rochester, he took the road less traveled, an uncomfortable and often lonely road.

As a Harvard undergrad he first encountered religion in a survey course that included the Book of Job and Augustine. His mother wrote him that his resulting interest in religion was dangerous and that he should seek the help of a "psy-

chiatric advisor." His father added, "As you can deduce, if there were 200 courses in the catalogue, I would count 199 of them as preferable to theology." Lasch acquiesced to his parents' wishes and did not pursue theology. However, many years later he said that Perry Miller's course in the Puritans' Calvinism had sown the seeds of a later interest in religion.

The Culture of Narcissism (1979) did not fit in a liberal or conservative niche. One reviewer wrote, "As far as I can tell he is a conservative radical." Miller suggests: "He was a surveyor, taking the measure of the wilderness. And he was a prophet, showing wilderness-wandering people what was at stake." It was only after the debate engendered by *Narcissism* that Lasch seems to have considered Christianity seriously.

He began to believe that Marx and Freud had a blind spot regarding religion: "Their failure to see religion as a positive and necessary element 'begins to look very old fashioned....' [T]o be rid of [religion] was both impossible and undesirable." Lasch now believed that "Religion is better understood as a powerful *antidote* to narcissism." He had, as he put it, begun "to rethink issues that I thought I had more or less resolved to my satisfaction. Now I no longer felt comfortable with the [liberal] traditions that I had inherited."

Robert Bellah called *The True and Only Heaven: Progress and Its Critics* (1991) Lasch's "masterpiece." In it Lasch concluded that

"old political ideologies have exhausted their capacity either to

explain events or to inspire men and women to constructive action." ... And yet ... Lasch could not — would not — believe that "decomposition" was our inevitable fate.... Hope came with difficulty for Lasch. For much of his life he lived on easier terms with "melancholy," hope's "dark twin".... In Lasch's case melancholy became a point along another path, one that led him into a deepening confidence in the persisting reality of the good, the vision of which he fiercely guarded and forcefully pursued.

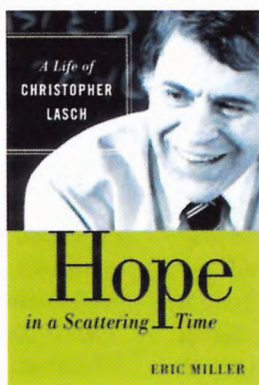
He made a distinction between hope and optimism. He lived in hope, but he was not an optimist: "Hope requires a fundamental confidence in the 'the goodness of life and some kind of underlying justice in the universe, in spite of all the evidence to the contrary.' Hope, he suggested, has a 'religious quality.' 'Optimism' was far different..., especially in its vapid contemporary varieties. 'You mustn't confuse progress with the true and only heaven.'"

Lasch was a John the Baptist for our age: *vox clamantis in deserto*. He was not the gospel itself, but its herald. Yet no one would minimize the judgmental but hope-filled role of the forerunner.

Miller notes that perhaps Lasch's greatest achievement was the Socratic encouragement this "magnetic figure" gave to a new generation of students to reexamine both liberal and conservative dogmas:

Scores of students landed on his doorstep, hoping to discover what he knew and how he saw, and left his care having written remarkable books, on technology and industry, on love and feminism, on race and democracy, on living and dying, on intimacy and reticence, on handi-

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An Augustinian Grammar

Augustine and the Trinity

By Lewis Ayres. Cambridge. Pp. 376. \$80

Review by Kathryn L. Reinhard

As Augustine so famously asserted in Sermon 52, if you think you've understood something, whatever it is, it's not God. The maxim might also be applied to Augustine himself. As much as scholars would like to make succinct references to Augustine's "position" on any number of doctrinal

points, the prodigious theologian is famously difficult to pin down as having one, unified, systematic view on anything.

St. Augustine's corpus comprises a diverse range of texts of different genres, addressed to different audiences of various theological education and concern. Augustine's slipperiness — his ability to evade easy doctrinal systematization given the contextual depth and breadth of his work — has frustrated many theologically minded

students and pastors, who pick up *Confessions* or *De Trinitate* or *City of God* hoping to grasp Augustine's "take" on things. Augustine doesn't have a take so much as an epistemology, a theological worldview. And no Augustinian scholar of recent memory has offered a clearer vision of this worldview than Lewis Ayres.

In articles and book chapters, Ayres has spent roughly the last decade persuasively and succinctly arguing for an Augustinian "grammar" — sets of guidelines, principles and commitments through which one best understands Augustine and his unique articulations of doctrine. His newest book, *Augustine and the Trinity*, represents his clearest, most comprehensive and in-depth exploration to date of Augustine's theological principles, which govern his articulation of Christian doctrine, in particular the doctrine of the Trinity.

This book is not a commentary on *De Trinitate*, nor is it a history — either of doctrine or of understandings and interpretations of Augustine. Rather, it represents an apex of Ayres's distinctive approach to Augustinian theology: a nuanced and thorough (though not exhaustive or fully comprehensive) account of the main principles governing Augustine's theological worldview, with an eye to how pro-Nicene trinitarian theology is uniquely vivified when seen through Augustinian-colored glasses.

Though Ayres is not especially interested in tracing other theologians' understandings of and engagements with Augustine, he does find a substantial theological interlocutor in Olivier Du Roy. According to Ayres, Du Roy and his work *L'Intelligence de la Foi en la Trinité selon Saint Augustin* are the roots beneath some of the most prevalent and persistent platitudes attributed to Augustine and

Hope and its Alternatives

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crafts and politics, and more.... His unyielding attempt to force us to revisit our confident conclusions ... surely reveals scholarship's lost promise — and the promise of far, far more.

Promise is hope indeed, and Eric Miller's superb book truly brings us that "hope in a scattering time."

Hope in the Age of Anxiety is by two clinical psychologists, Anthony Scioli and Henry B. Biller. Their book seems to have two aims: It is, first, an analytical study of hope in its many permutations and from many points of view. Second, its authors understand how our age craves hope — they cite, for example, candidate Barack Obama's HOPE poster and his book *The Audacity of Hope* — and intend their book to be useful for non-scholars who might be perusing the self-help shelves of a bookstore. The book succeeds better at the first intention than at the second. As analysis, the book is stimulating because other perspectives can help

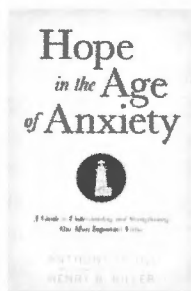
us rethink our own perspective. This is not a book, however, for the non-scholar seeking easily accessible steps to a more hopeful outlook.

The authors do not write from a Christian perspective. They lump Christianity with other "religious systems" and spiritualities: "Religions of Hope: Allies in the Sky." They give almost as much space to "Native American Spirituality" as Christianity, for example, and they

endorse Gandhi's statement that "If all of us could read the different faiths from the standpoint of the followers of these faiths, we should find that they were at bottom all one." They propose "eight faith alternatives": faith in a higher power, in nature, in time-honored tra-

ditions, in the economy, in equality, in science, in the self, or in others. Readers seeking deeper insights into Christian hope will be disappointed.

The Rev. F. Washington Jarvis is director of the Educational Leadership and Ministry Program at the Berkeley Divinity School at Yale.



his trinitarian theology, platitudes which Ayres is at pains to complicate and in some cases dismiss.

Among these platitudes is the notion that Augustine is both broadly representative of Western trinitarian theology and responsible for some of its most egregious faults, including the specter of Platonism/Neoplatonism, long thought to have dictated Augustine's "overly strong commitment" to divine unity (p. 1).

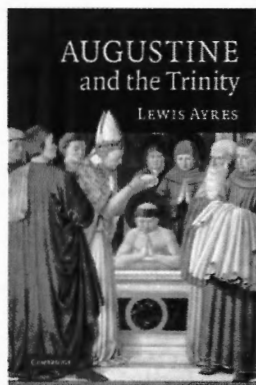
While Ayres acknowledges that he is one among a number of revisionist voices attempting to unsettle these platitudes, to my mind his book represents a unique contribution to situating Augustine's theology in relation to both Platonic/Neoplatonic thought and to doctrinal articulations of the Fathers. For example, Ayres asserts that Augustine is a Platonist in approximately the same sense that Irenaeus is a Platonist — in that each man engaged the Platonism of his day ("middle" in the case of Irenaeus, "neo" in the case of Augustine), adapting its language as an exegetical tool to assist reflection on the nature of God (p. 16).

Ayres offers a detailed examination of how Christian theologians adopted and adapted different elements of Platonism starting as early as mid-Second Century, and put them to use expounding the principles of Christianity (p. 18). For Ayres, the specter of Platonism in Augustine, thought to corrupt "authentic" Christianity, is a piece of a larger theological constellation in whose orbit Augustine traveled in the good company of many Church Fathers, including Ambrose and Victorinus.

Ayres's other great contribution in this book lies in his extended and detailed consideration of Augustine's "Christological epistemology" as the means through which Augustine describes his vision of the Trinity. Ayres asserts that the incarnate Christ epitomizes Augustine's general anti-Manichean principle, which sees the created order as capable

of, and designed to facilitate, divine revelation.

Creation is intelligible as a starting point for the contemplation of God's triune nature — a key principle in Augustine's analogical consideration of the Trinity in relation to the triune structure of the human mind, which



Ayres offers a nuanced account of Augustine's trinitarian thought.

Ayres considers at length near the end of the book. However, contemplation of God only begins with creation, and Ayres emphasizes Augustine's commitment to an epistemology of "ascent." Ayres believes Augustine took the Christology which asserts that the "incarnate materiality" of Christ is intended to "draw us towards his nature as the immaterial and fully divine Son" and adopted it as an exegetical and dogmatic principle (p. 147).

Faith involves disciplining our seeing and imagining, because in contemplating the triune God through God's intelligible creation we come to recognize that what leads us to God is not itself God (p. 151). For Augustine, this principle of contemplation and ascent from the intelligible to the unintelligible governed everything, from correctly reading and exegeting Scripture to living a spiritually grounded life capable of fostering knowledge and understanding of God who is Trinity.

Throughout his book, Ayres draws widely from Augustine's writings to offer a nuanced account of his trinitarian thought: the distinction of persons, the monarchy of the Father, and the Holy Spirit (a tricky and under-

theorized locus of Augustinian thought). In attempting to situate Augustine within the scholarship of the ancient world Ayres is meticulous in his attention to detail, tracing trajectories of themes, philosophical terms, and exegetical concerns.

My one complaint is that this undoubtedly thorough study serves to render the text mostly inaccessible to even the most learned non-academics. Augustine spoke and wrote and speculated for the Church. Ayres's commitment to drawing out Augustine's christological principles — understood first to guide faithful and attentive life and second to foster faithful and attentive theological understanding and articulation — would undoubtedly be of

great interest to pastors and "classically minded" lay readers. While Ayres's prose is clear and precise, the intricate and manifold detail with which he draws out his themes and trends can seem more dizzying than dazzling.

The great strength of Ayres's text lies not in a picture it presents of how Augustine handles the Trinity, but rather in identifying and establishing the theological principles which act as bounds and limits within which Augustine attempts to articulate his pro-Nicene trinitarian theology. A reader who approaches Ayres's text looking to come away with a clear takeaway of "Augustine's Trinity" will be disappointed.

Patient readers will come away with something far more holistic: a vision of the framework, constructed by the good bishop of Hippo, which is itself not God, but within whose bounds one can ascend to contemplation of the ineffable Trinity.

The Rev. Kathryn L. Reinhard is a doctoral student in systematic theology at Fordham University and a priest associate at Christ and St. Stephen's Church in Manhattan.

Facing Nothingness, Facing God

By Stanley Hauerwas

Though the scientist may individually nourish a religion and be a theist in his irresponsible hours, the days are over when it could be said that for Science herself the heavens declare the glory of God and the firmament showeth his handiwork. Our solar system, with its harmonies, is seen now as but one passing case of a certain sort of moving equilibrium in the heavens, realized by a local accident in an appalling wilderness of worlds where no life can exist. In a span of time which as a cosmic interval will count as but an hour, it will have ceased to be.

—William James, *The Varieties of Religious Experience*

In this eloquent hymn to our nothingness William James gives expression to what I suspect many fear may be the way things are. Staring into the vast darkness, the unending randomness of numberless stars, can produce in believer and nonbeliever alike a sense of diminishment. How dare we believe in the face of the purposelessness of the birth and death of solar systems, including our own, that our lives count for anything. We exist but for a moment not only as individuals but as a species. That the “weather,” to use William James’s language, produced for a brief time creatures conscious of their nothingness suggests that in so far as any purpose can be attributed to the process that produced such creatures the process is best described by the word *cruelty*.

William James was not a prophet. He was a philosopher whose philosophy reflected his profound humanity. Isaiah was a prophet charged by God to cry out to his people. James and Isaiah no doubt seem like apples and oranges, but the similarities and differences they represent help us see how the contrast between the facing of God and facing of nothingness works for how we live our lives.

Isaiah had been called by God to a specific task. He was told he was to “comfort” God’s people (see Isa. 40:1-11). The Lord tells Isaiah to “speak tenderly to Jerusalem,” but what Isaiah is called to “cry out” sounds anything but tender. In response to Isaiah’s request (“What shall I cry?”) he is told by God to say to the people of Israel that “all people are grass” that withers when the breath of the Lord blows upon it. Equally important, Isaiah is to remind Israel that her constancy is like a

flower that fades in the presence of the Lord.

William James would have found Isaiah’s comparisons of our lives to grass and flowers a confirmation of his sense that our lives are but bubbles on the foam of a stormy sea. For Isaiah, however, this is not bad news, but rather the necessary condition for the recognition that “the word of our God will stand forever.” For it turns out that the God whose word will stand forever does not exist to insure our fantasies that we will not have to die as individuals or as a species. Such a God, moreover, does not invite us to presume we can comprehend God’s creation. William James, like Isaiah, may rightly remind us that our lives are not the center of the universe, but James is unable to say as Isaiah says to the people of Judah “Here is your God!”

William James was quite right: we cannot help but appear as an accident, as purposeless as the weather in a world destined for destruction, if Jesus is not the Son of God. To view the world without God’s care of us through Christ is to miss the wonder of our existence. James’s description of the pointless character of our existence is indeed poetic and elegant. But it lacks the element of wonder through which God first led Israel, and now us with them, into the miracle of divine love. Once in the burning bush, now in the womb of Mary, the grandeur of creation is made manifest as God himself comes to us, reminding us who we are. We are those who receive him. This is our good work.

Christian humanism is not based on the presumption that our humanity is self-justifying. Rather Christians are humanists because God showed up in Mary’s belly. We are not an evolutionary accident. We are not bubbles on the foam that coats a stormy sea. We are God’s chosen people. We have been given good work to do in a time when many no longer think there is good work. What an extraordinary claim. What extraordinary good news. Praise God, and with gratitude enjoy the glory of his creation. Together, at this time called Advent, let us wait in joyful expectation for the surprising coming of the Lord.

Stanley Hauerwas is Gilbert T. Rowe Professor of Theological Ethics at Duke Divinity School. This is an excerpt from a sermon at Christ Church Cathedral, Nashville, in a service marking his new role as the cathedral’s canon theologian. The full sermon is available at www.livingchurch.org.

Stations of the Nativity

Shortly after joining St. Paul's Church in Mishawaka, Indiana, artist Jonathan Grant created a Holy Week mural for the parish. Parishioners loved it. St. Paul's asked Grant for another creation, this time for Advent, as a way to draw attention to Jesus' first and second coming.

Grant agreed to produce a series of 14 Stations of the Nativity, to be observed during a service similar to the Stations of the Cross. He invited participation from the whole congregation, to learn what hidden talents may be available, particularly among newcomers and young people, and to draw them deeper into parish life.

Many volunteers came forward, some to do the artwork and others to write meditations to accompany each station. The parish gathered the meditations in a booklet for home reading, and they were the basis of the Advent sermon series last year.

St. Paul's observed the Stations of the Nativity, including Scripture, prayer and meditations, each Wednesday during Advent. They were also posted online and are now being used or imitated by other churches around the world, and even by a convent.

This year St. Paul's is using the same artwork with new meditations. The entire "Celebration of the Incarnation" is available at bit.ly/IndianaStations.



Station I: The Word Became Flesh

Angela Lister

Station II: Gabriel Visits Zechariah

Sarah Haynes



(Continued on next page)

(Continued from previous page)



Station IV: Mary Visits Elizabeth

Angela Lister



Station IX: Journey to Bethlehem

Joann Thompson



Station XI: The Heavenly Host Praises God

Jonathan Grant

Mark Your Calendar

New York Festival of Medieval Music and Liturgy • Dec. 4-8
Church of the Resurrection
New York, N.Y. • bit.ly/nycmedieval

The Advent's Theology on Tap:
In the beginning, $E=mc^2$
Dec. 5, 12, and 19
The Rattlesnake Bar, Boston

The John Heidt Lectures
with Bp. Michael Nazir-Ali • Jan. 14-15
The Saints Augustine Seminary • Lima, Peru

Mere Anglicanism Conference • Jan. 19-21
Charleston, S.C. • www.mereanglicanism.com

Festival of Faith and Writing • April 19-21
Calvin College • festival.calvin.edu

Justification in Anglican Life
and Thought (Part 2)
April 19-21 • Nashotah House
bit.ly/anglicanjustification

Editorial

Thank God for Mercy

Two days before Thanksgiving, the Episcopal Church's Disciplinary Board for Bishops met by conference call to decide whether the Bishop of South Carolina should face trial in the House of Bishops. Six days later, the president of the disciplinary board announced the decision: Case dismissed.

What allegations against Bishop Mark J. Lawrence were so grave that they required discussion two days before a widely cherished national holiday? These were the two most serious points: The bishop did not file a property-rights lawsuit against a thriving congregation that left the diocese; and the bishop received one of his sons, Chad E. Lawrence, from the Province of the Southern Cone into the priesthood of the Episcopal Church after his son took the oath of conformity.

Other items presented as damning evidence by the bishop's still anonymous accusers — that his name was mentioned at a weekend ACNA gathering across the continent in California, and that the diocese's annual convention condemned the Episcopal Church's support of the Religious Coalition for Reproductive Choice — were too ham-fisted to merit serious discussion.

We are grateful that Bishop Lawrence's Kafkaesque ordeal is now over. We are troubled that General Convention's sweeping revisions to church canon made this sideshow possible. We pray that this test of the church's comprehensiveness will inspire further discussion at General Convention next summer about the wisdom of reckless canonical revision.

Whatever Bishop Lawrence's accusers hoped to achieve through their brickbat strategy, we ask that they meditate on three truths:

- The wisdom of filing property lawsuits is not yet core doctrine in the Episcopal Church.
- If the accusers are to rid themselves of the troublesome Bishop of South Carolina, they should not ask the House of Bishops to do the dirty work. True justice requires more than that.
- Serious Christians try to resolve their differences face to face and exhaust every chance of reconciliation. And even then, they think better of swinging the cudgel of lawsuits.



We are grateful
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CATHOLIC VOICES

Waiting for Jesus in Sudan

Text and photos by Slater Armstrong

Advent is a season of preparation, of conforming our lives to the reality that Christ is coming in triumph. I am



aware of no place on earth that celebrates this watching with greater diligence or devotion than in the Nuba Mountains of Sudan. I have traveled several times in 2006, 2007, and 2010 to this most remote place to help tell the

story of the Nuba people and to prevent their extermination by the government in Khartoum.

The children of the Nuba now starve in the caves of the mountains that bear their tribal names. They hide from aerial bombardments that appear at all hours. They have not harvested their crops this year because it is too dangerous to be in the fields. The battles on the ground by the resistance movement continue as their last line of defense. No other nation, including the United States, has come to their defense.

Still the people of the Nuba Mountains watch for Jesus' return. By their actions, they ask us all: "Are you ready?" These words fill the songs they sing throughout the night in their watchful Christmas Eve.

By custom they paint their homes and churches with whitewash. At night youth and fun-loving adults play angels and "float" from village to village, singing their songs. They decorate houses and churches with hand-drawn art that tells the story of Jesus' first Advent. They make their homes ready for the king.

They dance and march from one end of the mountains to the other, declaring: "Prepare the way for the coming of the king." It is an all-night vigil with songs of proclamation and prophecy, fulfilling the ancient words spoken.

Evangelists and priests climb into trees, shouting and preaching the good news throughout the night. As children sing, the people of the mountains hear the proclamation: "Watch for the Lord's return."

They see! They are not blinded by the material world of man-made fantasy and dreams. They sing: "We are following Jesus. We have taken up his way, carrying the cross. We will not deny him. We will not deny who he made us to be. This is the fulfilling of our destiny."

How will they celebrate this year, as they are visited again by the genocides of Khartoum? Let us watch with them.

Slater Armstrong is a musician and activist for Sudanese Christians (endnubagenocide.org).





Clashing Absolutes

By Philip W. Turner

The Winter 2011 *Anglican Theological Review* presents a theological colloquy on same-sex relationships and the nature of marriage. The colloquy is in fact a reprint of an earlier report by the Theology Committee of the House of Bishops of the Episcopal Church. This reprint is to be welcomed.

To the credit of the theology committee, the colloquy contains extended treatments by two groups—one “expansive” and the other “traditional.” The reprint also contains seven “Responses,” and it is upon these that I wish to comment. On the whole the responses retain the high degree of civility that characterizes the two position papers. They further the stated purpose of the colloquy to enhance understanding rather than arrive at a consensus. They also address with clarity most of the disputed issues—the interpretation of Scripture, the place of tradition, the importance of scientific knowledge, the relation between marriage and sexual desire, marriage and procreation, the complementarity of the sexes, and so forth.

Responses, however, ought to do more than question or support. They ought also to open areas of concern as yet not covered in a general debate. To my mind, two of the responses do this rather well. In her response, Sarah Coakley makes two points of great importance. She notes that, by clearly exposing the issues, those papers bring us closer to the “absolute

Given the fact that American culture has adopted the presupposition of those who would expand eligibility for marriage, it is hard to see how churches that have become “enculturated” to the degree they have will do other than follow suit.

presuppositions” that now divide the two camps. There are indeed absolute presuppositions that make this debate so intractable; and until these are on the table, little progress toward healing the divisions within churches will be made. She is absolutely right, and for this reason one wishes that she had said more about what these absolute presuppositions might be.

A second observation by Coakley is that the position argued by the expansionist group (that marriage is an ascetic undertaking) is not only unconvincing, it also has implications that the Episcopal Church has not faced. If indeed marriage is an ascetic undertaking then a relaxed view of divorce like that common in the Episcopal Church is quite inappropriate. Or again, if marriage is an ascetic practice, then arguments for acceptance of same-sex relationship based on a notion of rights or “the pursuit of happiness” are quite out of place. This surely is an observation not usually found on the lips of a person who supports “expansion.”

Another response that (perhaps unwittingly) calls the reader into new territory is that by Margaret Kam Peterson. She notes that four factors have led Western culture to a changed view of same-sex relations: (1) the redefinition of marriage as a relationship based on love; (2) normalization of contraception; (3) New Reproductive Technologies; and (4) the use of marriage to limit access to social benefits.

Noting the decisive importance of social change, Peterson presents these points in support of the expansionist position; but they in fact point in directions people with more traditional views ought to have pursued more vigorously than they have. What happens to marriage when it is defined univocally as a love relation? What happens to childbearing when it is separated in principle from the marital relation and made a purely voluntary pursuit? Does society have an interest in defining marriage as properly between a man and a woman?

In these questions are to be found arguments from reason that do not, as many suppose, tell in favor of the expansionist position. It was a great work for the Jewish and Christian tradition over the centuries to make moral links between erotic desire, marriage, the procreation and nurture of children and the creation of the basic unit of society. As the expansionist position presented in this colloquy makes clear, the position of those who

would expand marriage to include same-sex couples decouples all these links. At such point this decoupling raises moral questions neither the papers nor the responses adequately address.

It is also important to ask if, in making clear the views of each group, these essays in any way converge. Eugene Rogers, an expansionist contributor to the colloquy, observed in a recent article in *The Christian Century* that there are unexpected signs of convergence. He notes, for example, that the traditionalist contributors did not dwell on Romans 1 and that the expansionist contributors did not turn to the issue of rights. I believe Rogers misreads the traditionalist argument and that he underestimates the degree of attachment expansionists have to arguing their case in the language of rights.

With respect to convergence, Coakley is closer to being right. In this dispute it is not convergence that sets the tone but “absolute presuppositions.” My own view is that the absolute presupposition of expansionists is that individuals in search of happiness have a right (all things being equal) to the basic human good of sexual satisfaction. The absolute presupposition of the traditionalists is that the sexual self is located in an objective moral field that precludes same-sex relations. It is hard to see how, under present circumstances, these views could ever converge.

As Thomas Gillicpie suggests in his response, given the fact that American culture has in large measure adopted the presupposition of those who would expand eligibility for marriage, it is hard to see how churches that have become “enculturated” to the degree they have will do other than follow suit. That the House of Bishops has taken decisive action before the report of its own committee was available is a certain indication that theology was not the determining factor in the bishops’ decision. It is hard to avoid the conclusion that liberal social opinion had its way before the theological debate to which these papers call the Church could even be considered.

The Rev. Dr. Philip W. Turner is the retired dean of the Berkeley Divinity School at Yale and vice president of the Anglican Communion Institute. He has served as a missionary in Uganda and taught at Seminary of the Southwest, General Seminary, and Yale Divinity School.

Hedonism, or Holiness?

In “Clashing Absolutes” [TLC, October 23], Philip Turner offers an analysis of the Winter 2011 *Anglican Theological Review*, which includes a recent report on same-sex relationships commissioned by the Theology Committee of the House of Bishops of the Episcopal Church, along with a number of newly commissioned responses. Although the report itself officially and lamentably divides its members into “liberals” and “conservatives,” Turner very helpfully picks up on some alternative terminology to describe these two sides as “expansive” and “traditional.”

The title of Turner’s essay comes from Sarah Coakley’s observation that what actually divides the two camps are different “absolute presuppositions”—although Turner notes that Coakley does not say what she thinks those presuppositions are. Turner writes: “My own view is that the absolute presupposition of expansionists is that individuals in search of happiness have a right (all things being equal) to the basic human good of sexual satisfaction. The absolute presupposition of the traditionalists is that the sexual self is located in an objective moral field that precludes same-sex relations.” Thus the “clashing absolutes” of his title.

While I agree with Turner’s assessment of the traditionalist position, his

formulation of the expansionist “absolute presupposition” — at least, as defended by the report — seems quite remarkably uncharitable and unperceptive. Indeed, it is repeatedly and explicitly and directly *rejected* by the expansionists. For example, they write: “Same-sex couples do not need marriage so that they can enjoy satisfaction, but so that they can practice sanctification” (ATR 93, p. 106). Likewise they

Philip Turner can
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suggest that marriage vows do not treat “sexuality as a need to be satisfied” (p. 63). (For their emphatic insistence on sanctification as the primary purpose of marriage, see especially pp. 71 and 86.)

Turner can of course disagree with

the expansionists, but he must still try to get their argument right. The expansionists argue that marriage should be extended to homosexuals. The expansionists are not arguing for wider access to “the basic human good of sexual satisfaction” — if so, loosening the traditional prohibitions against masturbation, fornication, and prostitution would do the job — but rather the basic human good of *marriage*.

But while marriage, for both heterosexuals or homosexuals, involves more than sex, it does not involve less. Thus, contrary to Turner, I would formulate the absolute presupposition of the expansionists as follows: *All Christians are called to holiness, and for the vast majority of people the sanctification of their sexuality occurs in a consecrated relationship with another human being or not at all.* It is not about hedonism, but holiness.

Whether this absolute presupposition is correct is of course an entirely different question, and I am not here intervening in the debate between these two sides. But whichever side we take, the principle of charity demands that we properly summarize the various positions being defended and not misrepresent them by attributing to others views that they explicitly reject.

(The Rev.) Robert MacSwain
Assistant professor of theology
and Christian ethics
The School of Theology
The University of the South
Sewanee, Tennessee

Guarding Unity

Thank God for Bishop Andrew Waldo [TLC, Nov. 20]. At last we hear a clear voice of Anglican comprehensiveness and true Christian inclusivity. May his tribe increase.

From the perspective of one who knows only what is printed in the press and in the blogs, the whole South Carolina affair has looked like a train wreck in the making. The only thing lacking has been a Monty Python-like character swooping in to say, “Nobody expects the Spanish Inquisition.”

With the Gospel under attack from so many quarters surely we have a fresh obligation to “maintain the unity of the Spirit in the bond of peace.”

(The Rt. Rev.) Bill Frey
San Antonio, Texas

Thankful for Bishop Herlong

I knew Bishop Bertram Herlong for more than 50 years and was saddened by the news of his death [TLC, Nov. 20]. We studied, golfed, prayed, partied and worked together. What a blessing he gave to his family, friends, church and community. At every assignment on his résumé he left a stronger parish, school, cathedral and diocese.

Thank you, Lord, for Bert. May light perpetual shine on him and bring comfort to his family.

(The Rev.) Bob Libby
Key Biscayne, Florida

EDITORIAL

Executive Director Dr. Christopher Wells
cwells@livingchurch.org • Ext. 15

Managing Editor John Schuessler
john@livingchurch.org • Ext. 11

News Editor Douglas LeBlanc
doug@livingchurch.org • 804-608-9732

Graphic Artist Amy Grau
amy@livingchurch.org • Ext. 13

BUSINESS AND FULFILLMENT

Office/Business Manager Sue Lang
sue@livingchurch.org • Ext. 17

Accounting/Business Assistant Ruth Schimmel
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EDITORIAL AND BUSINESS OFFICES

Mailing address:
P.O. Box 514036,
Milwaukee, WI 53203-3436

Shipping Address:
816 E. Juneau Avenue,
Milwaukee, WI 53202-2793

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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SUNDAY'S READINGS | The Fourth Sunday of Advent, Dec. 18

2 Samuel 7:1-11, 16 • Canticle 3 [or Can. 15; or Psalm 89:1-4, 19-26]

Rom. 16:25-27 • Luke 1:26-38

Dominus Tecum

It is a rare thing for a king to rest from all his enemies, rare indeed for a king to rest at all. So restless is the human spirit, so desirous of accomplishment, so prodigious in pomp and disaster. King David could not sit still. There was no Thomas Merton to whisper in his ear, as he did to fretful monastic novices: "If it isn't necessary, don't do it!" The economy of God had not yet delivered our Lord Jesus who advised his disciples to remain in Jerusalem with the express purpose that they do nothing more than *wait for the promise of the Father* (Acts 1:4). Unless the Lord builds it, redeems it, prompts it, human activity is so much vanity and chasing after the wind. We should do less. And if providence should ever give us rest from our enemies, we should rest in that restfulness like languishing lovers. Thus the Living Lord of Heaven stalls David in his plans to build a temple.

David must be reminded that his grand and glorious God had elected to be portable among his people. David has a point, however. He confesses, "I live in a cedar home, and the ark of God is placed in a puppet." The Lord has a better point still. The Lord doesn't like to settle down. "Will you make me something to *live in*?" Rather, David is taken back to his early ministry when he was called to shepherd God's people. "I was with you in everything, and wherever you walked."

The text from St. Luke holds out the same promise. Mary, the humble virgin, hears an angelic voice: "Hail Mary, full of grace, the Lord is *with you*" (*Dominus tecum*). She is disturbed, we imagine, not only because the voice is mysterious and otherworldly, but because of what the voice says, the insistence that the Lord is *with her*. If only the Lord lived in a holy city, a sacred temple,

perched upon a mountain peak, at some safe and known distance. Then on special days we would wear our special clothes and we would dance about the dome of the house of the Lord. Then, having purchased our souvenirs and having snapped 350 digital photographs, we would go home to serve lesser gods of our own making. But God is with Mary. She is fecund with God. She is swollen with the grace of a kicking fetus. And after the Son of the Father is born of Mary, he will ever remain with Mary, a wound sliced into her heart.

Dominus tecum. It is possible and most fruitful to swim in this beautiful and frightful truth for the whole of one's life. And, in the fullness of time, when a new backdrop unfolds from the heavens, we will see a new heaven and a new earth, but will search for temples, shrines, mosques and churches in vain. Imagine, no religion! In that holy city an irrevocable rumor runs its course. *Templum domini est cum hominibus*. The temple of God is with his human beings. The Lord speaks an eternal word, a mantra blown into our ear canal, traversing circuits in our brain and toward our heart: "I am with you."

Look It Up

Read 2 Sam. 7:5. In your mind's eye enter the most beautiful church you know, and then hear the question: "Would you build me something to live in?"

Think About It

You could not ask for this divine love unless it had already arrived. Still, asking the Lord to be with you will startle your senses to an awareness that the Lord *is* with you.

We Were Made for Love

Our inestimable liturgy is perhaps not so grand after all. The organist drops his foot on a pedal. The soprano sneezes. A young acolyte, asked to fetch a purificator from the sacristy, places his hands on the altar rail with gymnastic poise and leaps over the rail to the horror of his onlooking mother. There is, however, a liturgy so grave in character, so rich in possibilities, so frightfully vulnerable, that nothing can mar it: the burial of the dead. The occasion invites our best and most sober solemnity. Hurt and sorrow make us more human. We render a most sincere and painful offering. The community stands together, shares this sorrow, holds out the prospect of hope. Then, beautifully and sadly, we say goodbye; we think of love; we hope in God.

What of the other sorrows just short of death that rend our hearts, scar our minds, even leave our bodies battered and weak? Consider the men and women of America's armed forces who are returning from our foreign wars, photographic images pressed in the mind, haunting regrets, strange and killing words such as *operation*, *engagement*, *counterinsurgency*. Our brothers and sisters return home and then what? Could we offer them a liturgy?

Under the open sky, returning soldiers gather in full uniform, mud and blood still fixed to boots and shirts. The holy Church gathers in solidarity. The bishop opens bottles of wicked wine in preparation for a sacramental soaking. He douses everyone in bloody Zinfandel. Let all the people muddy their boots. We are all together in love and hope. If someone weeps for what he has seen or done, let him weep. Finally, we gather around a great fire pit, thinking of the paschal flame. Then the bishop, our vicar of Christ, does what Jesus would do, and Jesus loved the prophet Isaiah. The bishop

cries out: "Dear men and women, all the boots of the trampling warrior and all the garments rolled in blood shall be burned as fuel for the fire." Thusly the participants strip away the boots of battle and the rags of war, throwing them to a destructive and life-giving flame. For some time the fire burns, its whirling and sparking speech the only word.

Then the sermon: "I am sorry for your suffering and sorry for mine. Right here, gathered at this holy flame, we do not have to fear. I bring a gift which may at first seem small, but it will help you and save you. Today, in the city of David, and in the towns and cities of our land, in a manger of old, and in the meager home of your heart, a Savior is born. I am bold to call him Savior because he saves us from our all-consuming loss. He forgives us, wipes away every tear that has ever fallen from our eyes. He is here. Simply, he is present. He loves you. Don't hide anything, for there is nothing to hide before this flame of love. He is preparing you again for love, joy, peace, patience, kindness, goodness, mercy. He is a healing balm and a mantle of hope."

Let the sermon be brief. The important thing is to put the old man to the flames and awaken a new and living heart. So we start again, thinking less about mud and blood and more about the possibility of living, a real full living in the face of sorrow and death, a confident conviction that we were made and are being remade for something better. We were made for love.

Look It Up

Read Ps. 96:6. Consider the power and splendor of his sanctuary *cum hominibus*.

Think About It

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The Rev. **John Balicki** is rector of St. Mark's, 60 Eustis Pkwy., Waterville, ME 04901.

The Rev. **Timothy A. Boggs** is rector of St. Alban's, 885 Shore Rd., Cape Elizabeth, ME 04107.

The Rev. **Jonathan Brice** is rector of Christ Church, 536 W North St., Aspen, CO 81611-1253.

The Rev. **James Brisbin** is deacon at St. David's, 2647 Brookview Rd., Castleton-On-Hudson, NY 12033.

The Rev. **Rebecca Brown** is priest-in-charge of Christ the King, PO Box 6, Arvada, CO 80001.

The Rev. **Lisa Green** is rector of St. John's, 3 Pleasant St., Sutton, MA 01590.

The Rev. **Kyle Greenen** is rector of Grace, Cherry Valley, and St. Mary's, Springfield Center, NY.

The Rev. **Craig Hacker** is rector of St. Peter's, PO Box 134, Bridgton, ME 04009.

The Rev. **David S. Heald** is priest-in-charge of St. Nicholas', PO Box 342, Scarborough, ME 04074.

The Rev. **John Hopkins** is rector of St. Luke's, 40 McBride Rd., Mechanicville, NY 12118.

The Rev. **Tom Malione** is associate at All Saints', 3 Chevy Chase Cir., Chevy Chase, MD 20815.

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

The Rev. **Ginny Urbanek** is priest-in-charge of Good Shepherd, PO Box 1672, Houlton, ME 04730.

The Rev. **David Vicars** is rector of St. John's, PO Box 563, Ouray, CO 81427.

The Rev. **Susan Waldron** is rector of St. Mary's, PO Box 211, Lake Luzerne, NY 12846.

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The Rev. **Jonathan Appleyard**, as rector of St. Saviour's, Bar Harbor, ME.

The Rev. **JoAnn Ford**, as rector of St. John's, Ouray, CO.

The Rev. **Philip Howerton Kasey**, as rector of Holy Trinity, South River, NJ.

The Rev. **James Kenyon**, as priest at St. David's, East Greenbush, NY.

The Rev. **Fredric Leach**, as rector of St. Luke's, Mechanicville, NY.

The Rev. **Thomas Parke**, as rector of Bethesda, Saratoga Springs, NY.

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Deaths

The Rev. **Arra M. Garab**, 81, died Aug. 22 in Rockford, IL.

Born in 1930 in Woodcliff, NJ, he was a graduate of Swarthmore College, Columbia University, and Seabury-Western Theological Seminary. At Columbia he completed a Ph.D. in English and comparative literature. He was ordained deacon in 1970 and priest in 1996. While serving in the U.S. Army, he was an aide to Luis Munoz Marin, Governor of Puerto Rico. He began teaching English at Northern Illinois University, DeKalb, in 1966, and became a full professor in 1971. Fr. Garab was chaplain to the university's police department and the DeKalb Fire Department. He lectured in theology at Loyola University, Chicago, from 1971 to 1982. He was a deacon assistant at St. Paul's Church, DeKalb, 1970-87; assistant, St. Jude's, Rochelle, 1987-96, and priest-in-charge at St. Jude's, 1996-2005. He wrote often about the interaction of literature and faith. His books included *Beyond Byzantium: The Last Phase of Yeats's Career and Theology of Hope and Despair in English Literature*. He was of Armenian heritage and edited *Hovhannes Toumanian: A Selection of Stories, Lyrics and Epic Poems*. He spent many years teaching inmates at Statesville Prison in Joliet. He is survived by his wife, Suzanne; daughters Varsie Geisler of DeKalb and Lisa Larson of Rockford; a son, Gary Garab, also of Rockford; and five grandchildren. He was preceded in death by his parents; an infant son, Gregory Garo Garab; and his brother, Haig Gary Garab.

Correction: A typesetting error truncated this author's biography ["Occupy Stewardship," TLC, Dec. 4]: Benjamin D. Grizzle, who has worked in finance for nearly nine years, leads a macro-market sales team in London and is warden of a Church of England mission.

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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

LIHUE, KAUAI, HI

ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi
www.stmichaels-kauai.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

CARLSBAD, NM

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
www.holycomm.org 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 (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
(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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