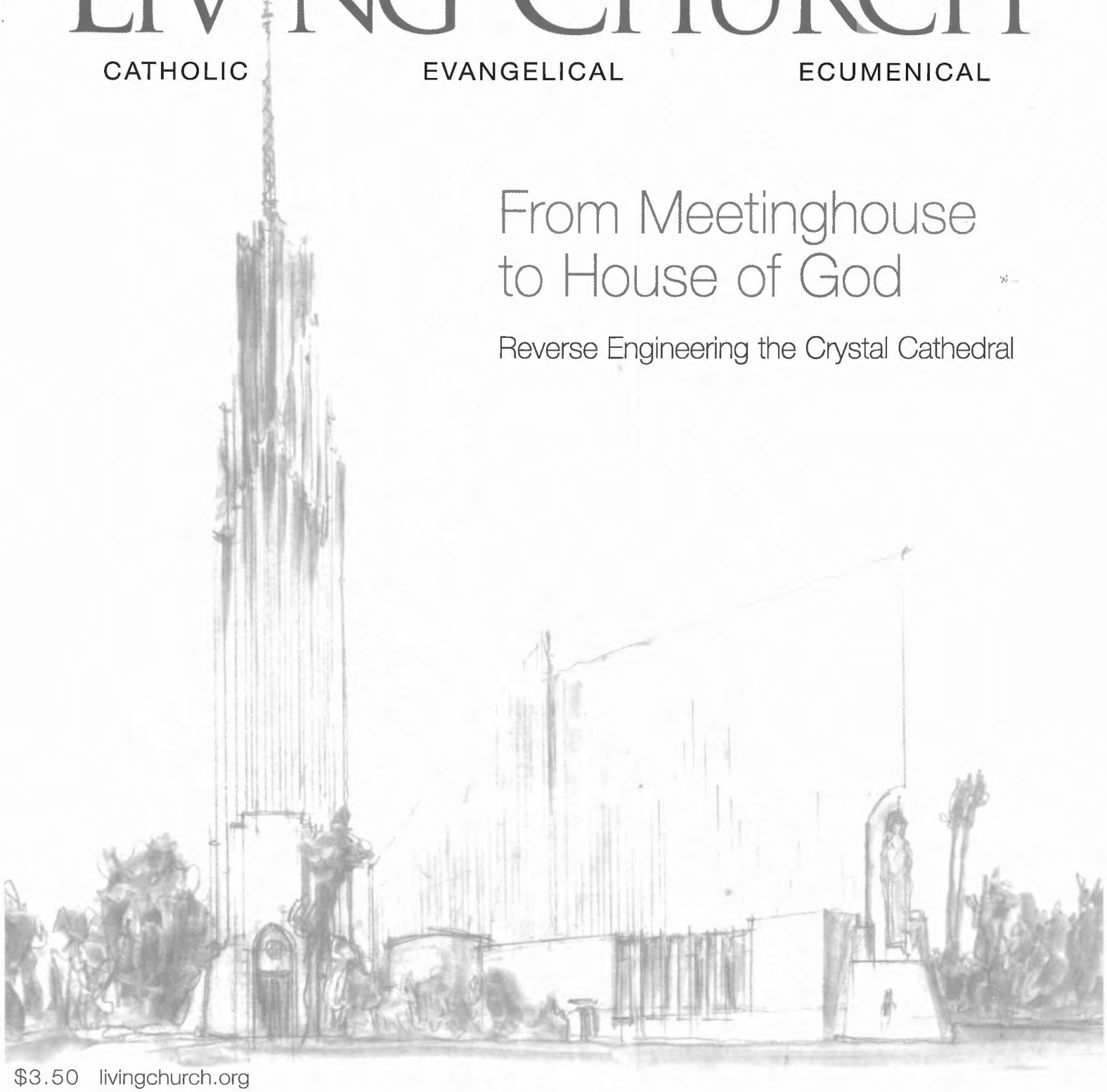
February 12, 2012

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL

From Meetinghouse to House of God

Reverse Engineering the Crystal Cathedral



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Bryan Spinks's *Worship Mall*

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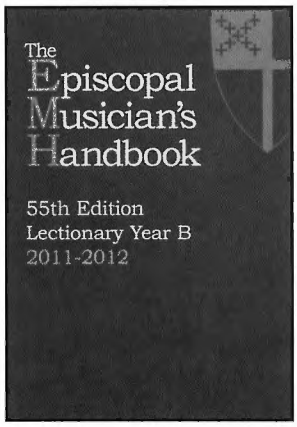

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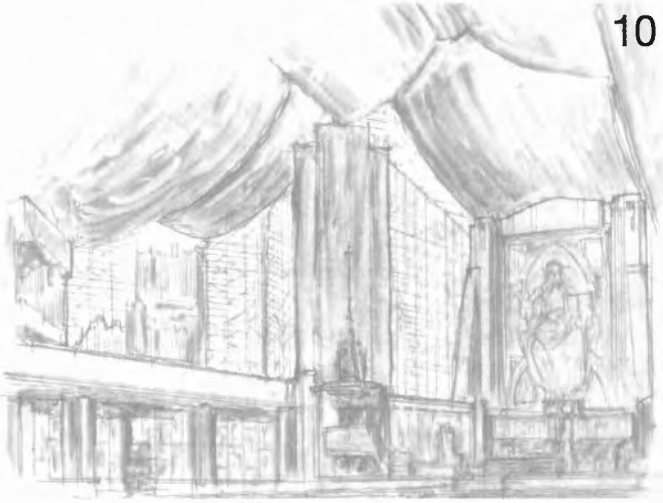
Worlds Apart

This issue of THE LIVING CHURCH offers, in part, a brief addendum to Stewart Brand's *How Buildings Learn: What Happens after They're Built* (Penguin, 1995). In Garden Grove, California, the Crystal Cathedral is now a property of the Roman Catholic Diocese of Orange, and Catholic artists dream of what that glass structure may become. Roughly 2,100 miles away in Kalamazoo, Michigan, we see how a former Episcopal cathedral has become an adjunct structure for a megachurch. The Word has been proclaimed and enacted within both structures, and will continue to be for many years, Lord willing. Their future as *buildings*, as expressions of design, places them much farther than 2,100 miles apart.



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This issue is sponsored by the Church of the Redeemer, Sarasota, Florida [page 29].

THE LIVING CHURCH

THIS ISSUE | February 12, 2012

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.

Merry Times at Mere Anglicanism

About 260 people gathered at the seventh annual Mere Anglicanism conference in Charleston, South Carolina, Jan. 19-21 to hear bishops and deans from across the world speak about their confidence in "The Once and Future Church."

The Rt. Rev. Richard Chartres, Bishop of London, said he had first thought he was invited to "*Merry* Anglicanism." Hot biscuits, Southern hospitality, and the historic city's occasional scent of magnolias, camellias and roses helped provide some of the cheer.

The bishop's plenary address highlighted a historic link. The Bishop of London originally had responsibility for the church in the British colonies in North America, although after the American Revolution only the British West Indies remained under his jurisdiction. Legislation in 1706 made the Church of England the established religion of the colony of South Carolina. In recognition of this transatlantic link, the University of the South in Sewanee, Tennessee, conferred an honorary doctorate on Chartres Jan. 24.

Chartres

As a young ordinand Chartres had been told that there was no future for him in the modern church. But as the title of a recent book by an editor at *The Economist* proclaims, *God Is Back.*

Chartres said that, unlike French believers, English voices of faith can still have a place in the public square. But he warned that the state can turn into an intolerant "church" of a rather prescriptive, premodern type, and that secular religion might be enforced by law. "I hope we shall resist," he said.

Chartres said the best in Anglican tradition is "not afraid to reason and not ashamed to adore" and that its prayer book "embraces the whole person not just the mind; it engages the affections."

Worship grounded in the Book of Common Prayer was woven throughout the conference. So moving was the Festal Eucharist in the historic splendor of St. Philip's Church that not a few worshipers, men included, were in tears.

It was particularly symbolic when the Most Rev. Benjamin Kwashi, Archbishop of the Diocese of Jos, Nigeria, climbed the winding staircase to the second-story pulpit to preach. Two centuries earlier most black Africans in Charleston would have been house or plantation slaves. If they had entered this church, they would have been consigned to its balconies. Now a West African bishop preached to a predominantly white congregation, at the conference's invitation.

Kwashi

The escalating violence endured by Christians like Kwashi in mainly Muslim northern Nigeria remains high. The day before the archbishop spoke, two bombs had been thrown at two churches in Bauchi, while in Kano at least 166 people were killed in eight violent attacks perpetrated by Boko Haram, an Islamist sect. The archbishop and his wife, Gloria, have shared in the suffering of persecuted Christians.

Although Gloria Kwashi did not attend the conference, her presence was felt. In many ways she represents the persecuted Church that does not retaliate but continues to serve others. A few years ago, a violent mob, intent on killing her husband, brutally assaulted her, leaving her blind for six months until treatment in America restored her sight.

Gloria discovered that within one square mile of her house there were no less than 400 orphans. She picked six of the most vulnerable and brought them into her own home to care for them, along with her own six children. Archbishop Kwashi told how he would travel and when he returned home there would be 16 orphans, then after the next trip 33, and finally 57 orphans living in their house.

Gloria established a feeding center for another 200 orphans where they could also be bathed and clothed. The archbishop is now looking for a young evangelist to play soccer with the 200 children and teach them the gospel.

The offerings given during the conference worship were earmarked for the Kwashis' work and that of the Rt. Rev. Michael Nazir-Ali, who also serves persecuted Christians.

The conference attracted bishops and clergy from numerous North American Anglican denominations outside of the Episcopal Church, most notably the Most Rev. Robert W. Duncan, archbishop of the Anglican Church in North America. Duncan did not concelebrate with Mark Lawrence, Bishop of South Carolina.

Lawrence expressed personal frustration that, by his count, there were no less than six Anglican bishops with overlapping jurisdictions in his geographical area. He asked why this should be so, when they held no major theological differences.

The Rev. Dr. Richard Turnbull, principal of Wycliffe Hall, Oxford, spoke on "Anglicanism in Full Flower: The Eighteen and Nineteenth Centuries." He examined the interplay between freedom and order in the ministries of John Wes-

ley and George Whitefield, noting how they expressed a traditional faith through radical methods but within a traditional church order. Turnbull also highlighted some of the incredible humanitarian work of the devout Lord Shaftesbury (1801-85) whom he has profiled in *Shaftesbury: The Great Reformer* (2010).

Dr. John McCardell, vice chancellor of the University of the South, spoke on "The Great Beaufort Revival of 1831." What at first glance seemed only a local event in one small corner of South Carolina had, in fact, long-lasting and far-reaching consequences. A Presbyterian minister, Daniel Barker, preached the ten-day revival, but as there was no Presbyterian church in town he was invited to appear alternately in Episcopalian and Baptist churches. Hundreds of people were converted and entered a deeper faith. Eleven Baptists and forty Episcopalians entered ordained ministry and four of them became bishops.

Eight card players who attended the revival meetings intending to break them up were themselves broken by God's Spirit. The eight came out confessing Christ and one, William Jones Boone, eventually became the first Anglican Bishop of China, where he served until his death in Shanghai in 1874. He translated the Book of Common Prayer into Chinese and worked on a Chinese translation of the Bible. His son, also named William Jones Boone, also served as a bishop of Shanghai.

The Rt. Rev. Michael Nazir-Ali, former Bishop of Rochester in England joined in partnership with the Diocese of South Carolina in 2010, serving as visiting bishop for Anglican Communion relationships. He stressed that mission should be relational and showed how demographics affect mission. In 1900 there were 7 million Christians in sub-Saharan Africa; there are today 470 million. In 1949 there were 3 million Christians in China; today there are more than 100 million.


Nazir-Ali

Bishop Nazir-Ali warned that democracy is never enough, for it can become the tyranny of the majority. In the so-called Arab Spring there must be "a rule of law and freedom and equality for all citizens."

In an interview with TLC, Nazir-Ali expressed misgivings about the proposed Anglican Covenant. "The problem with the fourth part of the

(Continued on next page)

(**MERE ANGLICANISM** from previous page)

Covenant is that instead of the primates having the authority to make decisions in matters of division, it refers everything to a standing committee from which most orthodox people have already resigned," he said. "The Standing Committee itself then refers to (a) the Provinces and (b) the Instruments of Communion and there has to be agreement among the provinces and the Instruments of Communion before any decision can be made. Now that, of course, is the problem. ... Because you can guarantee that if there is an agreement about a certain matter about the Province of Nigeria, then [the Episcopal Church] or Canada or New Zealand or Brazil will disagree. Similarly with the Instruments of Communion; if the primates agree the likelihood of the [Anglican Consultative Council] disagreeing is very high. It doesn't take us any further. It leaves us where we are. That's the worry. You have some chance with the primates because they are representative heads of churches."

Sue Careless, in Charleston

Mount Calvary Enters Ordinariate

In his first such service as newly appointed ordinary of the Ordinariate of the Chair of St. Peter, the Rev. Jeffrey Steenson welcomed members of Mount Calvary Church, Baltimore, Jan. 22.

Mount Calvary was the first congregation of the Episcopal Church to announce its pilgrimage to the Ordinariate in October 2010. The congregation's reception into the Ordinariate was delayed by property negotiations with the Diocese of Maryland.

The diocese announced Jan. 18 that it had reached a property settlement with Mount Calvary and with Joseph Richey Hospice.

"There were moments when it was not clear we would be able to reach an amicable agreement," said the Rev. Jason Catania, rector of Mount Calvary, in an interview with TLC. "In the end it came down to money."

The hospice property "will be permanently deeded to Joseph Richey House along with the parking lot shared by the congregation and Joseph Richey House," a diocesan statement said. "The Anglican Use Congregation will be deeded the church building, adjacent offices, and rectory, will keep all furnishings and personal property, and will retain the right to use the parking lot shared with Joseph Richey House. The Episcopal Diocese of Maryland will receive a monetary sum as part of the settlement, and will retain first right of refusal if the congregation vacates the property."

Neither the diocese nor Catania specified how much money was involved.

"Our brothers and sisters at Mount Calvary have not 'converted' to Roman Catholicism," said the Rt. Rev. Eugene Sutton, Bishop of Maryland, in a letter to members of the diocese. "They have chosen to walk with different friends in the same one, holy, catholic and apostolic church of which they have always been a part. Let us pray for them on their journey. Let us hope that their work in the future will continue to seek and serve Christ in all persons, to respect the dignity of every human being, and help build up the Kingdom of God here on earth."

"I was appreciative of the tone and the graciousness" of the bishop's letter, Catania said. "He said from day one that he wanted to handle this in a spirit of graciousness."

Mount Calvary commemorated its transition with a service of Solemn Evensong. The Rev. Dwight Longnecker, a former Episcopal priest who is now a Roman Catholic priest in Greenville, South Carolina, preached.

"I'm so pleased that we've been able to reach this amicable agreement," Catania told TLC.

He said the members of Mount Calvary, an Anglo-Catholic parish dating to 1842, are "very conscious of the historical nature of what we're doing."

Douglas LeBlanc

Four Pittsburgh Nominees

No clergy within the Diocese of Pittsburgh appear on the slate as the diocese seeks its eighth bishop.

The diocese announced four nominees Jan. 15:

• The Rev. Canon Michael N. Ambler, Jr., 47, rector, Grace Church, Bath, Maine;

• The Rev. Dorsey W.M. McConnell, 58, rector, Church of the Redeemer, Chestnut Hill, Mass.;

• The Rev. R. Stanley Runnels, 59, rector, St. Paul's Church, Kansas City;

• The Rev. Ruth Woodliff-Stanley, 49, rector, St. Thomas's Church, Denver.

"Several priests from the Pittsburgh diocese decided before the nomination process began that they did not have a calling at this time to the ministry of bishop and would not allow their names to be submitted," said a diocesan announcement of the nominees. "For others, that discernment became clearer later on in the search process."

The diocese said it would accept nominees by petition until Feb. 5 for the April 21 election. "A nomination by petition requires ten signatures from individuals representing at least three parishes," the announcement said. "Four of those signing must be canonically resident clergy, and of the six lay communicants in good standing in parishes of the diocese, three must be deputies to the diocesan convention. The petition must also include the consent signature of the person being nominated."

The diocese plans to release biographies of all nominees March 1, after reviewing and adding any nominees by petition.

The New Pulpit of Social Media

As the newly installed bishop of Maine, the Rt. Rev. Stephen Lane needed a way to introduce himself to the members of his diocese. Many members from across the vast diocese could not visit Lane or hear his messages regularly. Lane needed an alternative platform, so he turned to video blogging, a medium that transcends geographical limitations.

Following his installation in May 2008, Lane launched two weblogs: Round Maine with Bishop Lane, for general updates about his ministry, and a temporary video blog, Letters from Lambeth, on which he posted daily video updates from the 2008 Lambeth Conference.

Today, Lane continues to post videos regularly on Round Maine, including sermons, book discussions, Advent messages, Lenten reflections, and updates from his travels. Three years and 32,000 hits later, video blogging has proven its worth to the bishop.

"Video conveys a sense of immediacy that you don't find in print," Lane said. "It also allows personality and warmth to be shared in a way you simply can't communicate in a newspaper column."

Other bishops have also turned to video blogging to communicate with their dioceses. Like Lane, the Rt. Rev. Jeffrey Lee of the Diocese of Chicago started posting videos from Lambeth. After hearing supportive comments from members of his diocese upon his return, Lee continued posting videos.

The Rt. Rev. Andrew Doyle has also maintained a video blog since becoming Bishop of Texas in 2008. Doyle appreciates that the technology allows him to speak directly to the members of his diocese.

"The videos can be personal, offer a teaching moment, remind people who are in the midst of their work day that they are ... part of a faith community," Doyle said.

Bishop Andrew Doyle of Texas tweets from his smartphone.

Bishop Michael Curry of the Diocese of North Carolina video blogs frequently, posting at least one new video every week. Curry often uses videos to interview interesting people he meets from within and outside his diocese.

Curry says he carries his iPhone wherever he goes, in case an interview opportunity arises. Among his recent interviews, which have included talks with authors, songwriters, and ministry leaders, Curry says the most surprising was an interview with an accountant whose video on tax credits for small churches drew more than 1,000 hits.

Examples like the tax-credit video, Curry says, illustrate the opportunity social media provide for communicating messages to a broader audience than ever before. Curry calls social media "the new pulpit."

Many bishops are turning to other online outlets to stay connected. A proficient social-media user, Doyle tweets, maintains a weblog and uses Facebook to communicate with members of his diocese. Doyle considers posting videos and social networking to be a natural extension of his role as bishop.

"I believe being bishop means one needs to be accessible in as many ways as possible," Doyle said. "My job is to open the doors wide, to invite, to challenge, to teach and to encourage. Social media gives me a variety of platforms from which to do this."

Churches can expect to see more of this form of communication, says Simon Cowart, IT and new media director for the Alliance for Christian Media and Day 1.

During the past five years, Cowart has noted a shift in the conversation about social media within churches. Initially people expressed hesitation, fearful of the uncontrollable and decentralized nature of the content, Cowart said. More recently, however, he has seen an acceptance of the enduring trend.

"As the technology world changes

Bishop Michael Curry records a greeting from Archbishop Michael of the Holy Eastern Orthodox Church of the United States, an independent jurisdiction based in North Carolina.

so rapidly, one of the growing needs is to be able to adapt to the emerging technology field, not being afraid of it, but embracing it," Cowart said. "Over time, people started realizing that the technology is here to stay and increasingly is becoming a big part of evangelism and marketing. The conversation has turned to how we can engage people through these media."

> "We have yet to fully discover the evangelism potential in this."
>
> Bishop Jeffrey Lee

For these bishops, the push toward social media is about more than just keeping up with popular trends; it's about meeting people where they are, which, overwhelmingly, appears to be online.

Doyle said that new members are increasingly discovering the Diocese of Texas first through its website and social-media outlets. Many of the people who are connecting with the diocese through social media are not yet part of the diocese's churches.

As the communication landscape changes, opportunities for outreach are expanding, particularly among those who are not interested in attending church. The anonymity of social media lends itself to more open discussions about spiritual topics in a non-intimidating environment. This, Cowart says, could be an initial step in connecting, or reconnecting, to a church.

"A lot of the time, it takes a big investment for a person to walk into the church," Cowart said. "They may or may not feel welcome in a church and they initially won't be a part of the social structure. But one of the unique features of this technology is that it allows people to get involved in the discussion and it meets them on their own ground."

Lee likewise recognizes that the Church has a role in engaging in social networking for the sake of sharing the gospel and engaging in dialogue about spiritual topics.

"We have yet to fully discover the evangelism potential in this," Lee said. "We have to communicate in a variety of modalities. If evangelism happens one conversation at a time, which I think it does, then social media allows for vastly more conversations than ever before."

While the opportunity for dialogue on social media can be wielded for good, it also raises new concerns. The same anonymous environment that can lead to productive and authentic conversation also has the potential to spread hateful rhetoric, Cowart says. Communicating a central message is increasingly difficult in an online format, and this can sometimes dilute the message.

Cowart and others agree that social media will never be a substitute for face-to-face interaction, but that it can be a good precursor.

"Every congregation wishing to do mission work and proclaim the gospel in this era must do so through the web as well as traditional methods," Doyle said. "We must, as Episcopalians and Anglicans, seek to multiply the doors through which new members and converts to Christianity may make their pilgrim journey to the altar of God and the heart of Jesus."

Lauren Anderson

From Meetinghouse to House of God

Reverse Engineering the Crystal Cathedral

By Matthew Alderman

In a 1962 essay, "Architectural Seriousness," Lance Wright outlined three marks of architectural modernity: "*the sense of the provisional, the sense of economy*, and *the sense of the continuing nature of space*." A scholarly friend of mine once commented that in plain English this means today's buildings are defined by "impermanence, cheapness, and emptiness."

The recent decision by the Roman Catholic Diocese of Orange to purchase the Crystal Cathedral for an apparently reasonable $57.5 million suggests the criterion of "economy" can only be applied flexibly here, but the building remains haunted by an empty impermanence.

As Voltaire or *Saturday Night Live*'s Linda Richman might say, the iconic Crystal Cathedral is neither made of crystal nor presently a cathedral. Nor does it have much in the way of icons. There is a difference between a *meetinghouse*, an auditorium built for preaching, and a true *church*, with its sacramental character. The Crystal Cathedral stands solidly in this tradition: minimally ornamented, eschewing a processional layout in favor of a prominent, stage-like pulpit.

Yet, even if it is rooted in *a* tradition, it is nonetheless a modernistic structure. It rejects stylistic organic continuity with the past save for superficial touches such as a pseudo-Gothic belfry. Its glass envelope exemplifies Wright's "sense of the continuing nature of space" inside and out. The sole ornament of the interior is exterior light; the exterior decorative scheme is reflected grass and sky. This is perfect for a pantheist, but for a sacramental Christian it is troubling.

It is as if modern architecture itself is skeptical of its ability to communicate a coherent message. Compare this with the original "crystal cathedrals" of Chartres and Rheims, bristling with stone saints, and where stained glass broke white light into a rainbow of biblical stories, martyrdoms, and allegories.

But the die has been cast, and the diocese plans to rehabilitate the interior "so it will be suitable for a Catholic place of worship." Can this be achieved, and how?

While I am a booster for new traditional architecture, I often caution prospective renovators that they will not be able to turn their suburban St. Astro-Turf's into Westminster Abbey unless they are prepared to use a bulldozer. While traditional styles can often be mixed within historic interiors, the mod-

(Continued on next page)

From Meetinghouse to House of God

Reverse Engineering the Crystal Cathedral

(Continued from previous page)

ernistic movement was such a destructive act of self-exile that great care must be used when adding traditional elements to a dated modernistic interior. Plopping down a Gothic altarpiece into a 1968 vintage ecclesiastical wigwam usually just makes the wigwam look worse.

Instead, renovators must coax out whatever small bit of potential might be present in embryonic form in an existing modernistic church. Hybrid or transitional styles which straddle the line between architectural modernism and traditional culture are useful here, as they allow a degree of iconographic reverse engineering.

My sketches for this article are inspired by late art deco examples such as the 1959 Cathedral of Mary Our Queen in Baltimore, Maryland, and Sir Basil Spence's explicitly modernistic 1962 Coventry Cathedral, a landmark of mid-century modern design. Coventry is a particularly useful example, as it contains a fairly extensive iconographic program. These models can only be taken so far: the Crystal Cathedral is so far from conventional norms as to effectively have no walls or even any true interior space.

Liturgically, the building must be transformed from an auditorium into a church. The structure is laid out on a cruciform plan, but its principal axis lies within the short "transept" arms. The interior should be reoriented to follow the long axis to give a sense of procession. Sufficient space should be found for the sanctuary to avoid the broad, shallow appearance of a stage. The theatre-like upper balconies should be played down visually. The old choir platform and pulpit area in one transept should be screened off to form a raised choir area; below, there would be space for a daily Mass chapel, shrines, and a baptistery — the little devotional nooks and crannies that usually give so much life to a cathedral, and which have no place in a meetinghouse.

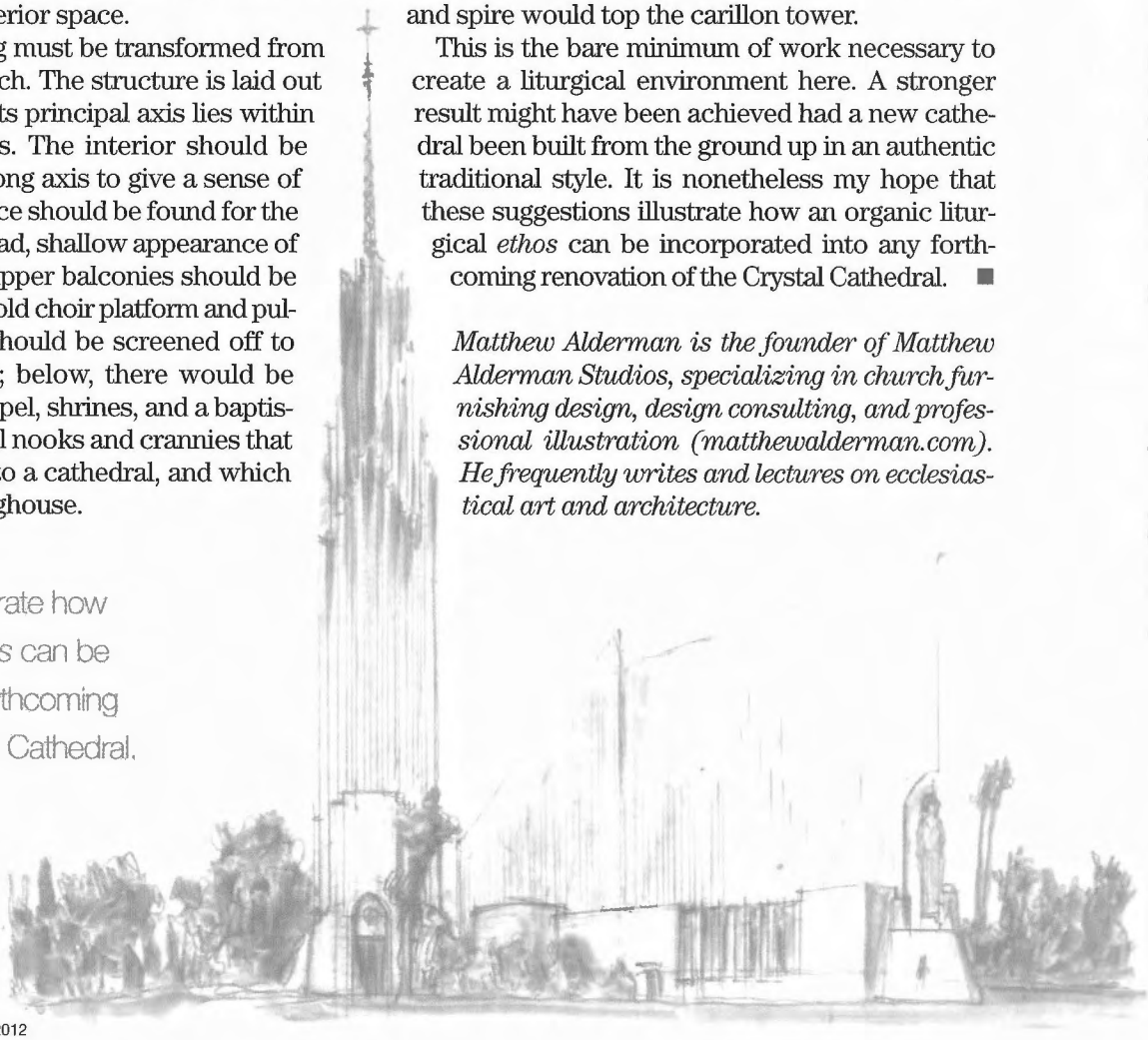
These suggestions illustrate how an organic liturgical *ethos* can be incorporated into any forthcoming renovation of the Crystal Cathedral.

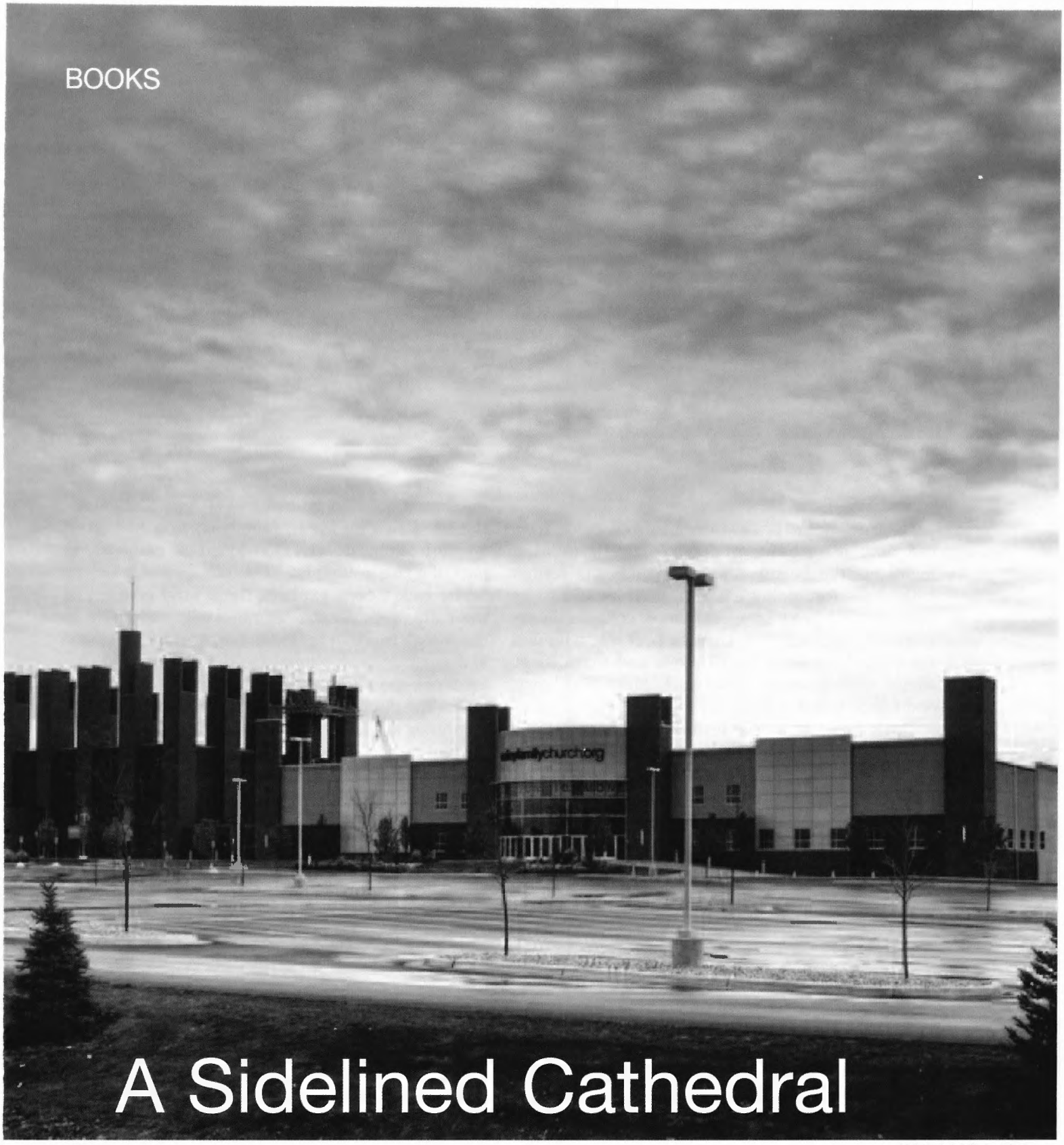
This action will also serve to create an explicitly defined nave, which in turn will lead the eye more easily toward the chancel. A large, straightforward retablo will do much to terminate the processional axis; the space behind could be converted into an adoration chapel or sacristy space. A baldachin in a spare modern style might also be suitable. The altar should be prominent, raised, and of a noble material. Other liturgical fittings such as clergy stalls and the bishop's *cathedra* should be designed to create a high implied sill below the church's glass walls, transforming the interior from a glass envelope to a discrete space. Further definition can be achieved by a "ceiling" of colorful translucent hangings to mediate between the exterior glass and the interior.

The diocese has said it does not plan to alter the exterior. Admitted, there is even less potential here for modification than within but some slight additions are necessary to give it a measure of symbolic identity. The accompanying illustration suggests adding a solid base running around the structure, allowing for the addition of sacristies and other support volumes, and a limited amount of statuary. A prominent cross and spire would top the carillon tower.

This is the bare minimum of work necessary to create a liturgical environment here. A stronger result might have been achieved had a new cathedral been built from the ground up in an authentic traditional style. It is nonetheless my hope that these suggestions illustrate how an organic liturgical *ethos* can be incorporated into any forthcoming renovation of the Crystal Cathedral. ■

Matthew Alderman is the founder of Matthew Alderman Studios, specializing in church furnishing design, design consulting, and professional illustration (matthewalderman.com). He frequently writes and lectures on ecclesiastical art and architecture.





A Sidelined Cathedral

Bill Dolak/Flickr photo

Review by Douglas LeBlanc

Whatever else may be said of the Diocese of Western Michigan's Cathedral of Christ the King, it embodied the spirit of the late 1960s. Seen only at a distance, in black and white photos, the cathedral looks about as inviting as the Third Church of Christ, Scientist, an embattled landmark of brutalist architecture in the nation's capital.

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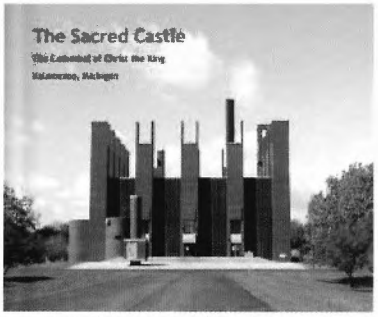
The Sacred Castle, available in rich color from the innovative print-on-demand Blurb imprint, highlights the beauty that transcends the former cathedral's forbidding exterior, with its 16 towers rising from a boxy base. The book collects photographs by the Very Rev. Cynthia L. Black, who was the cathedral's dean for 19 years, and four others: James Carter, Kirsty Eisenhart, Mike Matthews, and Lance Rosol.

Black writes in a brief introduction about seeing the cathedral interact with nature: "I could witness the east wall appearing to be on fire as the sun rose in the early morning each spring, and catch the majesty of a full moon rising over the king's 'crown' in the fall. Each week as I celebrated the Eucharist I saw a cross appear in the wine (a reflection from the lights above, with the oculus at the center). On any given sunny day I could watch the sunlight come through the oculus and trace an arc on the Cathedral floor, but capturing those images was rarely possible."



The Sacred Castle
The Cathedral of Christ the King
Kalamazoo, Michigan
Blurb. Pp. 80. $34, paper.

The images in *The Sacred Castle* capture moments of high energy and quiet ritual. In one, Black speaks to a packed nave. *The Sacred Castle* is light on text. Other than Black's one-page introduction, it offers only dust-jacket copy that quotes the Rt. Rev. Charles E. Bennison, fifth bishop of Western Michigan, who envisioned the cathedral as part of a larger complex of buildings.

The jacket copy explains the central concept of the cathedral's design: "Symbolically, the circle in the square represents God in our world. The square is a most ancient symbol for the finite world (for example, the base of the pyramids follow this pattern). The circle, bounded by a curved line without beginning or ending, but possessing a center, is the ancient symbol for the infinite, the Universal [Principle], or God. (Stonehenge and the Pantheon follow this pattern.)"

Because it was published in 2007, *The Sacred Castle* does not tell the longer arc of the cathedral's history. This much was clear then: the diocese could no longer afford to maintain the building, and would sell it. The purchaser was Kalamazoo Valley Family Church, which began as a small group in a rented facility in 1991 and has since grown to a congregation of about 4,000 people.

Valley Family Church, as it is now known, added an 85,000 square-foot facility with stadium seating, video screens, theatrical lighting, and amplifiers worthy of a rock concert. The cathedral's 49-rank Aeolian/Skinner organ made its way to a Lutheran congregation in Tennessee. The large round altar is gone. The inevitable exterior Labyrinth gave way to landscaped grounds favored by wedding photographers. From a distance, again, Valley Family Church's expanded facility looks like a former Circuit City attached to an architectural non sequitur.

The images in *The Sacred Castle* capture moments of high energy and quiet ritual.

Nevertheless, Valley Family Church appears to appreciate the building it bought, and uses it for more intimate gatherings. "In addition to the Bible classes and special events we host at the Cathedral, this historic facility is available for rental and will serve as a striking venue for a variety of Christ-centered events," including weddings and funerals, the church says on its website. "It's a beautiful mix of retro, modern and contemporary architecture."

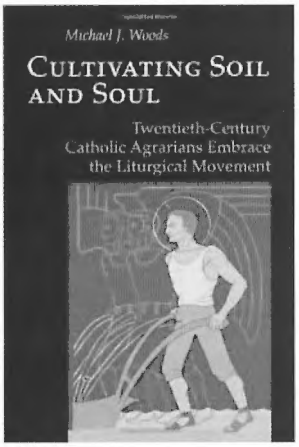
The cathedral's former congregation (now called the Parish Church of Christ the King) moved five miles southwest into a small building that was once home to Texas Corners Bible Church and, later, to Heaven's Gate gift shop.

"This location has proved to be wonderful," Black told the *Kalamazoo Gazette* in 2009. "This is the quintessential little American town."

When Episcopalians acknowledge the church's struggle with declining membership, some say that this is the price of prophetic ministry and that only easy answers to 21st-century theological questions will attract large congregations. This trope is blessedly absent from the sparse text, leaving instead many haunting and lovely images of what once was. ■

BOOKS

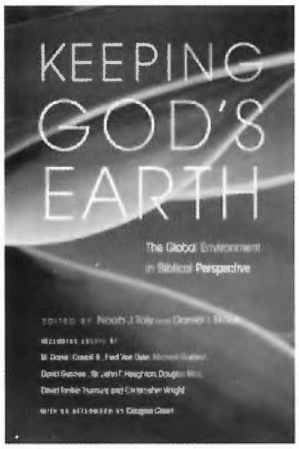
Heal the Earth



Cultivating Soil and Soul

Twentieth-Century Catholic Agrarians Embrace the Liturgical Movement

By Michael J. Woods, SJ.
Liturgical Press.
Pp. 291. $39.95.



Keeping God's Earth

The Global Environment in Biblical Perspective

Edited by Noah J. Toly and Daniel I. Block.
IVP Academic.
Pp. 300. $25.

Review by Stephen Blackmer

It is difficult for anyone who follows world environmental news to be optimistic that we can correct the ecological damage humans are causing in time to prevent widespread suffering. While there is little reason to be optimistic, though, there is reason to be hopeful. One small but significant sign of hope is the burgeoning of new books about the place of Christ and Christian faith in restoring harmony between humans and God's creation.

Michael Woods's *Cultivating Soil and Soul* is a historical account of the National Catholic Rural Life Conference from its founding in 1923 as a movement rooted in Catholic social teaching, liturgy, and sacramentality as applied to the rhythms and needs of rural communities. Woods places a helpful central emphasis on the sacramental principle that "all reality, both animate and inanimate, is potentially the bearer of God's presence and the instrument of God's saving action on humanity's behalf" and that it is "the essence of the liturgy to give living expression to all the fundamental truths of our religion by means of symbolism that is tangible to the senses." Through a variety of illustrations, he explores how the NCRLC interwove these with its social justice mission to rural people.

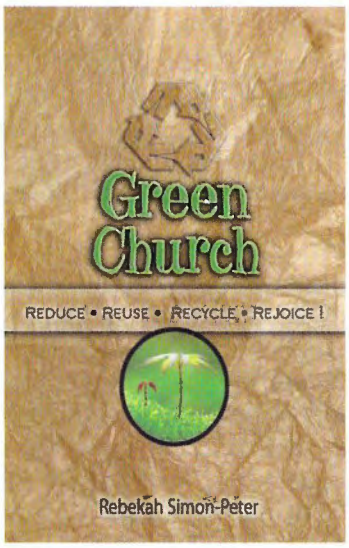
Beyond history, the great value of the book lies in shedding light on the need for a sacramental and liturgical approach to environmental mission. From my many years as an advocate for rural forest-based communities and landscapes, I have come to believe that the usual social movement tools of public policy, economics, science, and technology, while necessary, are insufficient to save the Earth and her people.

In a time of global ecological devastation, we need to recognize that the environmental problem cannot be blamed on nature but is solely the fault of people. "It is paramount," Woods writes, "to name ecological sin, call people to conversion, and inspire a new corporal work of mercy." A ritual and sacramental faith, one that contributes to restoring harmony among people and Earth, is essential to this project.

That's no easy task, but *Cultivating Soil and Soul* provides a useful, if somewhat choppy, survey of one 20th-century approach. Woods ends the book with an assessment of Wendell Berry, the contemporary agrarian Christian farmer and writer who incorporates much of this thinking in his wonderful body of work about the broken placelessness of modern America.

> Beyond history, the great value of [Woods's] book lies in shedding light on the need for a sacramental and liturgical approach to environmental mission.

Woods's concluding thesis is that "Christian liturgy, especially the



Green Church

Reduce, Reuse, Recycle, Rejoice!

By Rebekah Simon-Peter.
Abingdon.
Pp. 114. $12.50.

Eucharist, is the celebration of our salvation in Christ. The place of its enactment is the culture where one lives and works." That is, salvation cannot be separated from the context in which one needs to be saved. Through the sacramental principle, Woods writes, "there [is] a material and natural, and thus sacramental basis to the liturgy, culture, and a renewed social order. The *one* sacramental world can serve as a source of *both* justice *and* injustice. The church must employ the very materials that are constitutive of the culture to transform what is unjust within it. … God transforms people through the liturgy, and people transform culture."

Thus, finally: "Our mission orders have been given. Dare we receive them with grace!"

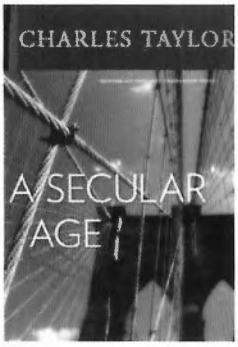
Noah Toly and Daniel Block's *Keeping God's Earth* is a well-written review of a series of contemporary environmental issues — cities, the diversity of life, water resources, and climate change — alternately presented from scientific and scriptural perspectives. Writing for evangelicals who seek both biblical and scientific understanding of these issues, the authors have done a credible job of presenting sound science and sound biblical theology side by side. As perhaps was intended by its editors, both of whom teach at Wheaton College, *Keeping God's Earth* would make a useful introduction for students or other audiences looking for a scholarly but accessible overview.

Rebekah Simon-Peter's *Green Church* is intended for a congregational or other lay audience seeking to live with faith into greater awareness of current global environmental issues. Written in accessible language and format by a Methodist pastor with solid scientific credentials, *Green Church* would serve as a foundation for a congregational discussion group. A separate discussion leader's guide and guide to greening your church are also available. ■

Stephen Blackmer worked in rural community development and forest conservation in northern New England for 25 years. He is now a senior at Berkeley Divinity School at Yale.

BOOKS

When It's All About You



A Secular Age

By Charles Taylor.
Belknap Press.
Pp. 896. $46, cloth.

Review by Craig David Uffman

How did it come to pass that the West has moved from a culture in which belief in God is accepted as a given to one that sees such belief as merely one option, and a dubious one at that? How did we become a culture in which unbelief has achieved hegemony in intellectual life and is widely seen as unproblematic in popular culture? In other words, how did our secular age come about?

The secular age is, for Charles Taylor, an era in which unbelief is the default context in which we encounter and seek fullness and human flourishing. Over and against theories that explain the rise of modernity and secularity as liberation from limits on latent human characteristics, Taylor argues that "the great invention of the West was that of an immanent order in Nature" that questioned the presumption of a transcendent source of fullness and order from beyond. This invention of "an exclusive humanism" made possible the rise of Western modernity and secularity; it prompted masses of people to imagine no telos, no ultimate reality, beyond human flourishing.

In *A Secular Age*, Taylor tells the story of what became an exclusive humanism that pervades Western society. First he provides a portrait of the world circa 1500 that the West has lost: a world in which (1) "spiritual forces impinged on porous agents," (2) "the social was grounded in the sacred," (3) secular time was grounded in higher times (sacred times), (4) the "play of structure and anti-structure was held in equilibrium," and (5) "human drama unfolded within a cosmos."

Crucial to this story is the rise of a rage among elites that led to the destruction of the "old enchanted cosmos." Disenchantment of the cosmos had the effect of concentrating the black magic of the diverse demons of old into the black magic of the Devil alone, which elevated fear of the Devil. This, in turn, exacerbated fears of death, sin, and judgment that were arising as Northern European pagan tribes, with their cultic emphasis on death, converted to Christianity.

At the same time, the power of God was increasingly concentrated in the "charged objects" filled with the "white magic" of the Church, manifested especially in the dramatic piety of medieval liturgical practices. There arose around 1450 a Reform stream characterized by (1) "the turn to a more inward and intense personal devotion," (2) "a greater uneasiness at "sacramentals" and church-controlled magic," and (3) the "new inspiring idea of salvation by faith, which erupted into a world riven with anxiety about judgment and a sense of unworthiness" that threatened one's salvation.

For Taylor, the problem of modern theology blossoms with the influence of Franciscan scholars such as Bonaventure, Duns Scotus, and William of Ockham, whose emphasis on the particular over the universal led to the primacy of the individual over community in our secular age. Their real significance is seen not in its effect on future scholars, but rather in the revolution they spawned in the medieval cloister cell. The transcendent "Thou" gave way in the focus of both prayer and love to the immanence of Jesus Christ, the paradigmatic human through whom all humans are known. Perfect knowledge of God and neighbor thenceforth meant grasping what Scotus called the "individual form." This was a major turning point toward the individualism that characterizes contemporary Western culture and which continues to be funded by modern theology.

One critical shift in the West was the appropriation of Anselm's juridical-penal soteriology, tragically developed by Calvinism into its doctrine in which only a minority of humankind would be saved. This widespread Western emphasis led to activist, interventionist attempts by old (Roman) and new (Protestant and Stoic) elites to reform the Church and reorder society. Paradoxically, these repetitive efforts to enforce conformity during the late Renaissance, which had as one aim the elimination of the gaps between elite and ordinary piety, actually resulted increasingly in an elite secession from popular culture, and the development of ideals of piety and civility to which

elites were accountable and toward which elites felt called by God to drive all societal norms.

This elite-led Reform stream, evident in both Roman and Protestant movements circa 1450-1650, was characterized by interventionist, uniformizing, homogeneizing, demystifying, and rationalizing agendas within the Church and culture, and was also marked by hostility to all claims of enchantment and of distinctions between elite and lay vocations. Ironically, these efforts to reform society into a more godly ordering, led by persons who understood themselves to be saved by God, provided the necessary context for the development of the exclusive humanism that made possible our secular age.

Taylor shows that the early Calvinist reform tradition is an important factor in the development of secular humanism; indeed, they turn out to be close cousins. Calvinism's drift from an emphasis on an embodied Christ to "Christ as a governing principle" led some Protestant forms to merge with a Kantian Christianized Stoicism, leaving reason as the sole authority governing moral life. Because of this shared DNA, both Calvinism and secular humanism are activist reform movements that suppress difference, though for different reasons. Over time, this demystified form of Protestantism led to a seismic shift in the Western social imagination.

Taylor has provided an invaluable resource for Church leaders. A master of Church history and philosophy, he presents a comprehensive genealogy of Christian and humanist thought that helps us understand the intellectual forces shaping religious discourse today. With an impressive bibliography and provocative and well-documented arguments, *A Secular Age* may well earn a place alongside John Milbank's *Theology and Social Theory* as one of the standard accounts of the secularization and polarization of the Christian West. Those with an interest in theology and ethics would do well to engage Taylor's masterpiece, for which he won the 2007 Templeton Prize. Those seeking to diagnose our contemporary Anglican divisions also ought not neglect it. ■

The Rev. Craig David Uffman is rector of St. Thomas's Church, Rochester, New York.

BOOKS

Modern and Postmodern Tongues

Review by Daniel H. Martins

The diversity of corporate Christian worship is so great that any attempt to analyze it, to freeze its dynamism in time and subject it to a coherent taxonomy, is both challenging and risky. Bryan Spinks, in this relatively short volume, prudently disavows such magisterial aspirations. His more modest object is to take a sort of core sample of practices — not drilling down through layers of time, but capturing material from a selected group of worship traditions across the same chronological layer. He then examines that collected material through a very particular lens: postmodernism.

Postmodernism is, by any account, an elusive notion. In ordinary speech, *modern* is usually used as a synonym for *current* or *up to date* or *the latest.* Within the vocabulary of philosophy and cultural criticism, however, *modern* refers to a way of thinking that can be tied to the rise of the scientific method 400 years ago (roughly speaking). It is rational, objective, and empirical. It places great confidence in the results of rigorous experimentation, and sees the universe as one large coherent system, trending inexorably toward its predestined future. Correspondingly, it is highly suspicious of any claim that cannot be scientifically verified, and is averse to subjectivity, mysticism, the liminal, the paranormal — that is, much that is associated with religion and religious practice, including corporate worship.

In recent decades, alternative patterns of thought have emerged in Western culture, secular as well as religious, patterns that challenge the assumptions of modernity — hence, postmodernity. Here is how Spinks explains it in his introduction:

> [P]ostmodernity is suspicious of grand narratives and denies notions of unending progress. It stresses that meaning is dependent upon relationships, and that there are few universal, all-encompassing theories. It questions metaphysical realities and objective truth. It places mind and body together, and prefers the visual and experiential over concepts and words.

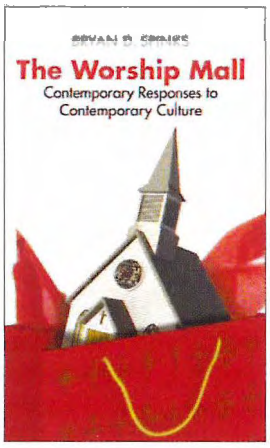
In the terms of this cultural analysis, those who live in the developed Western world operate partly in modernity and partly in postmodernity, depending on our age and life circumstances, with Boomers and older tilted toward modernity and GenXers and Millennials tilted toward postmodernity; and we do so, for the most part, subliminally, without conscious intention, the way one speaks one's native language.

Alongside the modernity / postmodernity divide, Spinks develops the metaphor of the shopping mall, a dynamic marketplace in which customers exercise their freedom of individual choice (a very postmodern value), frequenting the stores that appeal to them and avoiding those that do not. The "shopping mall" of Christian worship, across America and across the world, offers Christians and prospective Christians a seemingly limitless array of options.

How do the practitioners of these options process and manifest the tension between the tectonic plates of modernity and postmodernity? Spinks chooses seven traditions and emerging traditions in Christian worship through which to address these questions: blended/fusion/synthesis worship, consciously postmodern (including the "emergent church" phenomenon), megachurch/seeker worship, "praise and worship" and charismatic churches, culturally marginal (African Independent, Korean *Minjung*, Amish, and Appalachian snake handlers), (putative) Celtic, and post-Vatican II Roman Catholic.

Of course, these are not distinct categories of worship, but forces within the larger whole. There is a good deal of overlap between some of the specimens in his core sample. So-called blended worship builds on classical liturgical forms, but weaves in a musical idiom of a more popular and accessible character. Examples include the "U2charist," featuring the music of the rock band while largely preserving traditional ritual language, and hip-hop celebrations, which not only employ that musical genre but also some of the speech patterns and colloquialisms that are associated with it. In these respects, there is a great deal in common with megachurch, emerging church, and charismatic worship. The whole scene is fluid and dynamic at the borders.

Even the practices considered in Chapter 5 ("On the margins of corporate global postmodern culture") are not totally insulated from some degree of cross-pollination. The various independent churches in sub-Saharan Africa are by their very nature a hybrid of practices handed down by European and American missionaries, and cultural elements indigenous to regions in Africa. Appalachian snake-handling commu-



The Worship Mall

Contemporary Responses to Contemporary Culture

By **Bryan D. Spinks**. Church Publishing. Pp. 288. $28.

nities, while certainly out of the mainstream, are clearly linked both to 18th- and 19th-century frontier revivalism and to modern (used in both the colloquial and refined senses) fundamentalism. The Korean *Minjung* movement is largely anchored in Latin American liberation theology, which has a distinctly Roman Catholic pedigree. Even the Amish, who are perhaps the best candidates for liturgical genetic isolation, worship in ways that are both rooted in classic forms and reactive to those same forms.

Professor Spinks does a particularly helpful job analyzing the surging popularity of all things Celtic. Here his comments reach a level of depth, precision, and originality that is largely absent in the earlier chapters. One can speculate that this freshness of insight can be traced to the fact that there is material both ancient (the Stowe Missal) and less ancient (*Carmina Gadelica*) that enables a liturgical scholar such as Spinks to give rein comfortably to his academic prowess. It should not be surprising, then, that he is fairly severe in his critique of most of the neo-Celtic phenomenon even as he pegs it as an exemplar of two signature characteristics of postmodernism: *simulacra/simulacrum* — "things look real, but are not" (p. xv) — and *bricolage* — eclecticism uninhibited by concern for convention or canons of taste.

In terms of the author's energy and focus, the same can be said of Chapter 7 ("Second-guessing post-Vatican II liturgies"), evidenced by a marked lower reliance on citations of other secondary sources. Here Spinks is clearly in his element as he engages the notion that the liturgical texts emanating from the Second Vatican Council, both the 1969 Latin original and the English translation that was stabilized in 1973, are thoroughly "modern" in both the process by which they were developed and their actual content. They did not grow organically from the 1570 missal of Pius VI, but were confected by "experts" (a telltale "modernist" conceit), ostensibly from sources lost to the tradition for centuries, and then, in their translation, "de-enchanted" by the removal of the poetic and the preservation of the prosaic.

It is in this context that Spinks considers the controversy surrounding the Vatican-mandated retranslation of the texts of the Mass that went into effect on Advent Sunday 2011. One piece of the apologetic for this project is that by striving for a new "sacred vernacular," the new translation "re-enchants" the language of the liturgy, and that such a move is consonant with the emerging cultural milieu of postmodernism. In the end, Spinks is skeptical of this apologetic, but he is at his best in writing about it. For those interested in liturgy and language, this chapter alone is perhaps worth the price of the book.

For Anglicans, along with other Christians in traditions that follow classical liturgical forms and, broadly speaking, Catholic sacramental theology, the multiplicity of worship practices across the Christian world invite consideration of the categories that are used in any attempt to find order amidst the diversity. Ought there not be some urgency around the question *What difference does the Eucharist make?* Is the Eucharist simply a speciation of the larger genre *worship*? Is there not some innate element of distortion in any side-by-side comparison of eucharistic and non-eucharistic worship?

Most of the practices Spinks considers in Chapter 1 (blended worship) and Chapter 2 (consciously postmodern), as well as in Chapters 6 (Celtic) and 7 (post-Vatican II Roman Catholic) operate in a eucharistic context. Those covered in Chapters 3 through 5, however, largely do not. I would argue that it is therefore an "apples to oranges" comparison, that the Eucharist harbors forces that want to assert its character as a genre unto itself, not conveniently subsumed into "worship."

Because it deals with phenomena that are so fluid and so contemporary, this is a book that will have a very short shelf life as part of the historiography of Christian worship at the turn of the second decade of the 21st century. It will soon become dated, and therefore itself a primary source for future historical study. In the meantime, despite some unevenness, it is of interest to anyone with a concern for negotiating this difficult transitional moment in the relationship between Christianity and Western culture.

The Rt. Rev. Daniel H. Martins is Bishop of Springfield and a member of the Living Church Foundation.

Jessie Van Brunt's Stained-glass Testimonies

By Karen Fieg

When Jessie Van Brunt died in 1947 at age 85, *The New York Times* called her "an artist well known as a designer of stained-glass windows." I did not know of Jessie or her work until rummaging through my father's genealogy paperwork last spring. I learned that she was my great-grandmother's first cousin, and I became fascinated with her vocation of creating and donating stained-glass windows across the world.

Jessie and her sister, Carrie, were born into a wealthy family of Dutch heritage. They lived in Brooklyn and were involved with many churches throughout the borough and New York City. Jessie studied art with John LaFarge and published a book, *California Missions*, while living in that state in the early 1930s.

Digital files of her scrapbooks, which are held at the American Archives of Art, guided me toward her many works in stained glass. More research helped me find some of her surviving windows.

My first discovery was a window Jessie made in 1942 for a chapel at St. Mary's, an

Episcopal mission school for Native American girls in Springfield, South Dakota. St. Mary's had long been closed and its chapel was no longer standing, but someone showed the wisdom to preserve Jessie's artwork. I decided to travel five hours away to this tiny prairie town on the banks of Lewis and Clark Lake.

As the hours dwindled to a few minutes from Springfield, my anticipation grew at the thought of finally seeing Jessie's window. A docent met me at the Springfield Historical Museum, a former bowling alley.

When I first gazed at Jessie's window, backlit and glowing, I paused, realizing that I probably was the first descendent of Jessie's to set eyes on this window in decades. It was an emotional moment. The colored glass was hand-painted, full of colorful creatures and birds, trees and blue sky, and the boy Jesus walking through his Father's world. I knew that I had to discover for myself which of her other windows were intact.

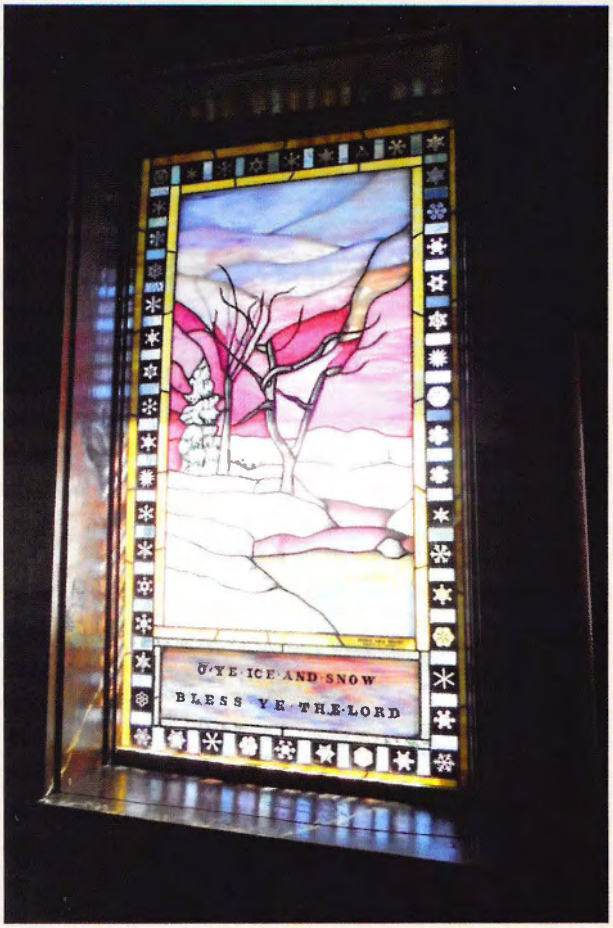
I have uncovered Jessie's windows in remote places, in churches that are historical landmarks in big cities, and in national parks. Her windows adorn the Church of the Transfiguration ("The Little Church around the Corner") in New York City, St. Mark's Church in the Bowery in Lower Manhattan, a hand-hewn log chapel in the Grand Tetons National Park, the Mammoth Hot Springs chapel in Yellowstone National Park, and the Mission Inn in Riverside, California. Other windows are in a small Methodist church in Lyndonville, Vermont, an outdoor chapel near Lake Tahoe, a church in Lucerne, Switzerland, and a Maori church in New Zealand.

Some of Jessie's windows did not survive. Some were destroyed during World War II bombings in London and in Norway. Other work perished when a church in Alaska burned to the ground.

I have made many new friends all over the world. I have read about the Rt. Rev. Winfred Hamlin Ziegler, fourth Bishop of Wyoming, and the Rt. Rev. Peter Trimble Rowe, first Bishop of Alaska, who influenced Jessie's windows for churches in their states.

My exploration will continue, buoyed by familial ties and my admiration for what Jessie created. I feel honored and blessed that God opened my eyes to her world.

Karen Fieg lives in Grimes, Iowa.

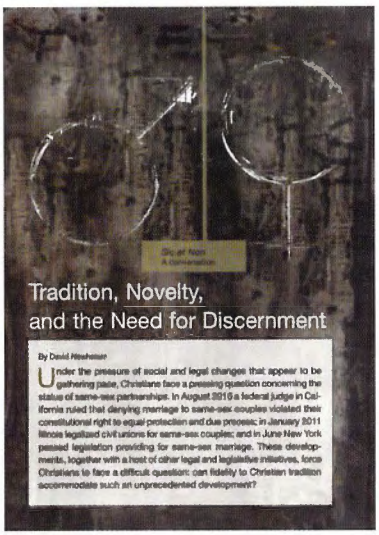


David Newheiser Responds to Zachary Guiliano

I am grateful to see that Zachary Guiliano's response to my article, "Tradition, Novelty, and the Need for Discernment" [TLC, Jan. 29], fulfilled the promise of charitable conversation made in the issue's introduction. Although the debate on the status of same-sex partnerships is genuinely difficult, this conversation is enriched by the fact that Guiliano and I share a commitment to discern and renew Christian tradition; in fact, even on those points at which he aims to oppose my argument, we share a great deal in common.

Guiliano is right that all parties in the fourth-century debate over the nature of Christ developed new terminology while claiming to represent true tradition. While Guiliano presents this as an objection, it reinforces my point that fidelity to tradition requires new ways of thinking. For this reason, it is strange that Guiliano does little to argue for his view that the question concerning same-sex unions is already decided. He wearily insists that the differences between various terms for sexual activity "have not been proved significant," but this does not address my argument that the novelty of the concept *homosexuality* warns against a hasty appeal to tradition.

Unfortunately, Guiliano's suggestion that Genesis 1-2 and Romans 1 provide clear evidence on the subject is hasty in just this way. Romans describes idolatrous men and women who are given up by God to "degrading passions" that lead them to commit "shameless acts" with one another; although the text thereby condemns degradation and idolatry, it does not follow that all same-sex intercourse is shameful. Likewise, if one had already decided that same-sex partnership is immoral, the creation account could seem to confirm this view, but nothing in Genesis itself entails that opposite-sex partnerships are normative.


Tradition, Novelty, and the Need for Discernment

Because Christian tradition does not directly address same-sex partnerships, we cannot bracket the characteristics of same-sex love as Guiliano wishes to do.

Because Christian tradition does not directly address same-sex partnerships, we cannot bracket the characteristics of same-sex love as Guiliano wishes to do. Although the diversity of sexual activity is doubtless very old, the construal of same-sex love in terms of homosexuality is in fact very new. Whereas terms such as *sodomia* center obsessively on genital activity, including opposite-sex intercourse, the invention of the concept *homosexuality* invites us to reflect upon same-sex love in a broader context. Christian tradition has much to say about the meaning of sex and relationship, but discerning its significance requires attention to the character of the lives that are the primary object of Christian ethical reflection.

Where Guiliano says that only one side in the debate over sexuality will be judged faithful, I am less inclined than Athanasius to stigmatize my opponents. On the contrary, our conversation demonstrates that faithful Christians conscientiously hold a range of views on this issue. Although I believe that the demands of tradition are more ambiguous than Guiliano suggests, I gratefully acknowledge his commitment to faithful discernment, and I hope that we may continue the project of discerning fidelity in communion together.

David Newheiser
Chicago, Illinois

Zachary Guiliano Responds to David Newheiser

I appreciate that David Newheiser notes the commonality between some of our respective approaches. But, of course, significant differences remain, and I hope I am not amiss in noting a few here.

First, I should clarify my main cri-

tique. Essentially, I think Newheiser *claims* homosexuality is new, yet does little to argue (or supply content) for this point, leaving us to guess what he is trying to say about its novelty. Is it simply the word? Is it the word's origin in political and psychological discourse? Is it the new subculture of gay identity? All (or none) of the above? We are still left wondering.

Second, I tried to flag that Newheiser's scattershot objections have been discussed extensively for several decades, such that it is inaccurate to characterize conservative appeals to tradition as "hasty." I had neither space nor motivation to counter each objection, as philological and exegetical disputations are not generally settled in a sentence or two, and I hoped instead to point to the character of those works which painstakingly engage the progressive thesis. These works have received little response from progressives, and I find it astonishing that Newheiser and many others suppose conservatives have failed to think through the issues, which is demonstrably false.

But perhaps I need also to clarify the reasons for my appeal to creation theology and Genesis and Romans. First, the fundamental place to begin our reflection is scriptural exegesis. Second, I am convinced that the coherence of scriptural teaching on marriage and sexuality is rooted in creation theology. Third, Jesus grounds his own teaching on marriage in the divine intent manifested at creation (Matt. 19:3-9).

Thus, it is significant that, when God creates a "helper corresponding to [Adam]" (Gen. 2:18, 20), he intends a female human for a male human, not the beasts Adam rejected and not another intimate human arrangement. Further, the character of this intent is shown in the bodies which correspond to each other, male to female.

Similarly, a point discernable from Romans 1 is that when God "hands over" idolatrous humans to "the degrading of their bodies," to "the shameless act" (Rom. 1:24, 1:27), this act is identified quite precisely as same-sex desire, followed by intercourse (1:26-27), not simply degradation in general, as Newheiser suggests. And, again, the issue concerns the incongruity of particular bodies. Paul appeals to the "natural use" of bodies (1:26-27), a judgment regarding male/female correspondence in intercourse.

> "the substance of the progressive argument sometimes seems only to be 'it doesn't say that.'"

On a final and different note, though, I am interested in what Newheiser or progressives generally think such passages actually say, as the substance of the progressive argument sometimes seems only to be "it doesn't say that." What is the significance of creation theology, if not what I have outlined? What are the *constructive* theological read-

(Continued on next page)

LETTERS

(Continued from previous page)

ings on offer from progressives? I want to hear these things, as I think they are the only option either for further discussion or a clear parting of the ways. But, as of now, I hear mainly denials and silence.

Zachary Guiliano
Cambridge, Massachusetts

More on Petrine History

In her review essay of *How Can the Petrine Ministry Be a Service to the Unity of the Universal Church?* [TLC, Jan. 15], Mary Tanner necessarily summarizes various portions of the book, including the "early history" of the Roman primacy. Much of the literature on this issue today centers on Rome as the capital of the empire, bishops' councils giving the primacy to Rome, the meaning of jurisdiction and the rule of the pentarchy, and the "five" sees, of which Rome was only one, if the first.

> "How does the Roman primacy serve the many local churches and, in so doing, how does it serve the unity of the universal Church?"

For an eye-opener on the early history of the Roman primacy and how then-related concepts bear upon it, I recommend three major articles published recently in *Ecumenical Trends*: "Did the Ancient Fathers Give the Primacy to Rome?" (38/9); "The Roman Primacy: The First Five Hundred Years — What Kind of Primacy Did the Roman Bishop Exercise?" (39/7); and "The Roman Primacy: From Second Constantinople (553) to the Great Schism (1054)" (39/8).

It will be evident that the pertinent question for the churches today is not "Can various church communities tailor the Roman primacy to the model we think we need?" but "How does the Roman primacy serve the many local churches and, in so doing, how does it serve the unity of the universal Church?"

The Rev. Msgr. Daniel S. Hamilton
Our Lady of Perpetual Help Church
Lindenhurst, New York

Honor to Mother Seton

Your review of *Lay Ecclesial Ministry* [TLC, Jan. 1] identifies the editor as a professor at "Seaton Hall." The university was named in honor of the founder's aunt, St. Elizabeth Ann (Mother) Seton, the first native-born American citizen to be canonized by the Roman Catholic Church.

Mother Seton was a former Episcopalian whose grandfather, the Rev. Richard Charlton, was rector of St. Andrew's, Staten Island, from 1747 to 1777. At the time of her canonization in 1975, the Rev. Bernard Hemsley, then rector of St. Andrew's and a contributor of information to the cause for her canonization, was an invited guest at the ceremony.

The Rev. Lawrence N. Crumb
Eugene, Oregon

Old North Church Balances Worship, Tourism

By Joe Thoma

Historic Episcopal churches carry on a dual role in their communities, as active congregations try to maintain their spiritual lives while recognizing the public, secular character of their sanctuaries.

"We try to keep it all in balance, but there are some real challenges," said the Rev. Stephen T. Ayers, vicar at 290-year-old Old North Church, Boston.

The 160-member Old North, which sees a half-million visitors a year, is perhaps the most popular colonial-era U.S. church building. Busloads of students and tourists regularly descend on the church to get a glimpse of the steeple where, on April 18, 1775, sexton Robert Newman placed the two lanterns that signaled the start of John Pitcairn's Royal Marines' march to Concord.

The two lanterns represented the code referring to the arrival of the British — "one if by land, two if by sea," and was followed by William Dawes, Paul Revere and Samuel Prescott making their famous horseback rides, summoning the militia that met Pitcairn at Lexington.

Pitcairn became a British hero and is buried in Old North's crypt, one of the must-see stops for many visitors to Boston from England.

Old North is preparing for major renovations in advance of its 300th birthday. As with all structures on the National Register of Historic Places, those renovations must be done carefully and to precise standards. That includes using the same materials that were used originally. Historic sites on the National Register have all work vetted by their state historic commission.

In the 1980s the church restored its bells, which are the oldest set

Old North Church, Boston, Massachusetts. Joe Thoma photo

of their kind outside of England.

"We were going to rehang them on structural steel, but the Massachusetts Historical Commission said we had to hang them on aged live oak," Ayers said. "We said, 'Where in the world are we going to get aged live oak?'"

But Boston is rich in historic materials, and the oak supply was across town at the Boston Navy Yard in Charlestown. The Navy keeps a supply for repairs to the 44-gun USS Constitution, which was built in Boston and launched on Oct. 21, 1797. The Constitution is the oldest commissioned U.S. warship afloat.

Old North's historic-site function is largely handled through the Old North Foundation, said Bob Damon, who works for the foundation.

Much historical research was required in renovating Old North's windows, Damon said, including analysis of the paint colors, the composition of the wood and an exploration of church archives for information on the company that performed the original work.

Old North's efforts have even changed the course of public policy. In 2003, working through Sen. Ted Kennedy's office, the church was successful in gaining a federal grant to repair the windows.

"Before that, there had been a prohibition on federal grants going to active churches," Ayers said. Because of the church's fame and place in U.S. history, the Department of the Interior decided that Old North would be eligible.

"We made the perfect test case," Ayers said.

The foundation helps the congregation focus on its spiritual life while playing host to thousands of tourists brings home the dual nature of the church.

"We try to run a regular congregation, but if you come here in the fall, you will see long lines of tourists," he said. "We have tour guides outside, politely asking whether people are here for the service, and occasionally one will say *yes*, but come inside and snap a photo, then leave. Whether that buys them an extra year in purgatory is something they will have to deal with later." ■

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SUNDAY'S READINGS | 6 Epiphany, Feb. 12

2 Kings 5:1-14 • Ps. 30 • 1 Cor.9:24-27 • Mark 1:40-45

Healing and Honing

The healing of Naaman, commander of the army of the King of Aram, was nearly thwarted by the finesse and ceremony of statecraft. A young captive girl from the land of Israel, who served Naaman's wife, said to her mistress, "If only my Lord were with the prophet who is in Samaria! He could cure his leprosy." With the permission of the King of Aram, Naaman set out carrying an official missive, money, and garments. As in all political maneuvering, suspicions run deep. Thus the King of Israel said, "He is trying to pick a quarrel with me." Elisha the prophet, however, intervened, seeing both a political and religious advantage to a great healing, "that he may learn that there is a prophet in Israel," while there obviously is no such prophet in Aram.

After traveling to Elisha's home, Naaman was met not by the prophet but by an emissary who told him to wash seven times in the river Jordan. Readers will commonly notice Naaman's protest that the rivers of Damascus are just as good as the Jordan. They will also recall that Naaman submits finally to the instructed cleansing. The real heart of Naaman's protest, however, is this: "I thought that *for me* he would surely *come out*." His sense of public honor had been offended. Better to stay sick than risk a single compromise to one's position. As in most journeys toward God and toward healing, a certain humiliation is required. Do you want your prestige or do you want the flesh of a child?

In the gospel, healings flow out of the One who is the river of life. Just as the river Jordan touched and cleansed Naaman, Jesus touches and makes clean. Preceding this, Jesus lifted the hand of Simon's mother-in-law, and then the fever left her. Here the point is stronger as Jesus is deeply moved. We see him extending his hand to a man who is ritually unclean. Then, noting several striking details, Jesus *eum tetigit* (touched him) and then used an imperative: "Volo! Mundare!" (I desire it. *Be* cleansed). The Healer speaks with the voice of the Creator. Let it be.

Jesus recommends a ceremonial cleansing as prescribed by the law, but otherwise advised silence about the event. The news spreads, however, requiring Jesus "to stay out in the country." Again, St. Mark shows the Great Physician moving in and out of the crowd, a pattern ignored at our own peril.

Once healed, then what? Paul speaks of honing the body like an athlete: "I punish my body and control it." A few verses earlier he says he became all things to all men that "I may become a participant of the Gospel." Here he mentions "control" so that I "may not be disqualified." In other words, restoration carries with it a continual obligation for proper self-care and discipline.

There is, of course, the matter of those who are not obviously cured and the necessity of our seeing a sacramental and spiritual implication to these stories. We are not to throw salt on wounds with stories of "success." At some secret level, by a hidden and inward grace, God heals, and it is that healing which is to be guarded and nurtured. Sometimes the healing is visible. Often it is not.

Let me illustrate. People come for Holy Unction. They come again a week later and then again a week later. They keep coming not because their healing lasts only seven days, but because they get something, whatever that something is. In truth, they get *Qui est*, the God who is.

Look It Up

Read Ps. 30:3. Here's the healing of all healings.

Think About It

Look for the small thing God might be asking of you.

SUNDAY'S READINGS | Last Epiphany, Feb. 19

2 Kings 2:1-12 • Ps. 50:1-6 • 2 Cor. 4:3-6 • Mark 9:2-9

Ambulatory Light

A theology of light permeates these texts. In each instance, as we rightly read with Christian eyes, we perceive "the life which is the light of every human being" (John 1:4). The light, however, shines in the darkness. The darkness does not destroy the light, nor does it comprehend the light. The darkness is, to use words of St. Paul, "the god of this world" who "blinds the minds of the unbelievers." Thus, while the light shines upon all, it is not seen by all, for only those who are filled with this light can know it and perceive it. "This light has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Has not Christ come precisely to heal the blind, to open eyes to his transfigured body? Anyone blinded now is not without hope because repeated moments of an inviting metanoia occur in the strange and real presence of ambulatory light, Christians who *shine*.

In the story about the succession of prophetic authority from Elijah to Elisha we see layers of remembered material, linking what is new to what is only. The journey toward the Jordan and the parting of the waters recall both Moses at the Red Sea and Joshua at the Jordan. The request of a double portion of Elijah's spirit recalls the blessing customarily conferred on the eldest son. After Elijah's rapture Elisha returns, parting the Jordan with Elijah's mantle, thus showing the effective transference of power and authority. One senses a liturgical and ordered process at work to make the transfer of power publicly legitimate. As with all pomp, processions, and inaugurations, it is rather easy to fall into doubt. These are actions that a man may play.

Elijah, we recall, "ascended in a whirlwind." During this strange ascent, Elisha fixes his eyes on Elijah and sees him with "a chariot of fire and horses of fire." This blinding blaze works its way through optic nerve and brain and heart as Elisha keeps watching and cries out, "Father, father! The chariots of Israel and its horseman!" Elisha got what mantles alone cannot give, something that passes show, the *Shekina* of the Almighty.

The gospel story of the Transfiguration is of singular importance in Eastern Orthodox spirituality. It is viewed not as a temporal moment of luminosity, but rather the unveiling of a glory which eternally radiates from the eternal Son of God. St. Gregory Palamas says in his *Homily on the Transfiguration*: "The light of the Lord's Transfiguration had no beginning and no end; ... but by a transmutation of their senses the disciples of the Lord passed from the flesh to the Spirit." St. Gregory of Thessalonica writes that "the pure of heart see God ... who, being the Light, abides in them and reveals Himself to those who love Him" (see Vladimir Lossky, *In the Image and Likeness of God*, p. 61). The Orthodox insistence that the "energies" which radiate from God are in fact God can be an important corrective to a Western tendency to regard "grace" merely as favor. Grace properly understood is "God himself revealing himself to us" (Lossky).

St. Paul insists that the light has "shone in our hearts" with the precise purpose "to give the light." If, in this context, we recall Irenaeus's famous remark *Gloria dei homo vivens* ("The glory of God is a living person"), we imagine a blazing, burning, boiling life, an invisible glory, but heat and light nonetheless.

Look It Up

Read 1 Kings 2:12. Take off your sunglasses.

Think About It

Grace is not only kindness. Grace is God.

Appointments

The Rev. **Mark E. Evans** is rector of Trinity, PO Box 386, Lincoln, IL 62656.

The Rev. **Robert Horowitz** is rector of St. Jude's, 907 Wichman St.,Walterboro, SC 29488-4029.

The Rev. **Justin McIntosh** is rector of Leeds Church, 4332 Leeds Manor Rd., Markham, VA 22643-1906.

The Rev. **Daniel J. Messier** is rector of St. Francis', 600 S La Canada Dr., Green Valley, AZ 85614-1902.

The Rev. **Mario Milian** is rector of St. Thomas', 5690 N Kendall Dr., Coral Gables, FL 33156.

The Rev. Canon **Andrew Pearson** is canon for parish life and evangelism at the Cathedral of the Advent, 2017 Sixth Avenue N, Birmingham, AL 35203.

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Montana — **Mary Julia Jett**.
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Deaths

The Rev. **Edward James Hancock**, Sr., died Jan. 11 in North Charleston, SC. He was 79.

A native of Cleveland, he joined the U.S. Navy in 1951 and served in the Korean War with the Sixth Fleet. He was a retired pharmaceutical plant manager. He was ordained to the diaconate in 1999, and served at St. Thomas's, North Charleston. Deacon Hancock was a volunteer with National Park Service, founded an outreach ministry in Florence, SC, and taught Bible studies at the House of Hope Area Rescue Mission for men. He helped create a House of Hope for women and children. He sponsored two Vietnamese colleagues and their families in immigrating to the United States. He is survived by his wife, Frances Jordan Hancock; son, Edward Hancock, Jr.; daughter, Melanie H. King; eight grandchildren; and brother, Paul Hancock.

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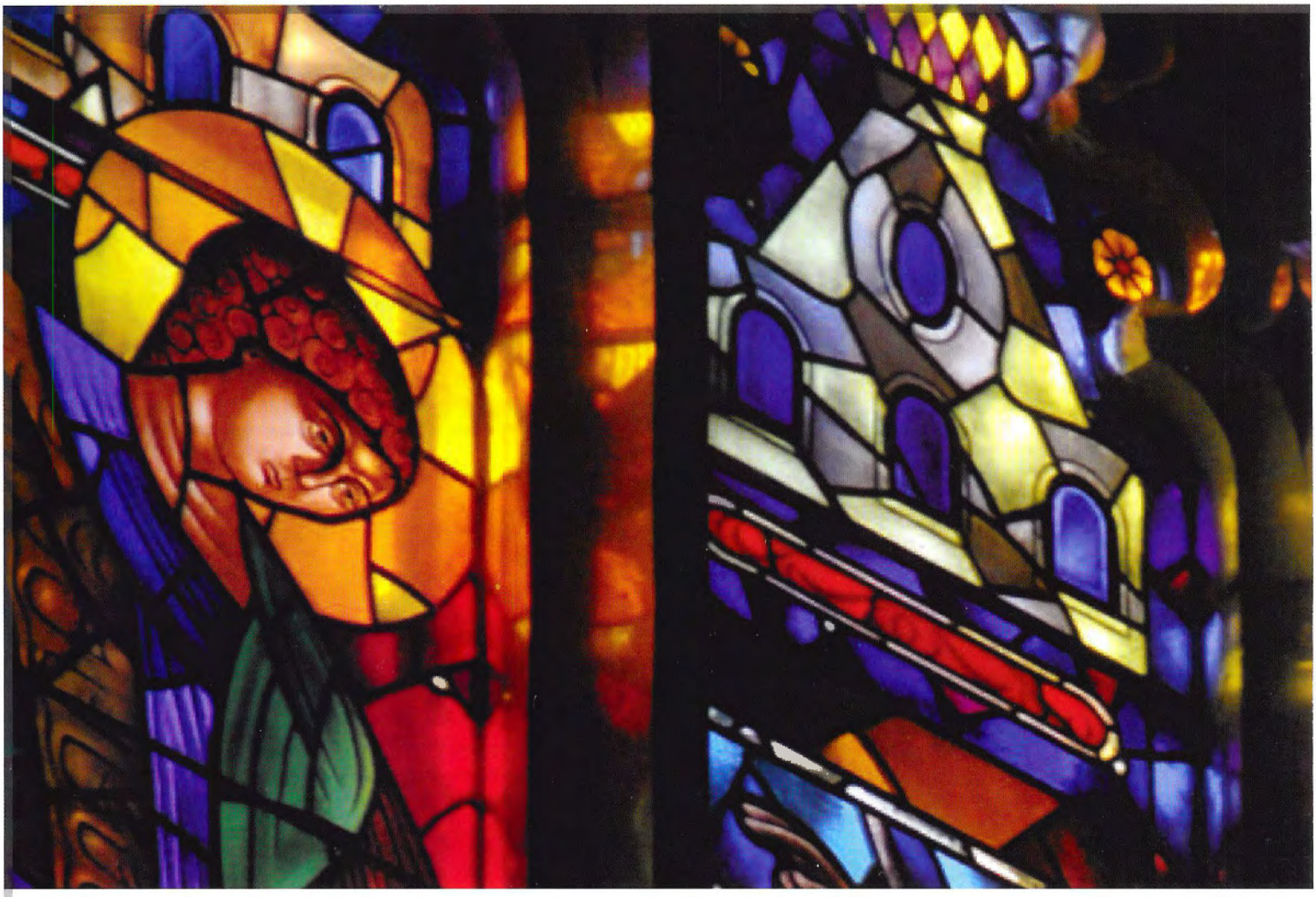

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