

# THE LIVING CHURCH

April 8, 2012

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Christ Has Trampled  
Down Death

**ALSO IN THIS ISSUE:**

Anglican Alliance after one year  
James Davison Hunter's *To Change the World*  
Mark D. Chapman on the Anglican Covenant

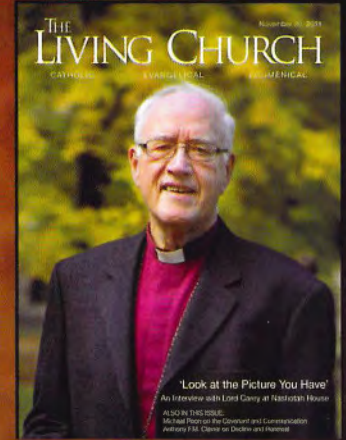
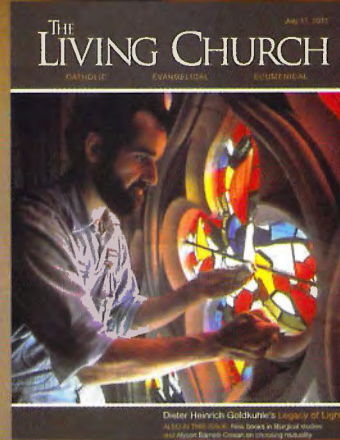
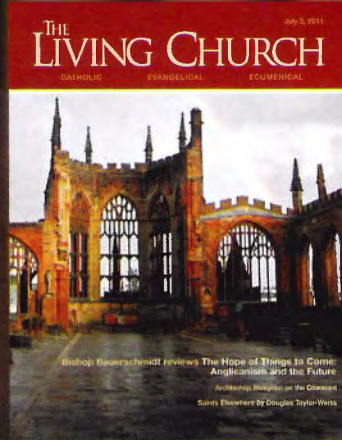
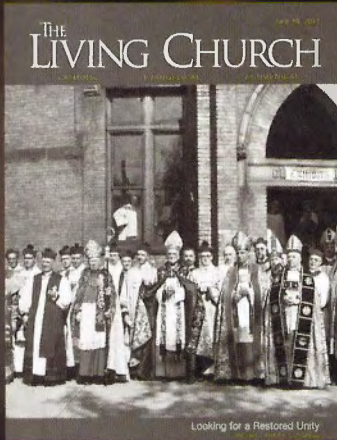
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Easter and Anglican World Mission Issue



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— The Rev. Fleming Rutledge, author of *And God Spoke to Abraham: Preaching from the Old Testament* (Eerdmans, 2011) and other books



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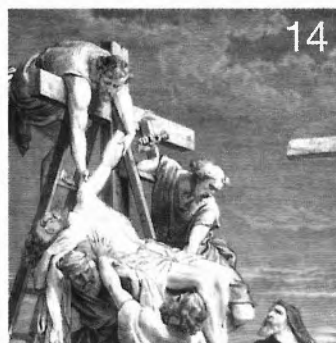
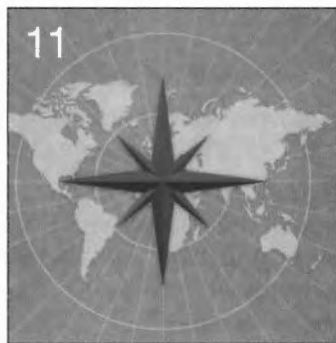


## Alleluia! Christ is Risen!

The bond between Easter and the mission of the Church is fundamental and utterly basic: Jesus Christ is alive, *therefore*... All that we believe and would wish to say about Christian obedience, care for others, and evangelization follows from God's having raised Jesus from the dead. Easter life begins at home, however — in a transformation of our spirits, and the reconfiguring of all reality in the company of the faithful. In this way, we move beyond mere hope in Christ to actually *seeing* him with our eyes and *touching* him (1 John 1; see 1 Cor. 15:19), because our lives are now ordered around and *in* him, "hidden in his body and bathed in his blood" (p. 28).

Please join us in savoring the magnificent commentary on the lectionary readings at pp. 28-29 of this issue, as an entrée to the remainder. How is God enacting the mission of Easter before our eyes and in our hearts, "trampling down death by death, and on those in the tombs bestowing life"? Let us pinpoint the places, thank him for his loving mercy, and join in with joyful gratitude. Alleluia!

ON THE COVER: *Resurrection*, Fresco in the Sansepolcro Cathedral, Claudio Giovanni Columbo.



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We are grateful to Trinity Episcopal Church, Southport, Connecticut [page 29], whose generous support helped make this issue possible.

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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 seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

# A Coup for Cambridge

By John Martin

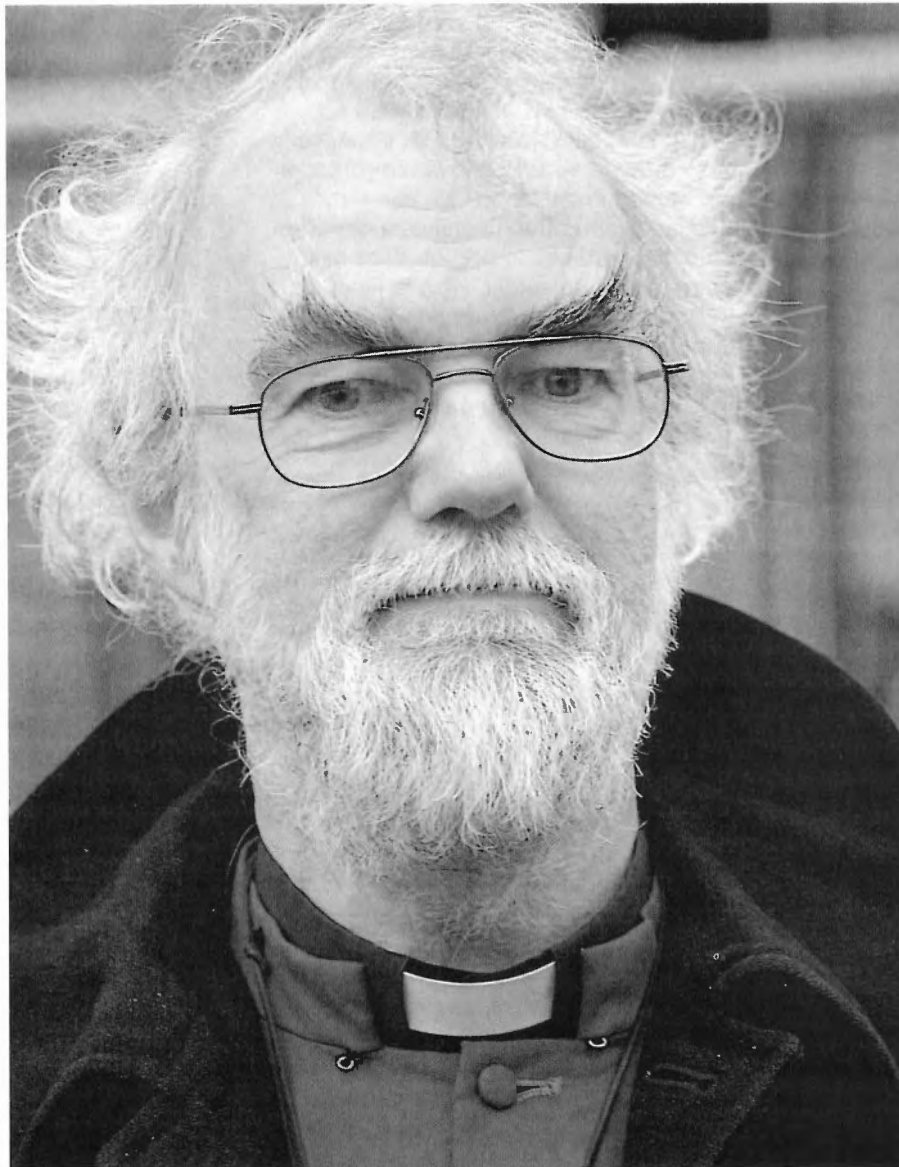
The Church of England's worst-kept secret is out now that Archbishop Rowan Williams, 61, has announced that he will become Master of Magdalene College, Cambridge, in January.

Speculation has been rife for months, fuelled by rumours that Williams was already in the diary for public events in Cambridge in 2013. The appointment is a coup for Cambridge University, as he is expected to attract a long queue of doctoral theology students from across the world.

After serving as Archbishop of Canterbury for a decade, Williams had made no secret that he was looking at his options for the future. Last autumn, for instance, he told members of the Compass Rose Society that he was not minded to take on a second Lambeth Conference, even though this was open to him. He said he would exit in plenty of time for his successor to plan well for 2018.

His job may essentially be chief parson of the nation, but the role of Archbishop of Canterbury is inevitably political. Four of his predecessors were martyrs (Alphege, 1012; Thomas Becket, 1170; Simon Sudbury, 1381; and William Laud, 1645). An archbishop is the target for people's hostility towards the Established Church and the faith it espouses.

Williams has been at the centre of more than his share of domestic political spats. He called the Iraq War "immoral and illegal." His support for green issues and concerns over global warming drew fire from conservatives. His suggestion that the legal code needed to acknowledge a growing Muslim population by incorporating some parts of



Archbishop Rowan Williams is returning to academia.

Steve Punter/Creative Commons photo

Shariah into British law was greeted with near hysteria.

The Anglican Communion's convulsive atmosphere created by huge differences over sexuality has meant great personal pain for the archbishop. His strategy was to keep people talking where possible, and to his great credit that continues.

"Crisis management is never a favourite activity, I have to admit,

but it is not as if that has overshadowed everything," he said in an interview with members of the British Press Association. "It has certainly been a major nuisance. In every job that you are in there are controversies and conflicts and this one isn't going to go away in a hurry."

The archbishop has said the controversy is about a broader issue:



how a communion of churches comprising a wide range of cultures can consult about major issues. He saw the proposed Anglican Covenant as the best guide to future consultation. Suspicions that the agreement would override the decision-making powers of provinces have triggered an anti-Covenant campaign which looks likely to succeed in the Church of England. The archbishop has asked whether everyone wants to see the divisions between Anglicans healed.

Rupert Shortt, the archbishop's biographer, wrote in the *Guardian* March 16 that history would judge Williams as "a great archbishop of Canterbury in all sorts of ways, many yet unsung."

"I sometimes wonder whether more fractious members of his flock realise how lucky they have been to have him," Shortt added. "Institutionally, though, his decade in office will probably end in honourable defeat."

Even so, Williams steps down confident that Christianity is not losing the battle against secularisation in Britain. "I don't think that there is somehow a single great argument that the Church is losing. I think there is a great deal of interest still in the Christian faith," he said. "Although I think there is also a lot of ignorance and rather dim-witted prejudice about the visible manifestations of Christianity, which sometimes clouds the discussion."

His successor will be chosen by the Crown Nominations Commission (CNC). The first step in the process will be Prime Minister David Cameron's appointment of a layperson, normally either a senior politician or judge and probably a woman this year, to lead the commission's work. The CNC will offer two names to Cameron, who will tender the CNC's first choice to the Queen. He has already signalled that while he supports same-sex marriage he will not insist that the next archbishop hold that view.

There have been a number of recent changes to the operations of the CNC. The Secretary General of the Anglican Communion attends as a non-voting member, so the Rev. Canon Kenneth Kearon will be present. A person chosen from among the Primates of the Communion will be present with the right to vote. Almost certainly this will be an African, with the choice probably between Bernard Ntahoturi of Burundi or Thabo Makgoba of the Anglican Church of Southern Africa.

Another first is that the Canterbury Diocese will supply six members. Their connections and convictions will be closely scrutinized in the months ahead. The national component of the CNC is a standing group elected by the General Synod. Its composition and balance changed recently with the election of an evangelical, Tim Dakin, as Bishop of Winchester and his replacement by a liberal Catholic. In the event that the Archbishop of York is a candidate, his place on the CNC will be taken by a senior English bishop.

The Archbishop of York, the Most Rev. John Sentamu, 62, who fled Uganda to escape death threats from dictator Idi Amin, is clearly front-runner. He has grown in stature with each successive senior appointment and is adept at using symbolic gestures to make a point. He is godly, popular, with great media presence, and evangelicals will be solidly behind his candidature.

A Sentamu appointment is not a foregone conclusion. The Rev. Simon Cawdell, a General Synod member, told TLC that Prime Minister Cameron may think it politically risky to choose a very articulate opponent of gay marriage. "On the other hand, if he goes with a proponent of gay marriage he will very likely find himself choosing an archbishop who disagrees with him on just about everything else."

There are not many English bish-

(Continued on next page)

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## 'I Will Bless You' Report Released

The Episcopal Church's Standing Commission for Liturgy and Music has released 82 pages of its report on proposed pastoral blessings for same-sex couples. The report, "I Will Bless You, and You Will Be a Blessing: Resources for Blessing Same-Gender Relationships," includes a text of a proposed rite and is available through TLC's website at [bit.ly/GDMpGN](http://bit.ly/GDMpGN).

"We really wanted to give bishops and deputies in particular an opportunity to understand the material

prior to General Convention, and providing it to the wider church then allowed bishops and deputies to hear from the wider church as part of their discernment about how they might respond at convention," said the Rev. Ruth Meyers, Hodges-Haynes professor of liturgics at the Church Divinity School of the Pacific and SCLM chair, in an interview with Episcopal News Service.

The SCLM proposes allowing trial use of the rite from Dec. 2, 2012, until the next General Convention in 2015.

## Challenge Awaits in Rhode Island

The Diocese of Rhode Island has announced nominees from five states in the search for its 13th bishop:

- The Rev. Kurt Dunkle, 50, rector, Grace Church, Orange Park, Fla.;
- The Rev. Cathy George, 55, former priest-in-charge, St. Mary's Church, Dorchester, Mass., who is on a writing sabbatical;
- The Very Rev. Nicholas Knisely, 51, dean, Trinity Cathedral, Phoenix;
- The Rev. Ledlie Laughlin, 52, rector, St. Peter's Church, Philadelphia;
- The Rev. Jennifer Pedrick, 45, rector, Church of the Epiphany, Rumford, R.I.

The diocese will accept nominees by petition until March 25. The election is scheduled for June at St. Paul's Church, Pawtucket.

One challenge the new bishop will face is a cathedral in limbo. The Rt. Rev. David B. Joslin, acting dean, announced Feb. 19 that the Cathedral of St. John must suspend its services.

A diocesan profile published in October acknowledged the cathedral's difficulties.

"Whatever develops in the coming months, this issue will need a great deal of attention in the next few years to determine whether those facilities can be repaired and updated or must be relocated elsewhere," the profile said. "The new bishop will obviously be a key leader, either in choosing the direction that is taken, or in helping to implement whatever decision has been made."

## A Coup for Cambridge

(Continued from previous page)

ops in the right age range, and several able new bishops, but most of these lack the needed experience. The Rt. Rev. Richard Chartres (London), a former chaplain to Archbishop Robert Runcie, is much talked about. He may be considered too old at 64, and he has not ordained any women, although

many women serve as priests in his diocese.

Other names being mentioned include Nick Baines (Bradford), Christopher Cocksworth (Coventry), Stephen Cottrell (Chelmsford), and Graham James (Norwich).

*John Martin is TLC's London correspondent.*



## New Hampshire May Repeat History

The Diocese of New Hampshire, which elected the first bishop of the Episcopal Church who spoke openly of his same-sex partnership, has nominated another openly gay man to become the diocese's 10th bishop.

Reflecting changes in both the Episcopal Church and civil law since the Rt. Rev. Gene Robinson's election in 2003, the Rev. William Warwick (Bill) Rich wrote about "the love and unwavering support of my husband, Dr. Don Schiermer, now a physician at Exeter Hospital."

Rich, senior associate rector for Christian formation, Trinity Church, Boston, is one of three nominees for a May 19 election, which will choose a bishop coadjutor. The coadjutor will become the bishop diocesan in January 2013.

The diocese announced the nominees March 15. The other two nominees, both of whom alluded to going through divorce earlier in their lives, praised the diocese's decision to elect Robinson in 2003.

The Rev. Penelope Maude (Penny) Bridges, rector of St. Francis Church, Great Falls, Va., praised what the diocesan profile has called "modest year-to-year growth."

Figures from the Episcopal Church's Office of Congregational Vitality indicate that the diocese's baptized membership has declined by 13.4 percent from 2001 to 2010 but only by 1.5 percent in 2009-10.

The Rev. A. Robert (Rob) Hirschfeld, rector of Grace Church, Amherst, Mass., compared Robinson's election to the parting of the Red Sea.

"It seems to me that something in our Church has been split wide open for all God's children to step in," Hirschfeld wrote. "And it happened in New Hampshire, and the good people of your diocese bravely, miraculously set forth."

## Bishop Vogel Dies at 88

Bishop, educator and ecumenist Arthur A. Vogel died March 6 in Kansas City. He was 88. A native of Milwaukee, Vogel was a graduate of Nashotah House Theological Seminary and the University of Chicago

and earned a Ph.D. at Harvard University in 1952.

He was rector of the Church of St. John Chrysostom, Delafield, Wis., 1953-57. Vogel was Williams Adams

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Sister Dorine of the Community of Sisters of the Church at the sisters' home, "the Hill of Prayer," outside Honiara in the Solomon Islands.



Women affected by the floods at their home in Charsada, Pakistan.

Anglican Alliance photos

# Alliance Stresses Food Security

By John Martin

**E**gypt ought to be the breadbasket of the Middle East. Instead a nation endowed with the highly fertile Nile Delta and a heritage in wheat growing that predates the story of Joseph cannot grow enough for its domestic needs. Mexico gave the world maize, yet today it has to rely on imports.

These are just two of many examples of a problem evident the world over and illustrates why food security has emerged as the top priority issue for the Anglican Alliance. The purpose of this initiative launched just a year ago by Archbishop Rowan Williams is to connect and strengthen Anglican development, relief and advocacy.

"The truth is that a billion people are going hungry today when there is no need for it," says Sally Keeble, director of the alliance and a former U.K. government minister.

Keeble says the problem is not lack of capacity to produce enough food. "It reflects a whole complex of issues: lack of proper distribution systems, international trade in commodities which distorts food prices, emphasis on cash crops rather than food for locals and lack of support for small farmers who grow 80 percent of our food." The effects of climate change and war take their toll too.

Born in 1951 as the daughter of a former U.K. Ambassador to the Soviet Union, Keeble studied

theology at Oxford and sociology at the University of South Africa, after which she worked as a journalist, first in South Africa and then in Birmingham in the U.K. Midlands.

Later she worked for the Labour Party and the Inner London Education Authority, and was head of communications for the GMB trade union (600,000-plus members), then entered the first rung of British politics as a full-time council leader in inner London.

In 1997 she was elected to the Westminster Parliament when Tony Blair's Labour government came to power, as one of the so-called Blair Babes (she laughs). She eventually became part of his government, serving first as a minister in the Department of Transport, Local Government and the Regions and later in the Department for International Development.

In Parliament her voting record reveals concerns about deforestation and climate change, religious liberty and human rights in Tibet and support for debt relief for developing countries and for people with a learning disability. Not one to shirk controversy, she publicly withdrew her support for Blair's successor, Gordon Brown. She said it was the role of a Prime Minister "to offer a vision to voters, but sadly, this is no longer the case."

This formidable CV means she is very much at home in political corridors, both in London and further afield. She believes U.K.-based community work, rather than her previous work in international





Shinya Yawata, provincial secretary of the Nippon Sei Ko Kai, amidst the flood damage in Japan.



Lighting candles at the Anglican Alliance Women's Day service at St. George's Camberwell in London.

development, better prepared her for the alliance.

The alliance addresses a vacuum evident in the Anglican Communion for many years. After the famous 1963 Toronto Congress, a program arose which became known as MRI (Mutual Responsibility and Interdependence in the Body of Christ). The aim was not all that different from what the alliance is attempting, but MRI eventually imploded, having become primarily a clearinghouse for projects seeking funding. In the 1980s there were attempts to set up an Anglican International Development Agency, but this failed, not least because some existing players in the field saw it as a threat.

During four regional consultations, the alliance identified nine priorities:

- Climate change
- Community empowerment
- Economic empowerment
- Food security
- Governance
- Migrants and refugees
- Peace and reconciliation
- Women's empowerment
- Youth empowerment

Keeble says food security is the major theme for the alliance's global advocacy. The alliance is not the standard relief and development agency. "It doesn't do top-down international development structures or programs," Keeble says. "It works from the grassroots up, empowering churches and building on the work they are doing."

She adds: "It means you don't have that awful donor-donee relationship. The issue of resources or funding

streams comes much further down the line. The major emphasis is on the prophetic voice of the church and advocacy work that's got access to people in authority but is rooted in the life of the local church."

What have been the highlights and lowlights of the alliance's first year of operations? The big task was setting up and finding out what needed to be done. "We started looking at what I call 'demonstration projects.' It's not the same as pilot projects. It was simply looking at examples of what people in the churches were doing."

One example was how the Anglican Board of Mission partnered with the Church of Pakistan to do flood relief work. "Then I spent time in Burundi seeing how we could do advocacy there. The Department for International Development had decided to cut off British government funding to Burundi. We provided a report that brought the Archbishop of Burundi to London to make the case before a Parliamentary Select Committee.



Archbishop Bernard Ntahoturi of Burundi gives evidence to the U.K. Parliament's International Development Select Committee.

"Speaking there as an Anglican Archbishop in his own right had more clout than being an adjunct to an aid agency," she says. Even so, the move was not a complete success. The committee supported Burundi's case, but the government did not relent. "We always knew it would be hard to get the government to change its mind."

The initiative heralded changes nonetheless.

(Continued on next page)



**Top:** The Most Rev. Rowan Williams with Esther Nakamatte (left) of Anglican microfinance agency Five Talents and other guests at the Alliance Women's Day service in London.

**Bottom:** Sandra Andrade, Alliance steering group member for Latin America and the Caribbean (left), and Tania Nino, Alliance relief manager, at the Latin America consultation in Sao Paulo.

(Continued from previous page)

Burundi has reopened its Consulate in London, so lobbying continues. It is seeking membership in The Commonwealth, a voluntary association of 54 countries that support each other and work together towards shared goals in democracy and development, and the alliance is assisting with the search for voluntary sector development funds.

Building up the capacity of the churches is important. The alliance successfully applied to the Commonwealth Professional Development Scheme. The upshot was that church-education administrators, collectively overseeing 200 church schools in Ghana, the Solomon Islands, Nigeria and the Caribbean, came to London for a tailored nine-week programme to learn new skills in finance, administration and governance from U.K. people and each other. Negotiations are underway to see if the programme, completed in mid-March 2012, can be repeated.

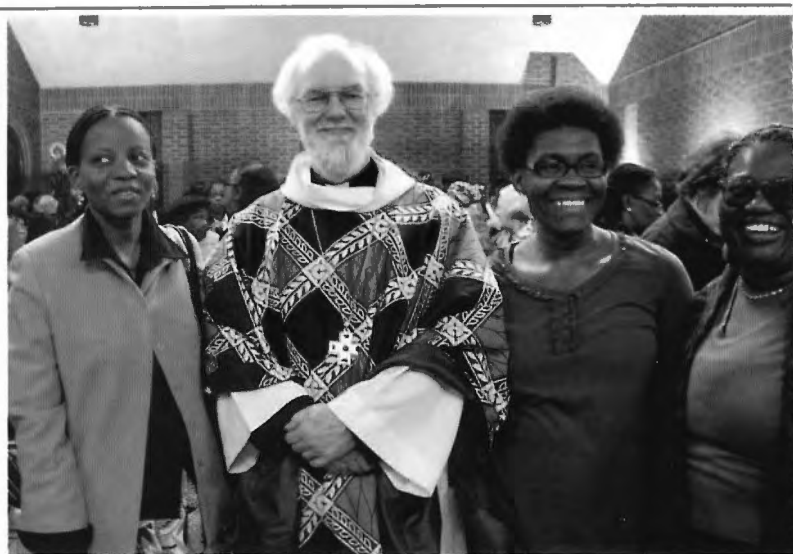
The alliance has just signed a contract with Britain's Open University (OU) to provide access-level modules on aspects of community development: consultation, inclusion, work programming, financial management, governance and protection of vulnerable people. It will be available online and offline, piloted in Africa and then rolled out globally. It is an important first step in the OU's plans to go global. The OU has worked before with companies, but not with church or voluntary agencies.

Keeble is keen to emphasise that while her U.K. connections have enabled the alliance to build bridgeheads into the Commonwealth and the U.K. government, it is not a British organisation. It has enlisted the support of Presiding Bishop Katharine Jefferts Schori, who has supported the food security issue with a letter to the Obama administration. It is building links with the Primate of Canada's Fund for World Relief.

It joined with the church in Uruguay to apply to the Inter-American Development Bank for funding services to mothers and early-years children. It is setting up offices in different parts of the world so that development funding can be better accessed.

The core daily work for the alliance is sharing stories of best practice. Churches are engaged in a massive level of unheralded caring work. Wars and natural disasters leave a trail of casualties for local churches to help. In the arid northeast of Kenya the church is bringing help where a combination of civil war in Somalia and the worst drought in 60 years is taking its toll.

In Peshawar, Pakistan, what began as a church response to flooding has widened into a minority



church moving beyond its own community in offering literacy training for women and vocational skills training for young men.

In Honiara, Solomon Islands, a women's refuge run by an Anglican order of nuns is doing highly impressive work, linking up social workers, lawyers and the courts to assist vulnerable women in a context where there is much general hostility towards the church.

In several South American countries people from a small denomination earn respect by advocating for exploited indigenous mine workers or helping local people secure their land against companies trying to drive them off in favour of huge cattle ranches.

All over the world women's groups like the Mothers' Union deliver care and press for change. Everywhere there are Anglican priests capable of bringing counselling skills to people traumatised by natural disasters, war or drought. In its own way the alliance is finding ways of joining the dots.

What is the role of faith in the work Keeble observes? "It's massive," she says without hesitation. "Yes, faith provides the vision and commitment for people to do this work, often in very difficult surroundings. It's rooted in Anglicanism's Five Marks of Mission, particularly responding to human need, seeking to confront and transform unjust structures, and working to protect the life of the earth."

*John Martin is TLC's London correspondent.*





OUR UNITY IN CHRIST  
In Support of the Anglican Covenant

# Spatial Catholicity

By Mark D. Chapman

In *Anglicanism: Unity and Diversity in the Anglican Communion* (Mowbray, 2007), the book I edited on the Anglican Covenant, I suggested that a “tepid constitutionalism” was what was perhaps needed for the Anglican Communion (p. 82). A modest mechanism for mutual accountability between the autonomous national churches was necessary if the Anglican Communion was to be a “catholic” body united over both space and time, rather than simply a loose federation of national and regional churches with a number of affinities. From my understanding of the Anglican tradition, I am clear that the traditional Anglican idea of national or provincial autonomy which emerged with the break from Rome in the 1530s cannot easily develop an ecclesiology of “spatial catholicity” — of how each autonomous church is an expression of the one holy catholic and apostolic Church.

Over the past 200 years or so, the Anglican Communion has been working out how to be spatially catholic, how its autonomous churches relate to one

another as local and universal. The spur to thought has frequently been that of conflict: the Lambeth Conference was born out of disputes on doctrine and the use of the Bible. As it developed from 1867 the Communion came to establish a minimal doctrinal system, but at the same time the notion of a fellowship of autonomous churches founded on Scripture and Tradition remained crucial for Anglican ecclesiology. Despite frequent calls for greater centralisation, it was not until the 1960s and ’70s that further structures were established with the Anglican Consultative Council and the Primates’ Meeting. The seeds of an Anglican doctrine of spatial catholicity were sown.

In the past ten years or so, this question has become increasingly pressing: while there have been serious divisions, not least over sexuality and biblical interpretation, there has not been a generally accepted form of conflict resolution. The existing structures have shown their ineffectiveness at solving disputes. Where most of the time in the past churches have been respectful of others and have upheld boundaries and territorial integrity through their bonds of affec-

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tion, following the election of Gene Robinson there was very little by way of formal structure to maintain spatial communion and national integrity. For this reason, *The Windsor Report* suggested that there might be some sort of Covenant to allow the different churches of the Communion to sign up to a common set of teachings as well as a method for conflict resolution. While there were some who sought an Anglican Communion canon law which perhaps would have resembled that of Rome, this has been firmly resisted. So too has a confession of faith or a subscription to a particular way of reading the Bible.

The opening sections of the Covenant provide a fairly clear summary of Anglican method from the first centuries after the break with Rome. The Covenant is firmly committed to the view that Holy Scripture contains all things necessary to salvation through faith in Jesus Christ, and that the Catholic Creeds provide the sufficient summary of the Christian faith. Anglicans schooled on the threefold understanding of theological method of Scripture, tradition, and reason might well raise objections about the absence of any discussion of reason in the Covenant document. While there is some ambiguity about the use and status of reason, I think that the key point is that reason fills in the gaps where Scripture is silent. This did not mean that reason was a source of doctrine, but rather that it was necessary to supply what was missing from Scripture for the good order of the Church.

For Anglicans, the crux of the matter is, first, whether something is “revealed in Scripture” and, second, whether it is a matter of salvation, which is why Lambeth 1998 Resolution 1.10 (which ruled out homosexual practice as incompatible with Scripture) was so important. It clearly pushed homosexual practice into the realm of first-order matters, at least on the basis of Anglican method. Different understandings of precisely what can be changed and what cannot be reformed in different parts of the Anglican Communion, and — perhaps just as importantly — within the various national and regional churches of the Anglican Communion have led to threats of schism and a number of separations and cross-boundary disputes. The key difference between the current situation and that (say) of 1662 is that there are simply no legal mechanisms to ensure conformity between the provinces or to decide under which category a particular action or change falls. The historic bonds of affection are not sufficient to uphold the principle of spatial catholicity in times of conflict.

The particular disagreements of recent years high-

light this set of issues. Recent disputes have stemmed mainly from the extent to which developments in the recognition of certain sexual relationships are a first- or second-order matter. If they were universally regarded as simply a second-order matter, then provinces could legitimately disagree (as over the ordination of women). The reasoning behind the Covenant is to try to ensure that there are mechanisms which will allow communion to be maintained to the greatest possible extent between (and within) the different churches. How far does one province’s understanding of what constitutes a first-order matter affect another province’s, and what sort of mechanism could there be to ensure that there was some sort of respect and commitment to remain in communion even when there is disagreement on fundamentals?

While many in England may perceive little obvious need for the Anglican Communion, I think that there are good reasons for keeping ourselves in as close a

**The principle of mutual responsibility implies a willingness to learn and understand across the divides.**

relationship of communion as possible with churches which are often ministering in difficult and hostile environments. The principle of mutual responsibility implies a willingness to learn and understand across the divides of wealth, culture and status, which in turn should make us at least willing to acknowledge that our own understandings and actions may need to be restrained for the sake of the relationships of trust, respect and commitment.

This puts me in a real quandary. First, I am firmly committed to the belief that suitable candidates who are in a faithful and committed same-sex partnership should be eligible for appointment or election as bishops in the same way as anybody else. This I believe to be a matter of faithful interpretation of Scripture rather than simply adoption of current ideas of permissive freedom. I also believe that it is not a matter which affects salvation and that there is therefore legitimate diversity on this matter. That said, however, I am also aware that many will, and do, disagree with me profoundly on good and solidly Anglican grounds: it is a matter of fact that the regulation of human conduct



and relationships solely in monogamous marriage between male and female or celibacy is regarded by most Christians (including most Anglicans) as a central and unchangeable aspect of the deposit of faith.

That being the case, there will inevitably be disputes over first-order matters between (and within) different churches. Conflict over what is necessary to salvation is part of what it is to be a catholic Christian. The local needs therefore to relate to the universal. Catholicity cannot be limited purely to one's own context (Intro. §4 and sect. 3). My brother or sister who disagrees with me in Lagos is still my brother or sister and a member of one and the same catholic Church; and, provided that they are operating using the methods accepted as constitutive of catholicity, I have to take them seriously and they too have to take me seriously, provided that I too am adopting these methods. For Anglicans the universal is nothing less than all other Anglicans (and more widely all those who call themselves Christians). It is for this reason that I would acknowledge the possibility that the current Covenant proposal, which is very circumspect and which encourages dispute resolution and listening before legal recourse, may be better than the current situation of unregulated disagreement and schism, or leaving everything up to the Archbishop of Canterbury.

While I still believe the word *covenant* itself can be misleading in that biblical covenants in general are between God and human beings, nevertheless the idea of *covenanting* with one another as a conscious act is at the heart of the current draft. It seems to me that recognition of difference, and that the Church is bigger than any one province, are essential for a church to be (spatially) catholic. On the Covenant model, spatial catholicity is established on the notion of a freely entered agreement about the contents of faith (sections 1-3), and a regulation of those actions which might be controversial when there are no obvious and straightforwardly recognised answers to decide whether something is a first- or second-order matter. In other words, while I might be convinced that what I believe to be true for my context about the ordination of people in committed same-sex partnerships is not a matter of faith and therefore open to different contextual practices, I recognise that others — the majority — hold different views and for good Anglican reasons. Trying to decide whether something falls into one category or the other is never easy, and it is something that requires a great deal of listening and reflection. Under the Covenant there is a voluntary commitment from all churches to listen to others before acting. And there is also a recognition of the need for

mediation and conflict resolution, which has been conspicuously absent in the past few years.

As far as I can see it, the Communion is only likely to hold together with some sort of mechanism for debate, discussion, and recommendation on precisely these issues. That is the role of the Standing Committee in the proposed Covenant. This does not affect the legal autonomy of each church. Each church retains the right and ability to act without recourse to other churches, and it may decide that what it regards as a second-order matter is really a first-order matter and thus so important that it cannot wait for agreement. Thus, where a church felt it was more in accord with its understanding of the Gospel to act despite the recommendation of the Standing Committee, nothing could prevent it from doing so. The only sanction would be to lose its representation on the various Instruments of Communion; excommunication remains solely a matter for national churches. What is proposed is a mechanism which would provide some sort of structure for dealing with change and possible conflict, especially over the differentiation between first- and second-order issues.

Overall, then, I consider the Covenant to be an example of "tepid constitutionalism." While there may well be tough decisions and splits ahead, it seems to me that these are already happening in an unstructured and sometimes highly acrimonious way. Obviously it may well turn out that the Standing Committee will not be able to gain the trust and authority that is required for its decisions to be effective in conflict resolution, in which case the Communion will mutate into a much looser federation of churches rooted in a historical Anglican identity. For many, this may not be an undesirable development: Anglicanism would become identical to the national church idea. For the Covenant to work requires an attitude of discipline, obedience, respect, and tolerance, as well as a readiness to listen and learn. The Covenant will not work unless there is a desire to make it work, and that requires far more than any modest constitutional document can achieve: What I hope will emerge is a renewed consciousness of the importance and diversity of the Anglican Communion, as well as the desire to build up respect and trust even when there is serious disagreement. ■

*The Rev. Mark D. Chapman, vice principal and lecturer in systematic theology at Ripon College Cuddesdon, Oxford, is the author of Anglicanism: A Very Short Introduction (Oxford, 2006) and Anglican Theology (T&T Clark, 2012).*







# Second Annunciation

Woman, behold your son: behold your mother

By Jon Adamson

Thirty-four years before these words, Our Lady received the angel's message — declaring her full of grace and soon to be full with the Child who would pour grace upon the whole world. At this Annunciation, she was troubled at the saying. She was betrothed but had not consummated the marriage and her mind reeled to consider how this could be.

And yet she *obeyed*. She not only heard God's message through the angel, she listened to it. She internalized it even as the Word was becoming incarnate within her. And as we hear later in response to her kinswoman, her spirit rejoiced! She obeyed not only because she had listened to this specific message but because she had been listening to the Scriptures and the story of her people all along. Her song — the Magnificat — is such a succinct declaration of the Covenant, the Law, the Psalms, and the Prophets and an announcement of their coming fulfillment. Behold! The handmaiden of the Lord!

Her obedience ripened into *stability*. Amid the rush of circumstances and tribulations in the flight to Egypt or the routine of cares and toil during the years in Nazareth, she exercised her vocation of motherhood such that her Son grew in stature, in wisdom, and in favor with God and man. So much so that years later he would use her as an exemplar in his teaching. Who is my mother or brother or sister? The one who does the will of God. Behold! She is a mother twice over!

And so, she stood at the foot of the Cross for this, a second Annunciation. Once again without husband, a widow, she was minutes from losing her firstborn. Having spent years pondering all the events in their lives had meant, she obeyed to the apparent end, stable when so many others proved faithless. Did she know that the hour of *conversion* was at hand? That new life was to burst forth for Jew and Gentile? That the barren grave could give birth as assuredly as a virgin pure? Did her mind reel at how this could be? All we know is that she went to the disciple's home, consenting to the adoption. Behold!

Her descendents will be as numerous as the stars!

It is not improper to look ahead even as we remember our Lord's Passion. For a birth was to come from this second Annunciation. Just fifty days later, Our Lady would be at another birth — of

the Church — and she would become both its icon and its mother. The tongue of fire kindled a familiar feeling deep within her; she knew what the Spirit felt like. The Word was now written on her heart as it had been knit in her womb. And when she spoke — a second Magnificat — in the Magi's tongue, she declared the Good News of salvation that was to come to the ends of the earth, an unrecorded song of grace. It is because of this second birth that we can call Mary our Mother, Jesus our Lord, and this Friday Good as we make our song even at the grave. ■

It is not improper to look ahead even as we remember our Lord's Passion.

*Jon Adamson is secretary to the Bishop of Northern Indiana and a licensed lay preacher at St. Paul's Church, Mishawaka.*







# Take Your Place at God's Banquet

By Daniel H. Martins

Easter is an occasion of great celebration — Christ is risen from the dead. It is an occasion of great thanksgiving — death, the mortal enemy of humankind, has been swallowed up in victory. It is an occasion of great joy — death has been declawed and defanged, and we need no longer fear it. It is an occasion of eating and drinking and making merry — we have been freed from the grip of sin.

This is an occasion for singing and dancing — Universal Evil itself has been sentenced to oblivion; its days are numbered, and when it goes into the pit of destruction it will carry with it all fear, anxiety, pain, shame, anger — in short, all suffering will be sucked into the eternal black hole of God's redeeming and undying love. This is an occasion of great hope — all across the world, people will renounce their attachment to the realm of sin and death and embrace the kingdom of life and health and peace; they will be born again in the waters of Holy Baptism; they will be anointed with the Holy Spirit and marked as Christ's own forever.

Have you kept a holy Lent? Have you been faithful in prayer, fasting, and self-denial? Have you read and meditated on God's holy Word? If so, there is a banquet table prepared for you, overflowing with God's abundant blessings; come, and take your place. Has Lent been a struggle for you? Have you lapsed from your rule, or fallen into sin? Have you been neglectful of your obligation to private prayer and public worship? If so, there is a banquet table prepared for you, overflowing with God's abundant blessings; come, and take your place. Have you totally ignored Lent, completely blown it off? If so, there is a banquet table prepared for you, overflowing with God's abundant blessings; come, and take your place.

Have you lived a long life, and known God's mercies to be richly laid out before you whenever you

have needed them? If so, there is a banquet table prepared for you, overflowing with God's abundant blessings; come, and take your place. Are you in mid-life, and feeling yourself stretched by having to attend to the needs of both your parents and your children at the same time? If so, there is a banquet table prepared for you, overflowing with God's abundant blessings; come, and take your place. Are you a young person, with more plans than memories, and full of both anxieties and aspirations? If so, there is a banquet table prepared for you, overflowing with God's abundant blessings; come, and take your place.

Are you filled with sorrow? Are you grieving a loss — the loss of a loved one, the loss of a dream, the loss of an ideal? If so, there is a banquet table prepared for you, overflowing with God's abundant blessings; come, and take your place. Are you tortured by doubt and skepticism, wanting to believe, but not finding yourself able to? If so, there is a banquet table prepared for you, overflowing with God's abundant blessings; come, let the faith of those around you carry you to your place. Are you wracked by guilt, feeling yourself unworthy of God's love, unworthy to even come under the roof

of his house? If so, there is a banquet table prepared for you, overflowing with God's abundant blessing and infinite merciful forgiveness; come, and take your place — there is absolutely nothing you can do to make God love you any more, and nothing you can do to make God love you any less.

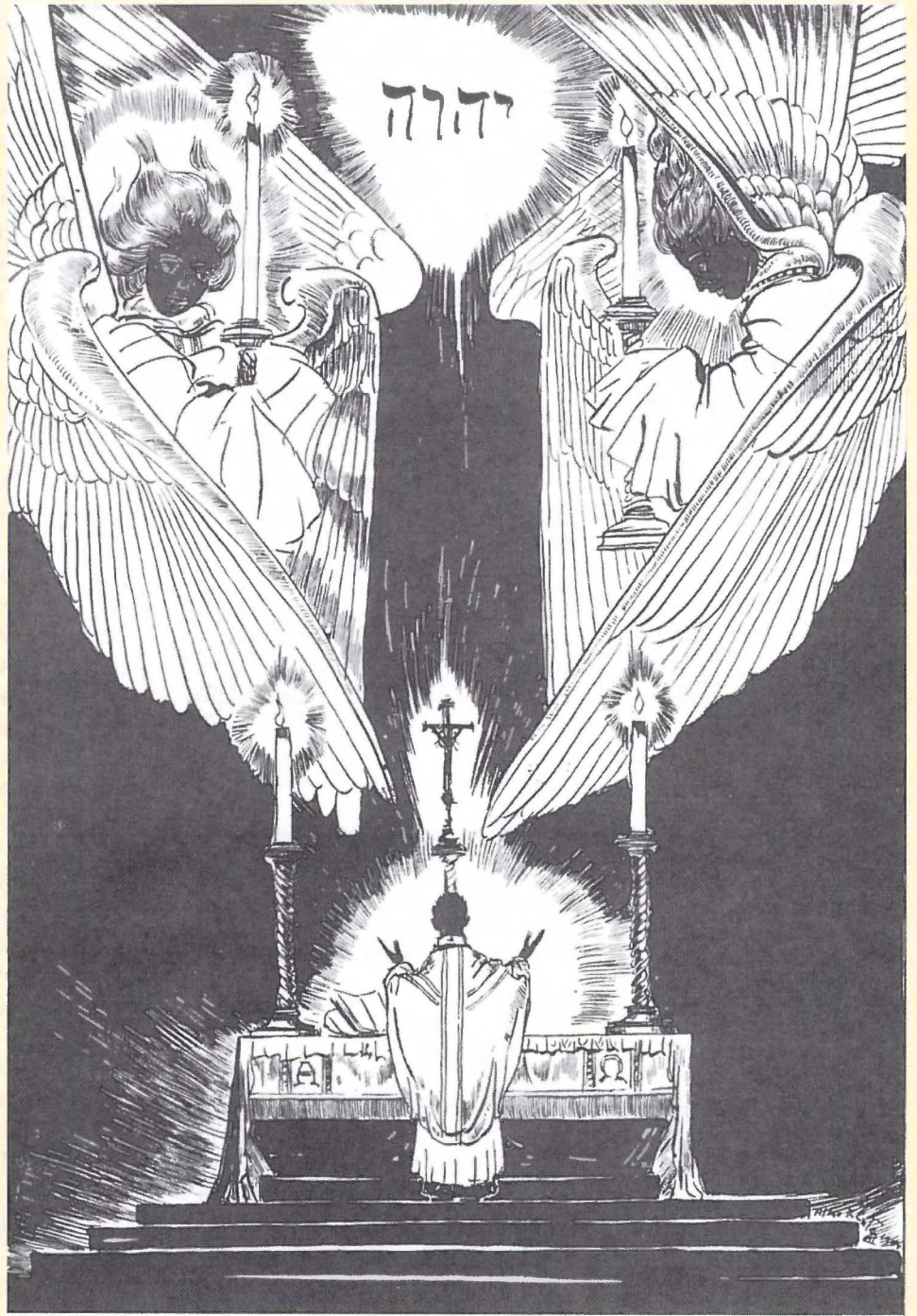
The feast is ready. The table has been prepared. The price has been paid in full. The invitation to the banquet has been sent out. There is a banquet table prepared for us, overflowing with God's abundant blessings; come, let us take our places. This is an occasion of great celebration — Christ is risen from the dead. Alleluia. ■

The feast  
is ready.  
The table  
has been  
prepared.

*The Rt. Rev. Daniel H. Martins is Bishop of Springfield.*



# God Is in the Neighborhood



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*All glory be to thee, Almighty God, our heavenly Father,*



By Dennis Raverty

Allan Crite was a painter of urban life. Aligning himself with Social Realist trends that dominated American art from the Depression through the postwar period, his work shows the influence of Archibald Motley, Jr., and Palmer Hayden, fellow African American painters a generation older than Crite, who had been associated with the Harlem Renaissance, or as they called it, the “New Negro” movement.

Crite’s work typically portrays everyday life in predominantly black neighborhoods in Boston, where the artist lived — people playing horseshoes, hanging out on their doorsteps or dressed up for church on Sunday morning. These are what he called his “neighborhood” paintings.

Much less familiar are his works devoted to Christian themes such as the illustrations he did for a small volume on the Mass published by Cowley Press. Crite was an Episcopalian and the book is a mystical Anglo-Catholic interpretation of the Eucharist in pictures.

One illustration [left] shows a priest celebrating Mass with huge candlesticks on both ends of the altar, the light from which illuminates giant six-winged seraphim that hold even larger candlesticks high above. Enshrined at the very top of the painting in a burst of light are the Hebrew characters spelling the ineffable name of God. The priest does not dominate the composition but is rendered as a small figure at the bottom. It is clear from Crite’s illustration that it is not the priest who transforms the bread and wine, but God himself.

In some of his most interesting work, the artist combines the realism of his genre scenes with Christian themes, such as the series of pen-and-ink drawings on the words of the Apostle’s Creed. Each line from the creed is accompanied by an illustration.

In *Suffered under Pontius Pilate* ([bit.ly/Critelmages](http://bit.ly/Critelmages)), Christ is shown after his flagellation tied to a pillar in what appears to be a public square in a contemporary town or suburb. He is limp and hangs forward suspended by the ropes. The figure of Christ, stripped to the waist, is rendered in intaglio, a technique of describing form with white lines against a black ground (as opposed to the more common method of using black lines on a white ground), often executed with a razor blade or stylus. Yet Crite has not

done the entire drawing in intaglio, only the body of Jesus, rendering Christ as black.

In the background is a water tower looming imperiously over the scene. However, the mob seems to have dispersed and Christ is alone and abandoned. During this period of heavy Klu Klux Klan activity, semi-public whippings were not unknown, but this kind of vigilante “justice” was usually meted out far away from town at night by torchlight, not openly in the square in broad daylight as it is here, suggesting a certain brazenness about this organized assault.

That the town is in collusion with the mob is suggested by an oppressive, modernistic office building in the background, the type of bland structure that haunts small-town America, and a larger building, which looks institutional and may be a school,



1936. Allan Rohan Crite. Oil on canvas 30 1/4 x 36 1/8 in. Smithsonian American Art Museum  
“School’s Out,” one of Crite’s many portrayals of everyday urban life.

courthouse, or government bureau. The civic buildings witness the crime and are powerless to stop it.

In drawings like this, Crite poignantly reminds his viewers that Christ understands what it means to suffer, to be despised, to be abandoned by his friends, and the artist challenges us to take a hard look at how Christ will continue to be crucified as long as injustice and racism exist. ■

*Dennis Raverty, assistant professor of art history at New Jersey City University, is a specialist in early 20th century Modernism.*



# Fruit

For Elizabeth Agnes, on her baptism

I

Yesterday afternoon Elizabeth and I  
touched fruit  
heaped in a bowl on our sunlit sideboard.  
One by one  
I made them pass by her,  
placing them under her infant hand.

First a clementine, gnarled and bumpy,  
an orange toad squatting beneath  
her supple knuckles. She tapped  
new fingers on dry skin.

Then an apple, smooth, speckled,  
And grass-snake green.

After that, a large red grapefruit,  
robust and rounded,  
with one brown spot. And last of all  
a pair of ripe bananas.

As we disturbed their still life,  
She felt each skin, fresh-picked,  
severed from its maternal source.

II

The first fruit  
Elizabeth ingested  
was just the juice  
of one orange wedge sucked  
from my pinky finger while we waited  
in the delivery room.

I meant to bring champagne;  
but that plan changed when Sus's water broke  
two weeks too soon.  
The orange was all I had.

I peeled its skin and pulled one ripe segment,  
a perfect partition, then ripped  
its pulp with my teeth and  
administered the potion.

That too was the hour when summer died,  
when Persephone took the pomegranate  
From Hades's waiting palm.

To be sure, a poor inheritance  
of fallen flesh  
to bequeath a firstborn daughter.  
But I repeat:  
An orange was all I had.

III

Today, because we will use  
an Eastern rite, Elizabeth will  
do more than just break water.  
She will again, as Eve,  
taste fruit,  
but this time taken from the hand  
of another Adam.

IV

When she is older  
I will try to explain  
how once in history  
grapes grew on  
a tree.

Michael Cover





REVIEW ESSAY

# Changing Thoughts on Change

Review by Jordan Hylden

Christians are world-changers — so says the advertisement for Indiana Wesleyan University in *Christianity Today*. Seattle Pacific University similarly proclaims itself as the place where world change begins. And no doubt it is, but the Episcopal Church's Office of Congregational Vitality is giving it a run for the money with a "Transforming Churches, Changing the World" video series.

Will Christians indeed change the world, in concentric circles of culture-impacting power radiating outward from Indiana, Seattle, and New York? Probably not, James Davison Hunter argues in his latest book, or at least not if we keep on the way we've been going about it. The book's title is meant to be ironic: Hunter thinks the church in America is not even close to changing the world, and that moreover

the way Christians have gone about it in recent years is both sociologically naïve and theologically unsound.

Regardless of whether Hunter is right about that, at the very least he has succeeded in changing the way that evangelical Christians think about cultural change. Among evangelicals, the book was the publishing event of 2010, widely discussed and debated by a who's-who lineup of leaders. Hunter, himself an evangelical Christian and a widely respected professor of religion, culture, and social theory at the University of Virginia, wrote the book in large part out of a sense that for all of the enthusiastic energy put into "changing the world" and "engaging the culture" by his evangelical brethren, they lacked an adequate understanding of how worlds and cultures actually change. And beyond simply being ineffectual, he thought, their efforts in the political sphere

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## REVIEW ESSAY

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all too often did significant damage to the Church's mission.

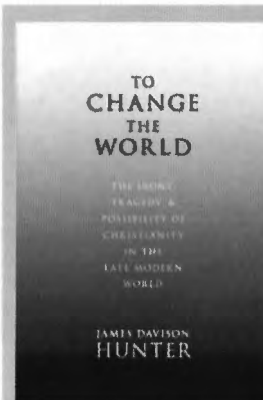
Hence the book. And although much of it does indeed speak most directly to evangelical concerns, the book's reach extends to the broader spectrum of Christians in America as well. It has already been called the most important reflection on church and culture since H. Richard Niebuhr's classic *Christ and Culture* in 1951, and so it may well prove to be. It is a sweeping book, blending together social and political theory, cultural observation, and theology into an argument of great power and perception. It is also a contentious book that finds more enemies than allies in Hunter's survey, at times needlessly. But above all it is a book that should be read and thought through carefully.

How do cultures change? Not the way Christians today tend to think, Hunter argues. Christians too often assume that if the hearts and minds of ordinary people change then the culture changes with them. Not so, Hunter says — such a view is overly idealist and individualist, and fails to account for the much greater role played by cultural elites, institutions, and networks. Culture, Hunter argues, is much more than a set of propositions that individuals carry around in their heads. More deeply, it is the pre-reflective framework of meaning through which we see and experience the world, the symbolic language by which we understand what is true and false, right and wrong. Ideas are involved, but only as they are embedded within institutions and embodied by communities. Understood this way, culture just isn't the sort of thing that can be changed at the drop of a hat by arguing about it. Instead, cultures are carried down through history by the core institutions of communities, which themselves are led by networks of social elites. In the long run, it is the powerful elites at the center of powerful institutions that matter most.

Change them, the elite gatekeepers, and the culture does in fact change over time. As proof, Hunter presents the evangelization of Rome and Europe, which was in large part accomplished by the conversion of emperors and nobles and the compelling intellectual

and cultural vision offered by Christian schools. Such world-historical changes occur when one set of cultural elites is displaced by another: the Enlightenment, as Hunter describes it, was “a revolution generated by an alternative network of leaders, providing an alternative base of [financial] resources, oriented toward the development of an alternative cultural vision (a new anthropology, epistemology, ethics, sociality, and politics), established in part through alternative institutions, all operating at the elite centers of cultural formation.”

None of this, of course, sounds very congenial to Christians accustomed to thinking of themselves as called to dwell on the margins of society, to speak truth to power, and to follow their Lord to seek out the least and the lost. But if Christians take their world-changing, structure-upturning aspirations seriously, Hunter argues, they had better take account of hard



### To Change the World

The Irony, Tragedy, and Possibility of Christianity in the Late Modern World  
By James Davison Hunter. Oxford.

Pp. 358. \$20.

sociological fact. Anything else, in the end, amounts to not much more than an exercise in naïve do-goodery and false consciousness — we might wish that speaking truth to power will change the world, but wishing will not make it so. To extend somewhat the title of Jeff Stout's recent book: blessed are the organized, and blessed are the powerful.

If this is where Hunter ended the book, it would be difficult to see how it amounts to more than just one more strategy to change the world on behalf of whatever cause one might support, and not in a clearly Christian manner: after all, Jesus said that blessed are the poor and meek, not the organized and powerful! But Christianity, Hunter argues, is not about changing the world — instead, it is about being faithful to God in Christ, who alone is the one through



whom the world will finally be changed.

Too many Christians of late, Hunter contends, have made the fatal mistake of supposing that the task of “redeeming the culture” is up to them; that history is something they can and should control. This is, he says (echoing John Howard Yoder), the Constantinian error. It lends itself all too easily to abuse when its goals (inevitably) are not achieved, and it sours all too quickly into resentment toward those who stand in its way. The public witness of Christianity in America, Hunter says, has been far too captive to the gambits of power politics, whether led by Jim Dobson on the right or Jim Wallis on the left. The irony mentioned in the book’s subtitle is that Christianity is capable of supplying an autonomous source of cultural values that could help politics be about more than merely power; the tragedy is that it has not, and by so doing the church has become nearly indistinguishable from the cultural ills it decries.

At this point, Hunter’s argument begins to sound a great deal like the ecclesially focused, “politics of Jesus” neo-Anabaptist movement led by Yoder, Stanley Hauerwas, and their fellow travelers in the Ekklesia Project. But in Hunter’s estimation, while they have been largely right about the American church’s maladies, they ironically have failed to move beyond the Constantinian paradigm. The neo-Anabaptists are merely *anti*-Constantinian, rather than genuinely post-Constantinian — instead of offering a better way to exercise power in the world, they recommend “accepting powerlessness,” thus making it difficult to say anything supportive about the vocation of Christians in the workaday world and the influence they will inevitably have there.

In contrast, then, to the Christian right, Christian left, and the neo-Anabaptists, Hunter offers what he calls a genuinely new paradigm: “faithful presence.” Faithful presence means participating in every level of society as salt and light, working to “retrieve the good to which modern institutions and ideas implicitly or explicitly aspire; to oppose those ideals and structures that undermine human flourishing, and to offer constructive alternatives for a better way,” the way of God’s *shalom* for all people. It is not our job to change the world, Hunter says, but to be a faithful presence

within the world as Christians, incarnating Christ’s sacrificial and noncoercive love for others and leaving the world-changing to God.

Faithful presence requires strong formation in the Church, if Christians are to have the discernment necessary to be in the world but not of it. It will require

Faithful presence requires strong formation in the Church, if Christians are to have the discernment necessary to be in the world but not of it.

painstaking cultivation of excellence and influence, as the Church today exists on the periphery rather than the center of American culture. It is not meant as a pietistic prescription for individuals, but primarily as advice for networks, communities, and institutions. And if the Church is to be faithfully present to American culture today, Hunter thinks, it must be aware of the realities of our cultural moment: the challenges posed by modern pluralism and technology, and the dissolution between language and reality following upon it. In other words, in a world in which we are forced to

choose between the moral and religious visions of diverse cultures, and in which the choice can appear to be between one shallow sound bite of infotainment and another, how can the Church incarnate the steadfast covenant promises of the God who has created and redeemed the world?

Such concerns should resonate deeply with those formed in the Anglican way of being Christian. Faithful presence at all levels of society sounds much like the Anglican parish system, with its historic emphasis on patient incarnation. And the depth of Anglican liturgy and tradition can provide a counterweight to the shallowness of American consumer culture and the “seeker-friendly,” ahistorical worship that imitates it. The Anglican experience, however, also shows how tricky the ideal of “faithful presence” can be to pull off without sliding into Erastianism.

Here, Hunter perhaps overemphasizes his differences with neo-Anabaptists. Both Hunter and Hauerwas emphasize the central place of the Church in the formation of character, without which Hunter’s “presence” would lose its faithfulness. But important dif-

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## REVIEW ESSAY

### Changing Thoughts on Change

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ferences do still remain, having primarily to do with the use of power, and whether it is true (as James K.A. Smith has argued, in a passage cited by Hunter) that “morality or authentic virtue is possible only for the community of the redeemed.” Hunter finds more common ground with those outside the Church than such thinkers do, and herein lies an important theological debate that one wishes Hunter had spent more time fleshing out. So too, his comments on Christlike power are suggestive, but leave the reader wanting further to think through the theological implications.

Other issues remain as well. In a YouTube, 600-channel DirecTV, blogosphere world, are cultural gatekeepers as important as Hunter asserts? And is the language of “center” and “periphery” adequate to describe a nation that has arguably separated itself out into Red America and Blue America, each with its own set of counter-elites and culture-forming institutions? Hunter cites an oft-quoted statistic about belief in evolution: if 45 percent of Americans believe that God created the world within the last 10,000 years, and 38 percent more think that evolution was somehow divinely directed, then why (he asks) are such views not reflected in our universities and public schools? For Hunter, this is evidence that the hearts and minds of ordinary people matter little for changing the commanding heights of culture. But the question might just as easily be flipped: does it not show that the commanding heights of elite culture in America aren't so commanding after all?

Such questions, however pressing they may be, do little to detract from the great achievement that is Hunter's book. He himself, of course, would eschew the notion that a book or an individual author can change the world — if his fine work is to have the impact he hopes for in the divided American churches, it will be in the contribution it makes to renewed conversation about the Church's mission between our many and sorry divisions. Getting us all to speak to each other just might take a miracle, of course, but then Hunter would remind us that genuine world change only happens when it comes from above. ■

*Jordan Hylden, a doctoral student in theology at Duke Divinity School, is a candidate for holy orders in the Diocese of North Dakota.*

## BOOKS

# Christian Peace and Nonviolence

Review by Scott Bader-Saye

After more than ten years of war, it has become easy for Americans to think of violence as a necessary and unavoidable background to everyday life. Further, the Obama administration's increased use of drone attacks suggests the possibility of perpetual war carried out one target at a time anywhere around the globe. We are on the brink of a new level of unchecked and unending violence. This reality makes Michael Long's volume, *Christian Peace and Nonviolence*, all the more important. Long has done a great service in bringing together this selection of writings, thus keeping alive the consistent, though often minority, voice for peace within the tradition.

Long has selected material that spans all eras and is broadly inclusive of diverse strands of the tradition. One finds here both the expected and the unexpected voices, both the familiar and the unknown. The usual suspects appear, of course — Tertullian, Menno Simons, Daniel Berrigan — but alongside one finds figures such as Charles Spurgeon, Dwight L. Moody, and Clarence Darrow. The volume also includes significant voices of women who are often overlooked in such collections — Priscilla Cadwalader, Sojourner Truth, Lucretia Mott, Jane Addams, Dorothy Day, and Carter Heyward, to name a few.

In his preface, Long notes that “readers will ... quickly see that this volume includes pieces from authors who seem to accept violence at certain points or who may not even identify themselves as Christian.” That this is true constitutes one of the strengths of the book. Yet, he goes on, “there is no author in this volume whose thought does not strongly emphasize — and extol — the virtues and practices of Christian peace and nonviolence” (p. xix). Thus, even among those non-pacifists included in the collection (for example, Basil of Caesarea or Bartolomé de Las Casas) there is a clear presumption for the primacy of nonviolence — a presumption that has been largely lost on Western Christians who perceive little or no distance between their Christian identity and their national identity.

Taking this one step further, one can imagine Long might have included some writers who stand quite firmly within the just war tradition but who understand the ways in which such a position imposes lim-



its based on the gospel. John Calvin, for instance, writes about the sort of peaceful lives that ought to issue from participation in the Eucharist:

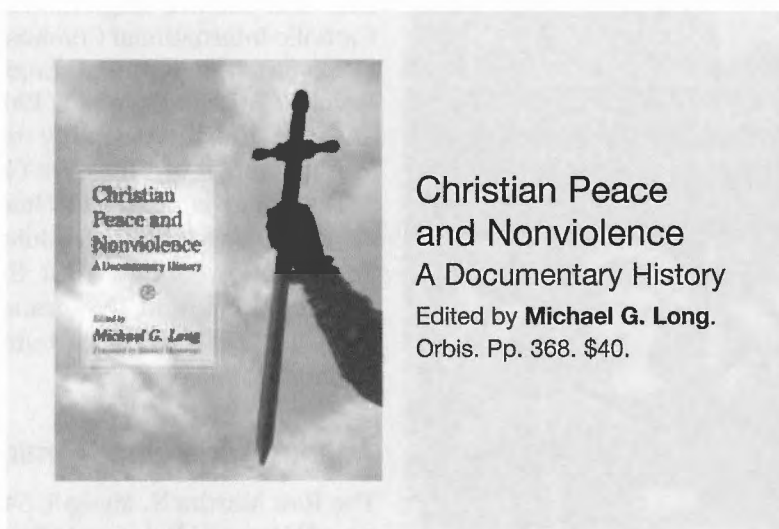
We shall benefit very much from the Sacrament if this thought is impressed and engraved upon our minds: that none of the brethren can be injured, despised, rejected, abused, or in any way offended by us, without at the same time injuring, despising, and abusing Christ by the wrongs we do; that we cannot disagree with our brethren without at the same time disagreeing with Christ; that we cannot love Christ without loving him in the brethren; that we ought to take the same care of our brethren's bodies as we take of our own; for they are members of our body; and that, as no part of our body is touched by any feeling of pain which is not spread among all the rest, so we ought not to allow a brother to be affected by any evil, without being touched with compassion for him. (*Institutes*, IV.xvii.38)

One can only wonder how it would change the application of just war teaching if we were to believe that “none of the brethren can be injured, despised, rejected, abused, or in any way offended by us, without at the same time, injuring, despising, and abusing Christ.” For instance, what might this mean in a situation in which Christians are fighting Christians in the name of national interests?

In addition to containing a variety of voices, this volume displays a variety of arguments for Christian nonviolence — that is, it unpacks the diverse logic of peace. So while some make direct appeal to the teachings of Christ, others invoke sacramental or ontological warrants. Origen, for instance, who died after being tortured under the Emperor Decius, makes an argument based on the priesthood of all believers. Since it was generally assumed, even among the pagans, that priests should not fight, Origen made the case that Christians as a whole bear a priestly role in the civil society, working for the good of the *civitas* through divine mediation. Thus, the

only fighting that can be done by Christians is that which is done by prayer — leaving to God the guidance of history and the work of judgment.

The text highlights another fascinating aspect of the Church's historic witness for peace in the selections dealing with the peace of God/truce of God movements in the 10th to 12th centuries. Bishops who were troubled by the level of violence in their dioceses banded together to call for significant limits on violence — declaring church buildings as sanctuaries, prohibiting the taking of spoil, proscribing certain weapons, and demanding that the fighting



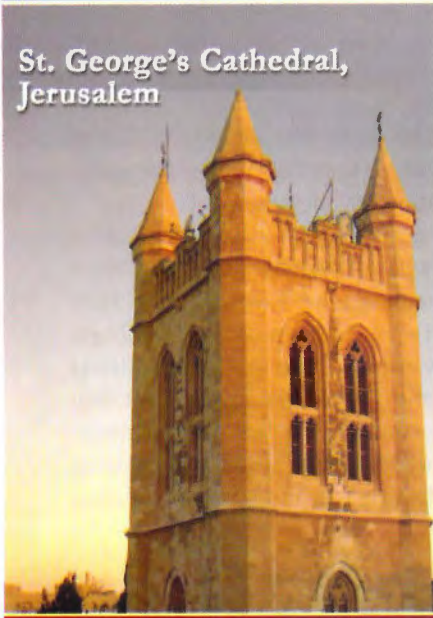
cease on certain days. The goal was not to end violence altogether, but to place pragmatic constraints upon the unchecked dissemination of violence.

Long suggests that this volume “can help some of us confront the raging politics of fear with the breathtaking courage of Jesus” (p. xx). In noting this he has touched a nerve at the center of our cult of security. As so many of these readings suggest, it is only as we come to trust more fully in God's provision and Christ's redemption that we can embody the courage necessary to live without recourse to coercion as a means to protect ourselves and further our interests. ■

*Scott Bader-Saye is the Helen and Everett H. Jones Professor of Christian Ethics and Moral Theology at Seminary of the Southwest, Austin, Texas.*



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(VOGEL from page 7)

Professor of Philosophical and Systematic Theology at Nashotah House from 1952 to 1971, when he was consecrated as bishop coadjutor in the Diocese of West Missouri. He was the diocese's bishop from 1973 to 1989.

The bishop wrote 14 books, including *Body Theology: God's Presence in Man's World* (1973), *I Know God Better than I Know Myself* (1989), *Christ in His Time and Ours* (1992), and *Radical Christianity and the Flesh of Jesus* (1995).

He participated in the Consultation on Church Union (1962-66), the first and second Anglican-Roman Catholic International Commissions (1969-90), the national Anglican-Roman Catholic dialogue (1964-84) and the fourth Assembly of the World Council of Churches (1968).

The bishop is survived by his wife, Katharine Vogel; two sons, John and Tony Vogel; daughter Kit Smith; brother, John; and five grandchildren. The bishop will be buried at Nashotah House.

### Atlanta Adds One Nominee

The Rev. Martha N. Macgill, 54, rector of Memorial Episcopal Church in Baltimore since 2000, has joined a slate to become the Diocese of Atlanta's next bishop. Macgill, a 1995 graduate of Virginia Theological Seminary, was priest-in-charge of St. Francis Church, Walkerville, South Africa, from 1997 to 2000, and assistant rector of St. Stephen's Church, Richmond, Virginia, in 1995-97.

### Pope, Archbishop Pray in Rome

The Archbishop of Canterbury and Pope Benedict XVI prayed together March 10 during an ecumenical vespers service at San Gregorio Magna al Celio in Rome.

The service marked the 1000th

anniversary of the founding of Italy's Camaldoli monastic community, which includes a presence at San Gregorio, a site of major significance to the origins of the Church of England.

Echoing the words of the Second Vatican Council's "Decree on Ecumenism," Williams described the communion between the Anglican Communion and the Roman Catholic Church as "certain yet imperfect" during a sermon that extolled St. Gregory's virtues of humility and prophecy.

The archbishop told Matthew Davies of Episcopal News Service: "We're working together for the kingdom, we're praying together, and of course we have a huge agenda institutionally, which we've no idea how to sort out, but meanwhile we go on working and praying in great affection."

*Adapted from ENS*

### N.Z. Cathedral Coming Down

The Diocese of Christchurch's quake-crippled cathedral will be brought down to a safe level of between 2 and 3 meters.

Some walls may be lowered even further, for safety reasons, while none of the walls will be left intact. But the footprint will remain, and no bulldozers or wrecking balls will be used in the demolition.

"This has not been an easy decision for the church," Mayor Bob Parker said. "It is not an easy decision for many of us to accept either."

Bishop Victoria Matthews said taonga and heritage items, including stained-glass windows, would be removed in the next few months.

### N.Y. Coadjutor Consecrated

The Rt. Rev. Andrew M.L. Dietsche was consecrated the Diocese of New York's bishop coadjutor March 10 at the Cathedral Church of Saint John the Divine. Dietsche has served since 2001 as the diocese's





Kara Flannery/Diocese of New York photo

Bishop Coadjutor Andrew M.L. Dietsche stands with his wife, Margaret, their daughters and son-in-law, Presiding Bishop Katharine Jefferts Schori and other bishops who participated in his consecration.

canon for pastoral care. Presiding Bishop Katharine Jefferts Schori was chief consecrator and preached the sermon.

### New Bishop for Faith & Order

The Rt. Rev. Christopher Cocksworth, Bishop of Coventry, has been appointed chairman of the Faith and Order Commission of the Church of England's General Synod.

The Commission advises the House of Bishops, the General Synod and the Council for Christian Unity on ecclesiological and ecumenical matters and acts as a theological resource for the Church of England as a whole. It has 15 members.

"I look forward to all that lies ahead as the still relatively new Church of England Faith and Order Commission rises to the challenge of ecumenical, doctrinal and moral deliberation that we have been given," the bishop said.

### Bishop of Boga Asks for Help

The Rt. Rev. William Bahemuka, Bishop of Boga in the Democratic Republic of Congo, has issued a call for emergency support in the region of Bukiringi, 15 miles north of his see city. The bishop has asked for emergency food assistance to avert violent attacks from the militia. The

greatest need is for \$10,000 for cassava flour and beans.

"This militia is the last remaining active militia in Ituri Province and if they can reach a peace agreement with the government then there will, at last, be peace in Ituri Province," the bishop said. "If the talks are delayed and the militia does not have food to eat, then they will revert to attacks, rapes, and murder of innocent civilians. With just a little food, we can avert a crisis and work toward a lasting peace in Ituri after 15 years of violence and suffering."

In the United States, Global Mobilization Ministries is receiving support for the diocese (visit [globalnm.org](http://globalnm.org) or call 949-795-4804).

### TEAC Team Visits Sri Lanka

The faithful witness of Christians in Sri Lanka amid a rich inter-religious environment and the challenges of post-war reconciliation gave new insights to the second working party on Theological Education in the Anglican Communion. The group met in Kandy March 1-7.

The findings and recommendations of TEAC 2 will be presented to the Anglican Consultative Council at its 15th Meeting in Auckland, New Zealand, in October 2012.

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## ‘Mary!’

Throw the seed of the Resurrection along the path, but do not expect the blade, the ear, and the full grain in the ear to erupt from every scattered promise. “God raised him on the third day and made him manifest not to all the people, but to *certain witnesses preordained by God*” (Acts 10:41). Earlier lines say that “God shows no partiality” and that all God-fearing and right-doing persons are “acceptable to him” (10:35). How inclusive and exclusive! “Jesus Christ is Lord of all” (10:36). Throw his life to the wind and do not worry. Go about doing good and healing your languishing neighbors. Yours is not to know the hour of the Lord’s entry to any human heart. In the meantime, all witnesses to Christ raise their voices to the only truth they know: “He ate and drank with us after he rose from the dead” (10:41).

If we place, however, the passage from Acts in its cultural context, its historical location, its once-and-never-again character, we are forced to say that a few disciples ate and drank with Jesus after his resurrection. They did; we have not. So doing, we miss the point of this story, the point perhaps of telling any story. If it is good only for the time, it dies with the time. But the true story of the gospel lives by the lives it ignites. Those so ignited walk by faith toward his broken body and shed blood.

Please — at this moment — may we put to rest the idea that the reformers retreated from a living table. “The very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to his very Cross, that by them we draw out as touching efficacy, force and virtue, even the blood of his gored side, in the wounds of our Redeemer we there dip our tongues, we are dyed red both within and without, our hunger is satisfied and

our thirst for ever quenched” (Richard Hooker). Tasting eternity, we are those preordained witnesses.

Before the moment of faith, a bold and threatening obstacle stands, blocking the path. Scanning left and right, no new way opens. Mary leans into the tomb, and though she sees two angels, she is thinking *death*. “They have taken my Lord, and I do not know where they have put him” (John 20:13). The distance between this sorrow and the birth of life is a long way, notwithstanding the proximity of the promising next line. Our *lectio divina* will force a long and necessary *caesura* and will call to mind anyone we have ever known who has stood before an impenetrable wall of grief which, in its most intense form, grows like a killing prison around the soul. Call to mind someone. Call to mind yourself.

If we remember that *Lord* here is not a confessional address, but a title of respect and love, we may hear the sorry cry of Rachel for her children, the parents of the holy innocents, the moment when someone said a sad and necessary truth: Death. Not death as the punctuation of a long and good life, but death as the thief and destroyer of the innocent. This may be the *most persuasive reason not to believe*, a reason of the heart, to be sure, but a reason nonetheless for which there is no “reasonable” reply.

So Jesus speaks to the heart. *Cor ad Cor loquitur* (J.H. Newman). Jesus said to her, “Mary!” So by the sound of her name Jesus raised her from the death of her grief. She lives in him, hidden in his body and bathed in his blood.

### Look It Up

Read John 20:16. “Mary” mutates into your name.

### Think About It

Read 1 Cor. 15:1-11. Stay here.



## The Heart of the Multitude

A quick conversion illustrated: the enthroned ego leading a chaotic life is replaced by an enthroned Christ who puts one's daily agenda in manageable if not perfect order. Clear, but not true. Conversion is not merely private, nor is Christian transformation immediate. Insisting that one go from habitual sin to super sanctity in short order makes a sorry Christian: irritable, unhappy, unwise.

Christian formation occurs in a Christian community, as we see so clearly in the Acts of the Apostles. The editors of the New Vulgate have titled this pericope from Acts "*Multitudinis Cor*" (the heart of the multitude), a timely consideration as we observe social movements and civil unrest unleashed beyond the controlling capacity of tanks, guns, and government crackdowns. A crowd can become fearless: fearless in righteousness, fearless in folly. In short, it cannot be trusted. It mutates by the moment with a collective mind puzzling even to willing participants.

The *consensus fidelium* in the Church, however, goes to the heart of what is meant by the renewal of our minds: not the mere change of individuals, but a transformation of how members of Christ's body regard each other. "The heart of the multitude of those believing was one heart and one soul" (Acts 4:32). For this reason, "they had all things in common." Though a crowd, the Church willingly restrains itself "for the common good" as each member seeks the good of the other, as each has need.

The First Epistle of John also highlights the Church's communal life and witness. St. John opens his letter by gathering up the scattered fragments of an old story extending from *creatio ex nihilo* to the moment of epistolary composition. He shares what "was from the beginning." Thus the reader is alerted to the first line of Genesis and the first line of the Gospel according to John. Cumulatively, the impression is

that of a long preparation to which Christian witnesses feel a deep responsibility. "We declare to you what was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld, and our hands have touched, concerning the word of life" (1 John 1).

John's testimony to "the word of life" is first person plural, not singular, because faith in Jesus Christ is the common faith of the Church, neither an individual possession nor a sectarian claim. "Is Christ divided?" St. Paul asks the Corinthians. There is One Lord, One Faith, One Baptism, One God and Father of us all. The Church is "One" because the Spirit of the risen Lord suffuses and knits together the whole body.

The passage from John's Gospel shows Thomas moving from doubt to faith, presented as he is by a Wounded Christ standing in the midst of his Living Church. Jesus gives his peace and so prepares the disciples for the world they fear. Will unity and witness be difficult? Yes, of course. But will it be beautiful? "It is like fine oil on the head that runs down upon the beard of Aaron, down the collar of his robe" (Ps. 133). St. Ignatius of Antioch could hear the "music" of Church unity, the priests singing to the bishop and the whole church singing with one voice through Christ to the Father. Jesus Christ is praised, Ignatius says, by consensus and concordant love. Unity is not a human accomplishment. It is a divine gift we receive from moment to moment.

### Look It Up

Read 1 John 1:1. The beginning was a preparation for your adoption into Christ. Now you, with many, touch and behold him.

### Think About It

Imagine a more profuse chrismation: oil running down upon the collar of your robe.

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## PEOPLE & PLACES

### Deaths

The Rev. **David E. Evans** of Vernon, VT, died peacefully at his home on March 2, while in the care of his wife, Barbara, and family. He was 95.

For 24 years, Fr. Evans was rector of St. Paul's, Holyoke, MA, where he established the St. Paul's Nursery School, the Hamilton Learning Center and a choir for boys. He was named rector emeritus. Born in Providence, RI, he graduated from Brown University and the Episcopal Divinity School of Philadelphia, was ordained deacon in 1942 and priest in 1943. Prior to serving at St. Paul's, Fr. Evans was rector of St. John's, Ashton, RI, 1942-45; rector of St. George's, Newport, RI, 1945-48; and rector of St. Thomas', Dover, NH, 1948-57. After retiring in 1981, he served St. John's, Walpole, NH, for seven years and later was interim at churches in Vermont, New Hampshire and Massachusetts. He was a fellow of the College of Preachers, was a gifted artist, and played tennis, fished and ice skated into his 80s. In addition to his wife, he is survived by his daughters, Cheryl Czuba of Haddam, CT; Melissa Fountain of Chatham, VA; the Rev. Holly Evans of Copenhagen, NY; Helen Evans of London, England; a son, Andrew, of Brattleboro, VT; and three grandchildren. Other survivors include his brother, John, and sisters, Virginia Hawes and Clarinda Humphreys, all of Tiverton, RI. His first wife, Ruth, died in 1971.

The Very Rev. **James Richard Leo**, who welcomed three U.S. presidents to the American Cathedral of the Holy Trinity, Paris, died Dec. 14 in Cincinnati. He was 78.

Leo was dean of the cathedral in Paris in 1980-91, and then was the first dean of Christ Church Cathedral, Cincinnati, 1991-98. Dean Leo welcomed George H.W. Bush, Gerald Ford and Ronald Reagan as visitors to the cathedral. He often took Communion to Wallis Simpson, the Duchess of Windsor and widow of King Edward VIII. "He cared about the person, not their title or position," his wife, Patricia Leo, told *The Cincinnati Enquirer*. "People always said Jim never met a stranger. He really became best friends with everyone he met." Leo, a native of Somers Point, NJ, was a graduate of Bucknell University and General Theological Seminary. He was ordained deacon and priest in 1962. He was assistant rector, Christ Church, Pottstown, PA,

1962-64; assistant, St. John's, Larchmont, NY, 1964-66; rector, St. John's, Cornwall, NY, 1966-69; rector, St. Mary's-in-Tuxedo, Tuxedo Park, NY. The dean was diagnosed with cancer in 1998, and doctors thought he had only months to live. "That's when his faith really came alive," said his son, the Rev. Jason E. Leo of Cincinnati, in the *Enquirer*. "He just put himself in the hands of his doctors and nurses, and had absolute faith they would do the right thing." Other survivors of the dean are his son Jonathan Leo of Harrogate, TN, and six grandchildren.

The Rev. **Robert "Bob" Noel Lockard**, a decorated veteran of the Vietnam War, died Feb. 21 while recovering from surgery. He was 83.

A native of St. Petersburg, FL, he was a graduate of the University of the South and of its School of Theology. He was ordained deacon in 1955 and priest in 1956. He was chaplain of the 5th Marine Regiment and received the Bronze Star for his service during combat. Before his war service he was minister-in-charge at both St. Monica's, Cantonment, FL, and Holy Trinity, Pensacola, FL, 1955-58; associate, Christ Church, Greenville, SC, 1958-60; vicar, St. Paul's, Memphis, 1960-64; rector, St. Paul's, Columbus, MS, 1964-66; and rector, St. Thaddeus, Aiken, SC, 1966-68. After serving in Vietnam he was rector, Church of the Ascension, Birmingham, AL, 1972-2000. He is survived by his wife, Mary Smith Lockard.

*Recent deaths as reported by the Church Pension Fund:*

<b>Mellie H. Hickey</b>	<b>94</b>	<b>Aiken, SC</b>
<b>Bertrand N. Honea, Jr.</b>	<b>83</b>	<b>Fort Worth, TX</b>
<b>John T.P. Jackson</b>	<b>73</b>	<b>Lancaster, NH</b>
<b>Frederick J. Krause</b>	<b>69</b>	<b>Folcroft, PA</b>
<b>H. Arthur Lane, Jr.</b>	<b>95</b>	<b>Orleans, MA</b>
<b>Robert H. Long</b>	<b>67</b>	<b>Spartanburg, SC</b>
<b>Vernon C. McKnight</b>	<b>88</b>	<b>Brookings, OR</b>
<b>John D. Noble</b>	<b>84</b>	<b>Bend, OR</b>
<b>William H. Paul</b>	<b>88</b>	<b>St. Petersburg, FL</b>
<b>Reuben Pineda-Galindo</b>	<b>87</b>	<b>Guadalajara, Mexico</b>
<b>C. Thomas Raezer</b>	<b>66</b>	<b>Inglis, FL</b>
<b>John W. Ridder</b>	<b>87</b>	<b>Muncie, IN</b>
<b>David E. Shirley</b>	<b>86</b>	<b>Knoxville, TN</b>
<b>Joseph C. Spitzer</b>	<b>69</b>	<b>Columbus, TX</b>
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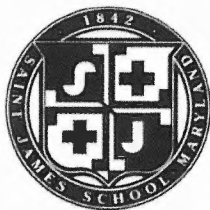
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**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **OLDCRAFT WOODWORKERS**, Sewanee, TN 37375 E-mail: [oldcraft@charter.net](mailto:oldcraft@charter.net) Ph: (931) 598-0208.

## POSITIONS OFFERED

**PART-TIME VICAR:** *All Saints Episcopal Church, Saford, AZ.* Small, active church of 50+ members in sunny, southeastern Arizona seeking a part-time vicar, either retired or bivocational. Spanish speaking a plus. We are a progressive, inclusive church of both Episcopalians and Lutherans. Our community offers many recreational opportunities: hiking, fishing, rock hunting, star gazing, and bird watching are some of the past times you can enjoy. The Vatican large binocular telescope is located in our county on Mt. Graham. Eastern Arizona Community College offers many personal interest classes; classes are free for people 55 and older. Visit our web site: [www.saints.vtchome.net](http://www.saints.vtchome.net) for more information or call Fr. Timothy Dombek at (602) 254-0976 or [timothy@azdiocese.org](mailto:timothy@azdiocese.org).

To place a classified, print or online, contact Amber Muma at [amber@livingchurch.org](mailto:amber@livingchurch.org) (414) 276-5420 ext. 12



- School Chaplain
- School Organist/Choirmaster & Director of Music

## Saint James School St. James, Maryland

The School Chaplain is responsible to the Headmaster for the direction of the Chapel, which involves daily morning chapel (required) and evening chapel (voluntary), including High Mass twice a week (Wednesday and Sunday). The Chaplain typically preaches twice a week, teaches Old and New Testament to the eighth and ninth graders and one other class in the history department. The Chaplain is also available for pastoral care on campus and shares in the general duties of the faculty (i.e. evening study hall and weekend duty).

The School Organist plays for the chapel services at which music is provided (six times a week), conducts the chapel choir, directs the program in instrumental and voice instruction, teaches music theory, and assists with the Christmas play and spring musical. The organist is also resident on campus and shares in the general duties of the faculty.

Successful candidates for both positions will need to be organized and self-motivated, friendly and helpful in their relationships with colleagues and parents, and engaging and appropriate with teenagers. Both positions require energetic and optimistic personalities, strong social skills, and a resilient willingness to grow and adapt with the job.

Salary is determined by experience, and housing is provided.

Interested applicants should apply to the Headmaster's Secretary, Mrs. Ellen Davis, Saint James School, 17641 College Rd., St. James, MD, 21740, or: [ebdavis@stjames.edu](mailto:ebdavis@stjames.edu).

Further information about the school is available at [www.stjames.edu](http://www.stjames.edu).

# CHURCH DIRECTORY

## KERNVILLE, CA

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

## SAN DIEGO, CA

ALL SAINTS' (619) 298-7729  
Website: [allsaintschurch.org](http://allsaintschurch.org)  
Sun 8 & 10; Tues 7 & 12; Wed 9:30; Fri MP 9; Fri 9:30; Sat 9

## BOULDER, CO

ST. AIDAN'S EPISCOPAL CHURCH (303) 443-2503  
[www.saintaidans.org](http://www.saintaidans.org) office@saintaidans.org  
The Rev. Mary Kate Rejouis  
Sun 8 & 10:30

## SOUTHPORT, CT

TRINITY EPISCOPAL CHURCH Pequot Ave. & Center St.  
admin@trinitysouthport.org (203) 255-0454  
Website: [www.trinitysouthport.org](http://www.trinitysouthport.org)

The Rev. Nicholas T. Porter, r; The Rev. Dawn Stegelmann, c  
Sun H Eu 8 (Rite I), 10 (Rite II); MP Mon - Fri 7:30; H Eu & Healing Wed 11

## WASHINGTON, DC

ALL SAINTS (301) 654-2488 [www.allsaintschurch.net](http://www.allsaintschurch.net)  
3 Chevy Chase Cir., Chevy Chase, MD 20815  
The Rev. Ed Kelaher, r; the Rev. Tom Malione, assoc;  
the Rev. Alex Large, asst  
Sun 8, 9 & 11, 5:30

## BRADENTON, FL

CHRIST CHURCH 4030 Manatee Ave. West  
[www.christchurchswfla.org](http://www.christchurchswfla.org) (941) 747-3709  
The Rev. Joel Morsch, r; Deacon Gretchen Platt  
Sun HC 7:30 (Rite I), 9 (Contemporary) & 11 (Rite II)  
Mon HC 12 (Rite I); Wed. HC 12 & 6:30 (Rite I)

## LIHUE, KAUAI, HI

ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi  
[www.stmichaels-kaual.org](http://www.stmichaels-kaual.org) (808) 245-3796  
The Rev. William B. Miller, r  
Sat Eu 8:30, 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](http://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.

## CARLSBAD, NM

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

## NORTH AUGUSTA, SC

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

## DALLAS, TX

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

## RICHMOND, VA

ST. MATTHEW'S EPISCOPAL CHURCH (804) 288-1911  
Website: [www.stmatthewsrichmond.org](http://www.stmatthewsrichmond.org)  
Email: [stmatthewschurch@verizon.net](mailto:stmatthewschurch@verizon.net)  
The Rev. Charles D. Alley, Ph.D.; the Rev. Mario Gonzalez del Solar, D. Min.  
Sun H Eu 8 & 10:30

## MILWAUKEE, WI

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

## LUTHERAN

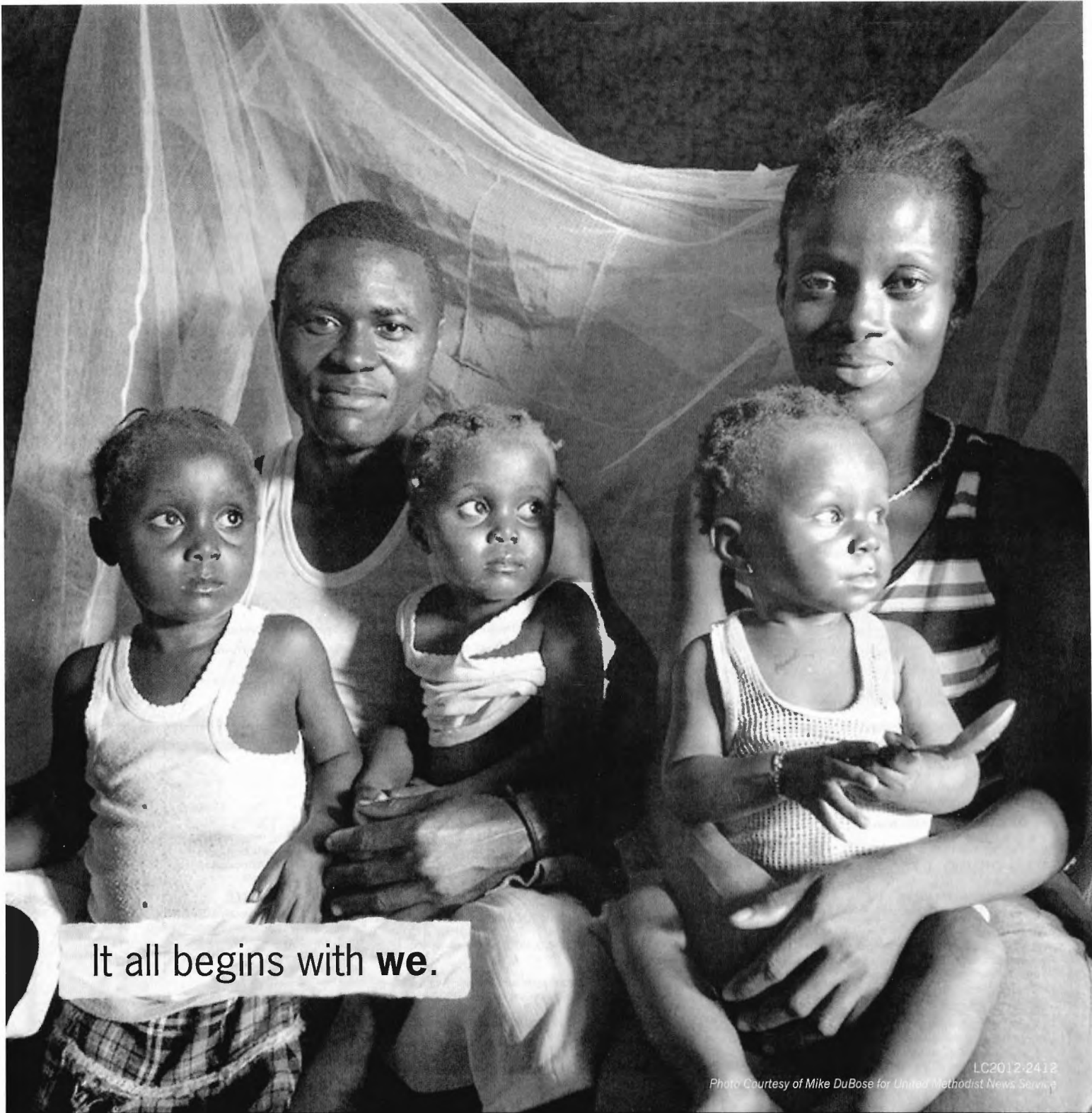
## MOJAVE, CA

HOPE & RESURRECTION CHURCHES  
K and Inyo Sts. 1 block east of Carl's Jr. (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 9

More listings available online. [livingchurch.org](http://livingchurch.org)

**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.





It all begins with **we.**


LC2012-2412  
Photo Courtesy of Mike DuBose for United Methodist News Service

**Together, we are healing a hurting world.**

With your help, local volunteers receive training to fight malaria by educating their neighbors and distributing life-saving nets – moving communities in Africa from sickness to strength, with support from Episcopal Relief & Development and the *NetsforLife*® program partnership.

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[www.inspirationfund.org](http://www.inspirationfund.org).

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