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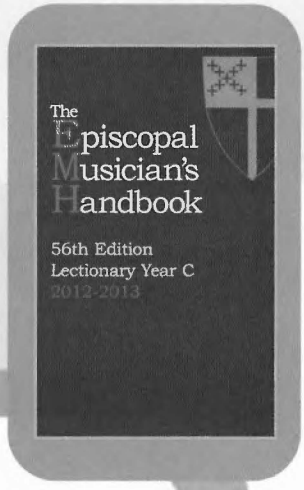

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Discipleship of Reading

This book issue is anchored by several searching pieces on the pattern of our common life. Derek Olsen analyzes the Episcopal Church's proposed revision of its sanctoral calendar, *Holy Women, Holy Men*, three years on; Peter M. Doll reflects on competing cultures in the Church of England; Russell J. Levenson, Jr., identifies pride as the perennial sin of self-perpetuating parties in the Church. On every count, the way forward depends on cultivating a passion for *God's* perspective — to share his mind by surrendering our own minds and wills, aided by the gifts of faith, hope, love, patience, perseverance, joy, humility, and a dash of humor. All of these and more are nurtured — notoriously, and on the best authority — by written words that may be read, contemplated, and applied; words that will become our own as we understand and speak them, like sacraments. Enjoy!

ON THE COVER: Dr. Gerre Hancock, who died in January, is remembered fondly in this issue [page 12]. Photo courtesy of Karen McFarlane Artists, Inc.

THE LIVING CHURCH

THIS ISSUE | May 6, 2012

NEWS

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OTHER DEPARTMENTS

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.

Bishops Expand Pastoral Care

The Episcopal Church's House of Bishops' Delegated Episcopal Pastoral Oversight plan now makes provisions for individuals seeking ordination.

The bishops made minimal changes to the expanded plan, which was presented by the Rt. Rev. Edward S. Little II, Bishop of Northern Indiana. Bishop Little told THE LIVING CHURCH that the document represented two years of work by six bishops, both conservative and progressive.

"We asked ourselves, *How can we create a safe place for theological minorities?* That question cuts in both directions."

The document expanded on "Caring for All the Churches," an agreement approved by the bishops in March 2004. "We realized in the end that creating a canonical solution was too complicated," Little said.

The bishops said the agreement works from a foundation of greater theological heft, gives a clearer explanation of what DEPO entails and guarantees "ministerial reproduction."


Little

As with the 2004 version of the document, the revised version emphasizes that a congregation and bishop should strive for reconciliation before considering any DEPO arrangement.

The 2012 revision gives more responsibilities to a bishop exercising DEPO, so long as a diocese's bishop and standing committee agree to it.

"The ministry of a bishop serving under the provisions of Delegated Episcopal Pastoral Oversight" may now include "providing counsel to the rector, vestry, or canonically designated lay leadership" and, "in cooperation with the Bishop Diocesan, collaborating in search processes when the parish seeks a new rector."

"Theological minorities often fear that they are tolerated and that when they die out there will be no one left to represent them," Little said.

Regarding future priests: "The bishop providing delegated pastoral oversight may also, with the consent of the Bishop Diocesan and his or her own commission on ministry and standing committee, care for persons from the parish receiving delegated oversight in the ordina-

Three Covenant Possibilities

Three member bishops of Communion Partners have submitted a General Convention resolution that affirms the proposed Anglican Communion Covenant. The Rt. Rev. John C. Bauerschmidt, Bishop of Tennessee, proposed the resolution, joined by the Rt. Rev. Daniel H. Martins, Bishop of Springfield, and Michael G. Smith, Bishop of North Dakota.

The resolution recognizes that the Covenant "can only be entered into according to the procedures" of the Episcopal Church's Constitution and Canons.

Four of the resolution's seven resolves, repeatedly citing the Covenant's text, recommend that General Convention:

- "affirm the Anglican Covenant and commit itself to adoption of the Covenant in order to live more fully into the ecclesial communion and interdependence which is foundational to the Churches of the Anglican Communion (4.1.1);
- "recognize that such mutual commitment does not represent submission to any external ecclesiastical jurisdiction (4.1.3) and can only be entered into according to the procedures of The Episcopal Church's own Constitution and Canons (4.1.6; cf. 4.1.4);
- "ask its Presiding Officers to appoint a task force to assist the Standing Commission on Constitution and Canons in the preparation of whatever changes may be needed in order to make the Covenant constitutionally and canonically active and effective, accompanied by a historical and theological study guide and whatever other teaching materials may be deemed useful;
- and "that the Task Force on the Anglican Covenant and the Standing Commission on Constitution and Canons complete their work in time for the 79th General Convention to take whatever appropriate action may be required."

General Convention will now consider three possible responses to the Covenant: the Communion Partners resolution; a task force report from the Executive Council that says the Episcopal Church is "unable to adopt the Anglican Covenant in its present form"; and a resolution from the Bishops of Connecticut, North Carolina and Texas that neither affirms nor rejects the Covenant as a whole but asks for continued Communion-wide discussion of its fourth section, which has met the strongest resistance.

tion process," the expanded statement says. "Thus the person testing his or her vocation seeks ordination through the discernment process of the diocese of the bishop providing delegated oversight, and his or her formation is under the direction of that diocese."

Bishop Little said he and the Rt. Rev. Mark Hollingsworth, Jr., Bishop of Ohio, worked together when Church of the Advent, Westlake, called its new rector. Bishop Little provides DEPO to that congregation and to three others across the country.

Bishop Little is hopeful that DEPO will fare better in the long term than the Port St. Lucie Statement of Conscience (1977), which addressed pastoral care for Episcopalians who opposed ordaining women to the priesthood.

"I think in the House of Bishops today there's a real awareness that we did not handle that well," he said. "We lost some very good people because they did not feel welcome."

The full text of the expanded statement is available at http://scr.bi/Jq5Fni.

Texas Seeks Suffragan

The Diocese of Texas has announced two nominees as it seeks a new bishop suffragan: the Rev. Beth J. Fain, 60, rector of St. Mary's Church, Cypress, and the Rev. Jeff W. Fisher, 48, rector of St. Alban's Church, Waco.

As in previous elections, the diocese used a completely open process that welcomes any person nominated by a sufficient number of delegates.

"We have made our process known throughout the country and have invited anyone who feels called to this ministry to enter that election process," Pam Nolting said in the diocese's announcement of the nominees.

"Over the last six months clergy from across the diocese have been in conversation with their peers and lay leaders to discern their call to this particular ministry," said the Rt. Rev. C. Andrew Doyle, Bishop of Texas. "I know that we have had at least nine serious candidates who, in the end, decided this was not a ministry they felt called to undertake."

The election is scheduled for June 2.

Alliance Welcomes Report

Recommendations by the United Kingdom's Parliament on the church's role in education and peace-building have been welcomed by Anglican Alliance partners in the U.K. and South Sudan.

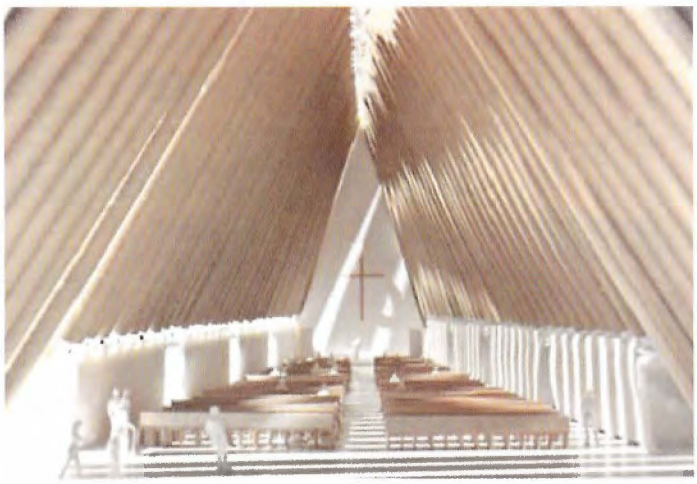
The recommendations come in the report from the Parliament's International Development Select Committee, which held an inquiry into prospects for peace and development in the world's newest country. The Anglican Alliance brought together the Episcopal Church of Sudan, the Diocese of Salisbury and Lambeth Palace to provide evidence to the inquiry.

Committee members expressed concern that the South Sudan government has halted oil production.

"South Sudan's economy is overwhelmingly dependent on oil revenues, so its citizens have been hit hard since the Government turned off the taps," said the Rt. Hon. Malcolm Bruce, chairman of the committee. "We are deeply concerned that we could see a humanitarian crisis and greater insecurity as the country struggles to cope with the loss of oil revenues and increasing number of returnees and refugees arriving."

Rebecca Coleman, representing the Episcopal Church of Sudan, and the Rev. Canon Ian Woodward of the Diocese of Salisbury gave oral evidence to the committee, focusing especially on the church's education services in South Sudan, and the role played by the church, in particular by Archbishop Daniel Deng Bul Yak, in peace-building.

The full report is available at http://bit.ly/HMVYEj.



Cardboard Cathedral to Proceed

A transitional cathedral for Christchurch, New Zealand, designed by Japanese architect Shigeru Ban, will be built in Latimer Square on the site of St. John's Church.

The $4.5 million cardboard structure, to be completed by Christmas, will be used for worship and community events until a new permanent cathedral is built. It will then become the worship center for St. John's.

"I am delighted we have reached this step and I acknowledge the wonderful collaboration between the congregations of the Cathedral and St. John's that has made a transitional cathedral possible in the

inner city," said the Rt. Rev. Victoria Matthews, Bishop of Christchurch.

With seating for 700, the building will also provide a venue for concerts, exhibitions, civic and community events. The transitional cathedral, which will be made of cardboard tubes, timber beams, structural steel and a concrete pad, is intended to last well over 20 years.

Shigeru Ban and associate architect Yoshie Narimatsu are not charging for their services.

New Spokesman in England

The Rev. Arun Arora, 40, has been appointed to serve the Church of England as director of communications at Church House, Westminster.

The communications office, previously led by Peter Crumpler, provides direct support to the Archbishops' Council, Church Commissioners and the Pensions Board, and works closely with Lambeth and Bishopthorpe Palaces, other bishops' offices, diocesan communication officers and cathedrals.

Arun currently serves as the team leader of Wolverhampton Pioneer Ministries (wolverhamptonchurch.org). He will begin his new work in the summer.

"Her Majesty the Queen recently remarked that the Church of England was commonly under-appreciated and occasionally misunderstood," Arun said. "The Church of England has a fantastic story to tell of lives and communities being transformed by people in God through faith. There is a largely unnoticed army of men and women who give of themselves in service to others on a daily basis as they live out their faith. From the most urban of estates to the greenest of villages, the church is alive in service to God and the people of England."

Dr. Karl Menninger meets with Eleanor Roosevelt in 1959. Wikimedia Commons photo.

So Great a Cloud of Memories

By Derek Olsen

The Episcopal Church's 2003 General Convention kicked off a process for revisiting the venerable liturgical supplement, *Lesser Feasts and Fasts*. In 2009, General Convention authorized for trial use the fruits of this process, now called *Holy Women, Holy Men*. It's fair to say that reactions to the new work have been mixed. Some people from either a conservative or catholic perspective were outraged by the book and its contents. My dominant feeling is not outrage but disappointment — so much could have been done that was not; this book was, at the end of the day, an opportunity not taken.

Lesser Feasts and Fasts was produced shortly before the authorization and publication of the 1979 Book of Common Prayer. Therefore it was, in a sense, still created within the paradigms set by the 1928 prayer book. But *Holy Women, Holy Men* was authorized 30 years later; it had the opportunity to integrate further the theology of our current prayer book — especially its emphasis upon our baptismal theology and its implications for Christian life and Christian death — and it failed to do so.

The introduction to the volume offered by former Presiding Bishop Frank Griswold specifically cites two collects from the 1979 Book of Common Prayer, the first from the Common of Saints, the second from the Burial Office. These collects emphasize two central points: the fellowship between believers present now upon the earth and those who have gone before us, and the intercessory role of the saints. These prayer-book doctrines exemplified in Bishop Griswold's chosen collects are decidedly absent from the rest of the book. More troubling, these doctrines flow from a common source that forms the centerpiece of the current prayer book: a recovery of the centrality of baptism.

In the Sacrament of Holy Baptism, we are baptized into the death of Christ and are raised from the waters with him, partakers in his resurrection life (see Rom. 6:3-5). We are incorporated as "very members incorporate in the mystical body" of Christ in a bond that is "indissoluble" (BCP, p. 339; cf. p. 298). Or, as stated best by St. Paul, continuing his meditation on life in Christ: "I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38,39). Paul's words reinforce Jesus' statements concerning the God of Abraham being the Lord of the Living and not the dead — made cryptically in the Synoptic Gospels and more plainly in the mystical heights of St. John: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25,26). The prayer book collects these passages and more into the assurance proclaimed in the Proper Preface for the Commemoration of the Dead: "For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens" (BCP, p. 382).

Our faith teaches that, as a result of this baptismal life, our physical death is not and cannot be the end of our life in God.

Thus our faith teaches that, as a result of this baptismal life, our physical death is not and cannot be the end of our life in God. Our prayer book — like our Scriptures — takes a studied reticence toward the exact mechanisms and states of those who have died in the flesh. However, in continuity with catholic teaching East and West, two broad groups are distinguished from one another in the prayers of the Church: the Church Expectant and the Church Triumphant. On one hand, we pray for the departed, asking for them "eternal rest"; on the other, we praise God for the "saints who have entered into joy" (BCP, Form III, p. 387). On one hand, there are those yet in the process of "continual growth into thy love and service"; on the other, there are those who are "partakers of thy heavenly kingdom" and who — in the fullness of that growth — "see [God] as he is" (BCP, pp. 330, 862).

No matter the current state of the faithful dead — whether they are still growing in grace or have already arrived into the full presence of God — both the Scriptures and the prayer book leave no doubt that, through baptism, they share in the same life that we live. They remain part of the "communion of the saints" that we confess in the creeds. By virtue of their life in Christ through the mystery of baptism, they are for us not historical figures but eschatological figures. The difference between the historical

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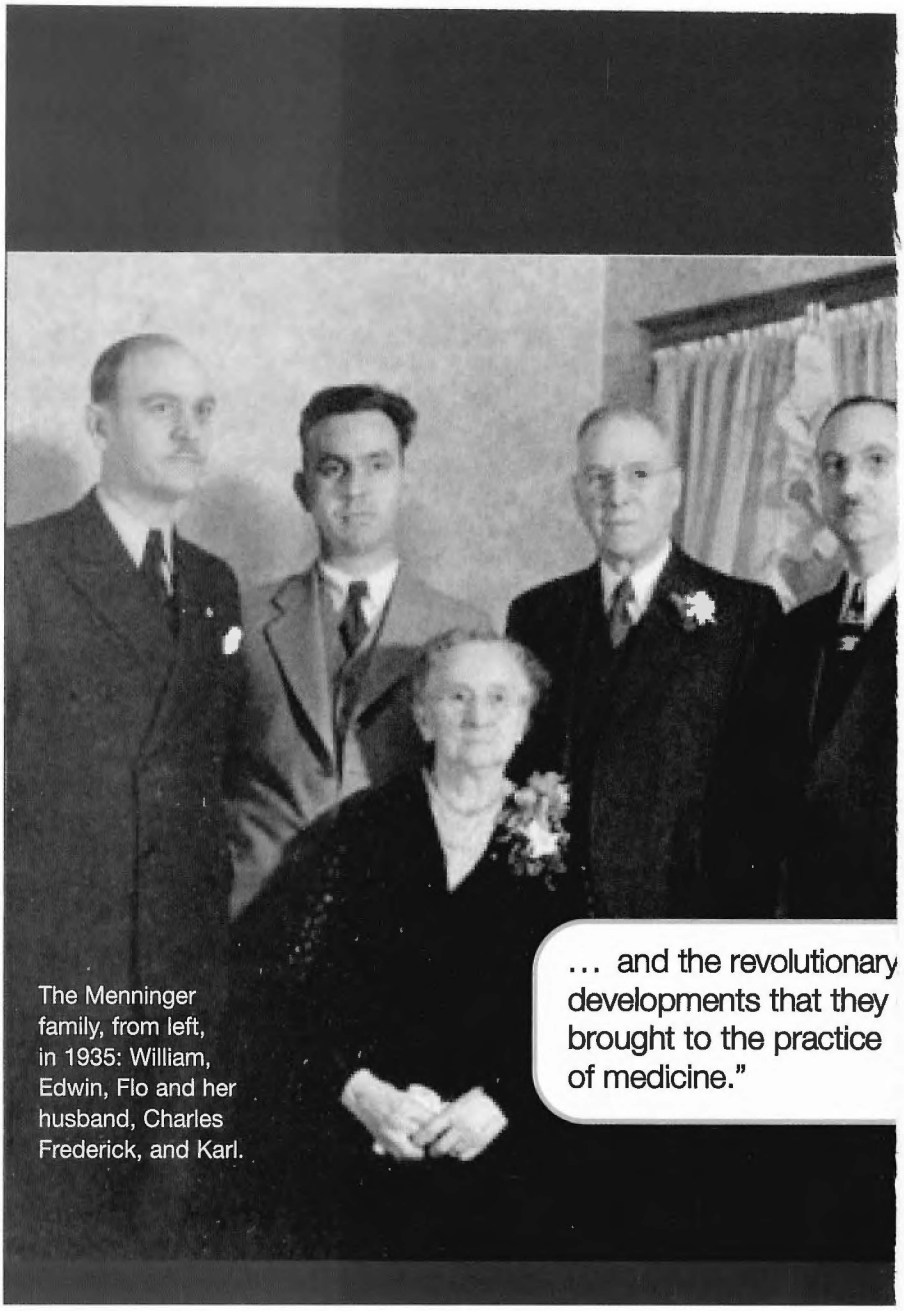
and the eschatological is one of timing: historical figures are beings of the past who exert influence upon us solely at our initiative, through our memories of their past deeds; eschatological figures are beings of God's present and are therefore simultaneously past, present, and future within our human frame of reference. Furthermore, their influence upon us is based in fluid interaction like our interactions with those physically present with us now.

When we recognize the faithful departed as eschatological beings, we realize that they are full and present members within our worshipping assemblies. This is the fellowship spoken of in the collects I have cited, the same "fellowship of Christ's Body" with reference to baptism in the collect for the Second Sunday of Easter (BCP, pp. 172-73). In their eschatological role, the alive in Christ pursue without hindrance the same ministry that they performed in the days of their physical life: "The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love" (BCP, p. 855). They continue to pray for us as we continue to pray for them and with them, maintaining the spiritual demands of fellowship.



The Menninger family, from left, in 1935: William, Edwin, Flo and her husband, Charles Frederick, and Karl.

... and the revolutionary developments that they brought to the practice of medicine."

And these are precisely the grounds on which *Holy Women, Holy Men* fails.

While the collects of *Holy Women, Holy Men* have been criticized on a number of grounds (most notably by Bishop Daniel H. Martins) as have the application of the selection criteria, my central concern is that in both of these areas *Holy Women, Holy Men* has fundamentally chosen to treat the saints of our church as historical figures and not as eschatological ones. It mistakes and misrepresents the relationship between the present Church Militant and the equally present Church Triumphant, constructing a vision of the Church at odds with the prayer book.

When we look across a representative sample of the new collects, a distinct structural pattern begins to appear. The collects for Anna Julia Haywood Cooper and Elizabeth Evelyn Wright and for the Mayos and Menningers are perfect examples:

Eternal God, who didst inspire Anna Julia Haywood Cooper and Elizabeth Evelyn Wright with the love of learning and joy of teaching: Help us also to gather and use the resources of our communities for the education of all thy children; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, One God, for ever and ever.

Divine Physician, your [sic] Name is blessed for the work and witness of the Mayos and Menningers, and the revolutionary developments that they brought to the practice of medicine. As Jesus went about healing the sick as a sign of the reign of God come near, bless and guide all those inspired to the work of healing by the Holy Spirit that they may follow his example for the sake of thy kingdom and the health of thy people; through the same Jesus Christ who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. Amen.

The pattern inherent here can be described — perhaps a bit reductionistically — as follows: "O God, we thank you for A. and B. who were great Xs. Help us to be great Xs too." The action and the relationship described in the prayer are strictly between "us" and God; we thank God, and ask God to motivate us in particular ways. The saint or saints serve only as historical illustrations. They are neither engaged nor beseesched: within the scope of the collect, they have lost both their agency and personhood. They are historical, not eschatological.

Also troubling is the relationship between the "X" for which the prayer asks and the Christian life. In these collects, the saints are exemplars, but what we ask to imitate is their professionalism, their success at "X-ness." The problem is that we are not trying to form professionals; we are trying to form Christians. Whether the saints were good at their jobs — however holy those jobs might have been — is not the point. Rather, the point should be that these specific people displayed the incarnate presence of Christ in their lives and were thus participants within the sacramental conversion of all creation into the life of God.

In contrast to what I believe to be its original intention, the ecclesiology of *Holy Women, Holy Men* as taught through these collects shrinks the effective Church to the merely visible. We may have reference to the figures of the past, but that was then and this is now. There is no sense that those who labored for Christ in ages past are yet working with us hand in hand, our prayers mutually supporting and aiding one another. While intending to display the broad array of those who have proclaimed Christ through the ages, the reduction from the eschatological to the historical level does the opposite. It reinforces the "tyranny of the visible," the assumption that the Church is composed of the ones whom we see around us.

In one sense, this perspective does grant a sense of the Church's particularity: that the Church is not an abstract notion, but is made up of real individuals who gather together for real reasons. But more important than this (literally) parochial perspective is the understanding that the Church is broader and wider and deeper than our local community. This is why we have things like diocesan cycles of prayer and the Anglican cycle of prayer; in our intercessions we are reminded that our praise and prayer are bound not just to those we see around us, but to all those who are bound into Christ through the miracle of baptism. Our prayer is an opportunity to name the Church, recalling those who are separated from us physically yet present with us eschatologically in Christ, whether the separation is due to geographical distance or to physical state.

When our liturgical books and services restrict themselves to the Church Militant, we are impoverished through the loss of our two additional orders: the Churches Expectant and Triumphant. In a stroke, we reduce the faithful departed to memories and histories, excluding them from our continuing communal life in Christ. Doing so distorts our understanding of the eschatological arc of the Christian life.

Treating the Church Triumphant historically also allows us to treat the faithful departed in ways that appear more problematic when viewed eschatologically. For instance, history deals with facts and ideas, not feelings. When we recognize our treasured dead as still active in our midst rather than sources of good ideas it changes how we relate to them and treat them. How do John Calvin and Karl Barth feel about being included in an Anglican calendar — especially given their own statements on the sanctoral system within their earthly lives? What do John XXIII or G.K. Chesterton think about it — particularly when they have not been so recognized within their own communion?

Alternatively, several individuals are recognized as being the first at achieving or accomplishing something. Firstness is a historical category, not an eschatological or spiritual one. What if some unknown archive were rediscovered and their "firstness" were overturned? If they became the second at their achievement would they still be remembered on the strength of their witness to the risen Christ ahead of the deserving alternatives? These questions and more lead me to ask if *Holy Women, Holy Men* has met the mandate asked of it in 2003: Is it truly complete, or would it benefit from further thought and revision?

Holy Women, Holy Men had the opportunity to serve as an extended parish directory for the Episcopal Church to give names, addresses, and snapshots of those who even now participate within our larger community. What we received instead is a history book filled with facts and past dates. Our eschatological partners have been reduced to historical examples. The theology of our prayer book requests more, expects more. Good work has been done here — but better work awaits.

Derek Olsen, theologian in residence at Church of the Advent, Baltimore, completed his doctoral studies in the New Testament at Emory University, where he taught courses in homiletics and liturgics. He writes about liturgical spirituality at haligweorc.wordpress.com.

A Remembrance

Gerre Hancock's Improvised Fun

By Douglas LeBlanc

As the Rev. Andrew Mead recalls his eight years of working with the late Gerre Hancock, the former organist and master of choristers at St. Thomas Church Fifth Avenue, he often breaks into fond laughter. Hancock, who served at St. Thomas's from 1971 to 2004, died Jan. 21 at age 77.

"In another life he could have been Victor Borge," the rector said. Rather than playing comic-relief versions of the classics, however, Hancock focused his humor on doing serious work: reviving the parish's school for boy choristers, leading the parish's acclaimed choirs through demanding schedules, and defusing tensions during meetings or rehearsals.

Mead recalled learning a complicated chant once and having trouble with it until Hancock asked a wry question: "Father, whatever is wrong with breathing?"

"I can't tell you how much of a burden he lifted," Mead said. "He did it so gently."

Mead credited his predecessor, the Rev. John Andrew, and Hancock for transforming the parish's residential choir school for boys, founded in 1916.

"In the 1970s, when a choir school looked like a relic from the Middle Ages, Gerre revived it," Mead said. "Gerre and John Andrew provided the venue and the need for our choir school. It is not a school

with a choir. It is a choir with a school."

Hancock was a founder and past president of the Association of Anglican Musicians, and Mead recalled hearing Hancock referred to as "the Michael Jordan of the American Guild of Organists."

Mead praised Hancock's faith ("He said his prayers and he was a believer"), the hard work he expected of himself and of those around him, and his sympathy for priests. "There was something almost sacerdotal, priestly, about Gerre," Mead says.

Hancock's hard work created an ability to improvise. "In one of my first Christmas seasons at Saint Thomas there was a service of lessons and carols in the mid-week. It's popular and attracts a crowd," Mead said in a homily at Hancock's funeral. "Off went the procession from the ambulatory with Gerre at the console playing a magnificent intro to 'Hark the Herald Angels Sing.'" Once Hancock became aware of the mistake, he "leaned into an improvisation which then led to a medley of various carol tunes and at last we landed at 'O Come All Ye Faithful.' It was like a great trailer truck, a lorry juggernaut, backing into a garage from a New York side street. I am amazed how they do it. Walking up to me after the service, Gerre said with a grin, 'Father, it's been a great pleasure working for you.'"

"Improvisation is not at all the realm of the lucky; it can only be accomplished successfully by an ordered and disciplined mind, and by talent that is buttressed by daily practice," said an article about Hancock that appears on the congregation's website. "Like the exception that proves the rule, improvisation can only exist in an environment where the fundamentals are already in place, and where one's direction is not left to chance but to a clear understanding of where one starts out and a good notion of where one would like to go. The fun of the improvisation is directly proportional to the security of the foundation. Take away fidelity to a chosen path, and the improv is an ugly mess."

Before his tenure at St. Thomas's, Hancock was organist and choirmaster at Christ Church Cathedral in Cincinnati and was assistant organist at St. Bartholomew's Church, New York City.

He taught at the University of Cincinnati's College-Conservatory of Music, the Juilliard School, the Institute of Sacred Music at Yale University, and the Eastman School of Music.

In 1981 he was appointed a Fellow of the Royal School of Church Music, and in 1995 was appointed a Fellow of the Royal College of Organists.

In 2004 the Archbishop of Canterbury honored Hancock with the Medal of the Cross of St. Augustine for extraordinary service to the Anglican Communion.

A son of Texas, Hancock returned to the state to teach at UT-Austin's Butler School of Music. He taught alongside Judith Hancock, herself an acclaimed musician and his wife of 50 years. Hancock also is survived by his daughters Deborah Hancock of Brooklyn and Lisa Hancock of New York City, and his brother, the Rev. James Hancock of Savannah, Texas.

Photos courtesy of St. Thomas Church Fifth Avenue

"Gerre Hancock was a legend in his own time. We are so fortunate to have had him on the faculty in the Butler School of Music for nearly nine years," said Glenn Chandler, director of the school, in a news release issued after Hancock's death. "After a 32-year career at St. Thomas Church on Fifth Avenue in New York City, where he and his wife Judith built what was arguably the finest Anglican church music program in the United States, he came back to his alma mater to pass on to the next generation of organists the knowledge and skills that he had so wonderfully mastered during his lifetime. We will sorely miss him."

The Texan chose to have his earthly remains returned to his adopted city. "He's buried under the floor in the chancel," Mead said. "He asked if he could be buried there, and I said, *Certainly*." ■

Occupy London activists on the steps of St. Paul's.

Garry Knight/Wikimedia Commons photo

Two Communion Cultures

By Peter M. Doll

For much of this winter St. Paul's Cathedral in the City of London was the reluctant host to an Occupy Movement encampment. On one side of the cathedral was a community of idealistic protestors angry about the way in which unfettered capitalism had brought a host of national economies to their knees and concerned about the impact of the recession on the most vulnerable in society. On the other side (figuratively) were the champions of global capitalism — unchastened, and apparently indifferent to the plight of those their mismanagement had ruined.

St. Paul's was stuck in the middle of two cultures: one committed to controlling markets for the sake of community flourishing, the other committed to free-market capitalism. With the first it shared the values of the kingdom of heaven, to the second it was linked by years of financial support necessary to the maintenance of the fabric, worship, and mission of the cathedral. The dean and chapter's longstanding commitment to fostering dialogue between the financial world of the City and the values of God's kingdom were seemingly of no avail in the crisis in which they found themselves.

As it considered whether to commit itself to the Anglican Covenant, the Church of England likewise found itself caught between a rock and a hard place. Even having rejected the Covenant, it remains torn between the demands of two cultures. The communion theology of the Anglican Covenant is the fruit of the ecumenical movement that flourished in the 1970s and '80s, when ecclesial reunion, particularly between Canterbury and Rome, seemed not simply an idle dream but a real possibility. The tide of ecumenism has receded, however, and after those heady days the prevalent ecclesiology has been more hard-headed, business-like, and inwardly focussed.

This business culture in the church followed in the wake of the deregulation of the City of London in the late 1980s, which sparked the economic boom that fuelled an orgy of business expansion, property speculation, and virtual prosperity. Government and society prized business and its values as the source of these benefits, and the church, lest it seem unresponsive to the signs of the times, also signed up to the business model. Sarah Coakley describes one of the aspects of this period as "a notable turn in priestly life to secular bureaucratic models of 'leadership,' 'efficiency' and mission-'efficacy' and an almost-unnoticed capitulation to the idolatry of *busyness*."

One characteristic of this development was a devaluing of the distinctive theological language of the Church, a language which had only recently been such an effective tool of ecumenical reconciliation. There was a narrowing focus on certain cardinal issues — particularly women's ministry and human sexuality — and on using political and bureaucratic means to fight the battles raging around these issues.

Theological illiteracy led to an absolutizing of liberal and conservative positions based either on an unquestioning acceptance of developments in secular ideology as normative for the Church or on a dogmatic insistence on the inability of the Church to develop or change its mind on these issues. The traditional comprehensiveness of the Church of England, the conviction that it is a broad church that must be a home to a wide diversity of views, has been a victim of this narrowing of vision.

Just as the economic collapse has led to a recognition of the danger of unregulated markets, so the new climate has prompted a reassessment of the business model of ministry, a rediscovery of, as Coakley puts it, "the primary priestly roles of presence, prayer, and spiritual mediator-ship." Archbishop Rowan Williams has noted that "there is something toxic about the way in which we currently expect clergy to work: we need,

together, to liberate clergy not only from bureaucratic processes but also from inappropriate business models of completing tasks as opposed to engaging prayerfully with God and with God's people."

Covenant theology still gives the Church of England the best opportunity to eschew the winner-take-all, political approach to our common life and to re-prioritise prayerful and thoughtful engagement with God and with one another. Even opponents of the Covenant often say they have no quarrel with the theology in the first three sections but only with the "punitive" mechanism in the fourth.

The Covenant is an expression of an approach to ecclesiology called *conciliarism*, originating in the teaching that the authority of councils of the Church is above that of popes. One of the seminal insights recovered by the Second Vatican Council, conciliarism has long been a foundational principle within Anglicanism: a conviction of the accountability of the local church to the faith of the universal Church. In contrast to a centralized model of Church authority, it speaks of authority as dispersed throughout the body of Christ. The body needs to speak in common to reflect its unity. This belief is developed in the Covenant according to the principle that what affects the communion of all should be decided by all (see *Windsor Report* §51).

In contemporary ecumenical discussions, the tradition of conciliar theology is represented by the prominence of "communion" (*koinonia* in Greek) as the heart of the life of the Church. The fellowship of the Church is the life of God the Holy Trinity, the mutual self-giving love of Father, Son, and Holy Spirit. The God who creates human beings in his own image and likeness creates us for communion with him and with one another in the body of Christ.

The communion principle is crucial for ecumenical relations for obvious reasons. If, as is commonly acknowledged, all Christians are united by baptism in the body of Christ, then it is impossible for any denomination to dismiss any other, for one group of Christians to say to another, "I have no need of you" (1 Cor. 12:21). Christ has broken down the dividing walls of human sin and estrangement and made us one (Eph. 2:12-22). Therefore we have an obligation to listen to, belong to, be accountable to one another, to live as those who know themselves to be new creatures in God through baptism and the grace of the Holy Spirit.

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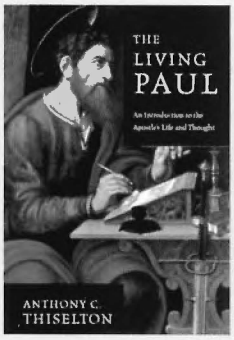


Paul and Postmodernity

The Living Paul

An Introduction to the Apostle's Life and Thought

By **Anthony C. Thistleton**. IVP Academic. Pp. 190. $20.

Review by Richard Kew

I was almost at the end of this book before I was able to figure out where Professor Anthony Thistleton had been leading me — thus making for a more inspiring and adventurous conclusion. In the earlier chapters Thistleton treats us to a thorough but very concise summary of the most important doctrinal strands in Pauline theology and I had assumed this was the character of the whole book. I was wrong. He is actually building an edifice that would be rather dull and unfinished without the vibrancy of the final chapter. Thistleton, the towering scholar of contemporary hermeneutics, now comes face to face with Thistleton, the erudite Pauline scholar.

In the first 16 chapters Thistleton precisely and painstakingly summarizes each of the principal doctrinal strands in St. Paul's writing. Each chapter can stand on its own as a helpful overview of Paul on the nature of the triune God, the alienation caused by sin, or the essence of the Eucharist. I will likely consult this book regularly for its doctrinal details, but that is merely a byproduct, for the main thrust of the book is far more significant.

The final chapter, "Paul and Postmodernity," draws all the threads together. Like the doctrinal chapters it is an impressively concise summary of the nature of the cultural sea in which we are swimming and the mind of our age. Within it he makes the point that the Apostle Paul would have no trouble whatsoever recognizing the significant parallels between our time and his.

"Paul faces pluralism, sophistic rhetoric, an emphasis upon *perception* or recognition of status, a cult of celebrities, and a socially constructed 'world' through rhetoric. This is 'postmodern' and yet it reflects many of the elements of our own present culture" (p. 162). The so-called grand narratives of our time may on initial examination appear light years from those that shaped Paul's age, but there are surprising similarities. "Paul's message is to turn from idols (of human construction) to the *living God*," and the idols of his time are not very different from our own. The wisdom of the cross will long outlast the contemporary fashion of postmodernism in all its forms.

Almost everything that Thistleton writes makes his readers work, sometimes quite hard. *The Living Paul* is briefer than many of his books but is no exception. Yet I suspect that if it is properly digested this relatively slim volume will bear much fruit in the hearts and minds of readers, especially if they also happen to be preachers and teachers. He does not spoon-feed answers to questions about how Paul might speak to our day and age, but he does provide a framework that will help readers understand some of these things for themselves.

The Rev. Richard Kew is development director at Ridley Hall, Cambridge, England.

Capable Guide

A Companion to Bede

A Reader's Commentary on *The Ecclesiastical History of the English People*

By **J. Robert Wright**. Eerdmans. Pp. 152. $25.

Review by Daniel Muth

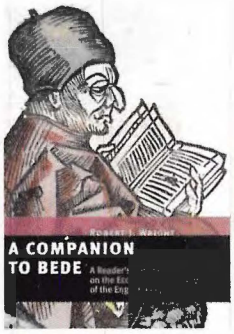
The relating of history is an inevitable and incessant activity for adherents of an incarnational faith. From the burning bush, through the words spoken by the prophets, to the manger and the cross, God has revealed himself to human beings in incarnational ways. Scripture itself, being incarnational in nature — its authors dwelling and writing in specific times, places and cultures, the particularities of which inhabit the text without damaging its divine character — is recorded in and as history.

Our Lord is born, preaches, teaches, suffers, dies, rises in, and ascends from particular times and places. And the incarnate Lord inaugurates an incarnational Church, which similarly lives and preaches and teaches and suffers and watches her children fail, bringing them bodily to the trysting place with God in the sacraments, all at particular times and in particular places. The Church, like her Lord and his Scriptures, dwells in history and is unknowable apart from it. And so the writing of history is central to the Judeo-Christian tradition.

Herodotus may well be the "father of history," but in many ways the author of Numbers beat him to the punch by some centuries. While Christian historians have peopled all ages of the Church, only some few have truly shone. Among the brightest is the Venerable Bede, whose *Ecclesiastical History of the English People* proudly joins Eusebius's great work among the most imitated and influential historical works in all of Christendom.

Born and raised within a very few

miles of the monastery at Jarrow where he spent his adult life, Bede is known to have traveled very little in his nearly 60 years. Yet his scholarship was astonishingly prodigious and his writing evocative concerning places he never visited and people he never met. Of course, any work brought directly forth from so remote a time as the early eighth century will present significant challenges to the modern reader. Bede's approach to history — Celtic vs. Roman Christianity, warfare, miracles, personal sanctity, the tonsure, the sacraments, and many other matters — does not necessarily square with today's understandings of such things.



A Companion to Bede is designed for two-fisted reading: Bede in one hand, Wright in the other.

J. Robert Wright of General Theological Seminary offers a gracious and thoughtful guide to the occasionally perplexed modern reader. The book follows the *Ecclesiastical History* chapter by chapter, explaining along the way Bede's sources, terminology, theology, predispositions, omissions, references, and the structure of the work. It is designed for two-fisted reading — Bede in one hand, Wright in the other. The clarifications are intriguing, judicious and truly helpful without ever oversimplifying. The author is thoroughly acquainted with current scholarship and offers the reader guidance through the often perplexing structure of Bede's great work.

In some circles, Bede is out of favor as he was a strong partisan of Gregory the Great's heavily Benedictine continental Catholicism, seen by some as authoritarian and bureaucratic, as opposed to the putatively freer, more egalitarian Celtic tradition of Columba and Patrick. In his discussion of the Synod of Whitby, which definitively found for the former and was unabashedly championed by Bede, Wright lays out the various arguments made over the years as to whether the outcome of the Synod was a mistake, taking no particular side (though — and this is likely unavoidable in such a work — the reader will have no difficulty detecting sympathy with his subject). Similarly, the author describes rather than takes any particular position on Bede's understanding and reporting of miraculous occurrences as evidence of Divine presence or favor.

Premodern history, particularly ecclesiastical history, was not written simply to provide bare facts or offer lessons in earthly politics, but to move the reader to a greater love of Christ and his Church, to instruct her in the faith, and to inspire imitation of the great saints recounted in its pages. Wright knows and appreciates this, and passes on his insights in readable prose. The only complaint one might have is that the book would have been much easier to handle had it been conjoined with a translation of the *Ecclesiastical History* itself, negating the need to jump from one volume to another. It is not hard to imagine why this may have been impracticable. Nevertheless, the result is somewhat cumbrous.

Perhaps it is appropriate that

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Bede is Anglicanism's only Doctor of the Church and the only native Englishman in Dante's *Paradiso* (Canto X, 130). To write of the Church and of her Lord is to write history and if we heirs of the great English tradition were to choose one man to embody our life in the incarnate God, it would be hard to say that we could have chosen better than to put forward our greatest historian. It behooves any who would love Anglicanism to return again to the *Ecclesiastical History*, and for most who do so, a knowledgeable companion along the way would be appreciated if not absolutely needed. Wright proves as capable a guide as one could wish for — no small accomplishment.

Daniel Muth, who lives in St. Leonard, Maryland, serves on the Living Church Foundation's board of directors.

Busted Trust

A Catholic Brain Trust

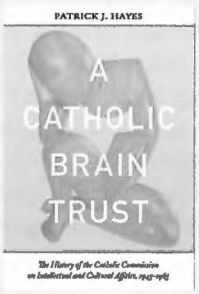
The History of the Catholic Commission on Intellectual and Cultural Affairs, 1945-1965

By **Patrick J. Hayes**. Notre Dame. Pp. 440. $75

Review by Neil Dhingra

Patrick Hayes has written a thorough, workmanlike history of the Catholic Commission on Intellectual and Cultural Affairs (CCICA), which first met in 1946 and was dissolved in 2007, dividing its remaining funds evenly (and ecumenically) between *Commonweal* and *First Things*. He offers a useful snapshot of postwar intellectual life even as he illustrates the difficulty in answering the question "What does it mean to be a Catholic intellectual?"

The CCICA was a "product of the postwar attitude that sought to bring about assurances" that World War III would not occur. Roman Catholics were interested in participating in UNESCO and, as Hayes shows, some key figures were *already* participating in postwar movements. The Fordham medievalist Oscar Halecki, a Polish émigré and a charter member of the CCICA, had played a role in the League of Nations Organization on Intellectual Cooperation, participated in the international student and intellectual movement Pax Romana, was active in the San Francisco meetings of the United Nations, and commented on a draft of the Universal Declaration of Human Rights — all without ever becoming a U.S. citizen. (Are we less cosmopolitan now?)



The CCICA was born to be more broadly "representative of Catholic intellectual and cultural interests."

The CCICA was born not just for UNESCO, but also to be more broadly "representative of Catholic intellectual and cultural interests." And, at least when it came to intellectual life during the next generation, the CCICA would be at the right place at the right time. The CCICA published two sets of papers on Church-state relations in the early 1950s, particularly on whether the state has a duty to recognize Roman Catholicism as an official religion — an urgent question since the writer Paul Blanshard had claimed that its adherents did not believe in religious liberty for those outside the "true Church." John Tracy Ellis's essay on "American Catholics and the Intellectual Life" was first delivered as an address at a CCICA meeting in 1955, and CCICA members helped Ellis "move Catholic academia from complacency to vibrancy."

But the CCICA faced real obstacles, and, at times, the reader wonders just how much difference it made at all. The most formidable obstacle was inevitably clerical. The CCICA was unable to prevent what Hayes calls the "notoriety that accompanied any intellectual statement on church-state questions," John Courtney Murray (a charter member) was silenced, and John Tracy Ellis was prevented from attending a meeting of the International Congress of Historical Sciences, where he was to have read a paper on church-state relations. A project for updating *The Catholic Encyclopedia* failed, in part because of the "clutching" of one bishop and the "torpor unrivaled by many in the hierarchy" of Samuel Cardinal Stritch of Chicago, the would-be sponsor.

The CCICA would do nothing to stop the invective of a Dominican friar at Princeton against some professors, including Jacques Maritain. While the CCICA did respond to the "disinviting" of four theologians from Catholic University of America, including Murray, it remained silent on the case of Charles Curran, removed from his faculty position (and then reinstated) by the university in 1967. The CCICA seems to never have studied, as an organization, the thorny issue of academic freedom.

Hayes also notes that the CCICA did not pay much attention to Roman Catholics on secular campuses. In any case, because of an eventual decline in administration, the CCICA went out of business and "there is today no organization

equipped to replace it."

The main triumph of the CCICA appears to have been fostering Ellis's essay on "American Catholics and the Intellectual Life." Hayes ends by raising the question of the Catholic intellectual, whom he suggests sees "toiling for the public good" as an expression of love. But what does this look like? It is not Hayes's fault that he cannot provide a concrete description. Monsignor Ellis could not either.

As Brian Conniff has noted, Ellis's essay never provided a portrait of the ideal Catholic intellectual. There were the wealthy Maryland gentry that could afford to educate their children in Europe, "highly cultivated French priests" fleeing the Revolution, some 19th-century converts from "prominent families" who received the "best American education" in Protestant schools, and the La Farge family. The artist John La Farge, before his 16th birthday, requested the works of authors ranging from Herodotus to Victor Hugo. He finished Boswell's *Life of Johnson* at the age of 13 before reading the "two fat volumes again." Ellis writes, "This is the kind of background from which true intellectuals are born." That seems self-defeating.

Ellis then sadly notes the "absence of an intellectual tradition among American Catholics." The scholastic revival happened to be taking place on the campuses of the University of Chicago, the University of Virginia, Princeton University, and St. John's College, Annapolis.

Perhaps the best compliment to Hayes is to say that those interested in discovering (or forming) such an intellectual tradition and creating a model for the Catholic intellectual should read his book. They would become more realistic.

Neil Dhingra, a Roman Catholic layman, teaches history at Carroll Community College in Westminster, Maryland.

Welcome to the Hauerverse

Unsettling Arguments

A Festschrift on the Occasion of Stanley Hauerwas's 70th Birthday

Edited by **Charles R. Pinches, Kelly S. Johnson,** and **Charles M. Collier.** Cascade. Pp. 356 + vii. $41.

Review by Robert MacSwain

Unless I missed one along the way, this is the third festschrift published on the work of Stanley Hauerwas. The first — *Faithfulness and Fortitude: In Conversation with the Theological Ethics of Stanley Hauerwas*, edited by Mark Thiessen Nation and Samuel Wells and published by T&T Clark in 2000 — marked his 60th birthday. As the subtitle of this one indicates, *Unsettling Arguments* celebrates his 70th. (Halfway between, Brazos published *God, Truth, and Witness.*)

The contributors to *Faithfulness and Fortitude* were primarily British, while the authors of *Unsettling Arguments* — drawn from Hauerwas's doctoral students from Notre Dame and Duke — are all North American. Do Hauerwas and his work really need yet another such symposium?

One answer is provided in a striking feature of this latest book, namely that many of the texts by — and critiques of — Hauerwas that it engages with in fact appeared between 2000 and 2010. Remarkably, Hauerwas continued to be as productive and provocative, calling forth substantial commentary and complaint, throughout his 60s as he had done for the three decades before. Rather than slowing down and resting on his laurels, or repeating the same old thing time and time again, Hauerwas has moved in new directions, developed new arguments, explored new genres, opened himself to new challenges, found

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new conversation partners, and received new criticisms.

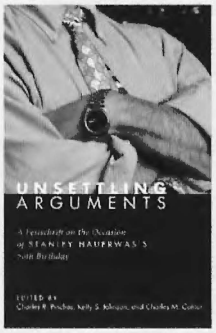
Another striking feature of this present volume is that many criticisms come from his former students, whose devotion to him shines through the torrent of exposition, analysis, objection, and correction they all send his way — yielding what John Bowlin, in one of the back-cover blurbs, rightly calls "a particularly feisty festschrift." All of the contributors are "Hauerwasians" to some extent, but they are not afraid to tell him where they think he got it wrong, and apparently they think he got it wrong quite often.

But while the book draws much of its energy by engaging with new and exciting material, it also provides an invaluable introduction to and survey of the entire sweep of Hauerwas's amazingly diverse and influential career as a theological ethicist: virtue and character, pacifism, the mentally handicapped, Jewish-Christian relations, ecclesiology, marriage, children, abortion, homosexuality, friendship, race, liturgy and sacraments, the priority of practice over theory, the moral status of the modern university — these and many other topics have benefited greatly from his attention, and they form the substance of this volume.

Again and again we are reminded that Hauerwas has attempted to change the way we *describe*, and thus *see*, and thus *act in* the world around us. To step into his many books is to encounter a brave new world, or a brave old world, that has largely been forgotten. Hence an indirect contribution of my own to the volume is kindly cited by Jonathan Tran: Hauerwas and his students apparently occupy another universe than the majority of people in our individualistic, capitalistic, consumeristic, rationalistic, impatient, bored, and violent society — an alternative reality we might call "the Hauerverse."

After the editors' useful (and highly amusing) introductory essay, the 18 chapters of *Unsettling Arguments* are divided into four thematic sections: "Influences," "Politics," "Bodies," and "Practices." Under *influences* there are chapters on Ludwig Wittgenstein, Thomas Aquinas, nominalism, and John Howard Yoder — as eclectic a list as one may hope to find (although a separate chapter on Karl Barth is a surprising omission). Under *politics* we find considerations of democracy (including a valuable chapter by William T. Cavanaugh on the important recent criticisms of Hauerwas by Jeffrey Stout and Romand Coles), war, the nature of the Church, bioethics, and the relationship between natural theology and social justice (both contested topics for Hauerwas). The section on *bodies* contains rich discussions of Hauerwas's thought on the troubled relationship between Christianity and Judaism, the family, feminism, and racism. And the section on *practices* looks at Hauerwas as friend, reader, worshiper, disciple, and university professor through both personal knowledge of his approach to these various roles and through critical engagement with his written work on them.

Unsettling Arguments is thus an exceptionally worthwhile volume in that it clearly expresses and incisively challenges the full range of Hauerwas's work, as well as his primary interlocutors, and to that extent it can be enthusiastically recommended. Two minor complaints are the book's lack of an index and its numerous typographical errors (for example, Stanley becomes "Stanely" in an unaccountably large number of footnotes). I initially thought that the lack of a response by Hauerwas to the various critiques was a serious lacuna, but on second thought it makes sense. This is, after all, an opportunity for the students to address the teacher, and it is appropriate for the teacher to sit back and quietly listen (for a change). It would also take an entire book by Hauerwas to deal adequately with these many concerns — and no doubt he has already almost finished writing it.



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The Rev. Robert MacSwain is assistant professor of theology and Christian ethics at The School of Theology, University of the South.

Honest Reflections

Fighting the Noonday Devil

and Other Essays Personal and Theological

By **R.R. Reno**. Eerdmans. Pp. 108 + xiv. $16.

Review by Leander S. Harding

R.R. (Rusty) Reno is the current editor of *First Things*, the distinguished journal on religion in the public square founded by the late Fr. Richard John Neuhaus. Reno is well known to a generation of Episcopalians as one of the regular theological headliners at the conferences of what was then called Scholarly Engagement with Anglican Doctrine.

A protégé of postliberal theologian George Lindbeck of Yale, Reno can be depended upon for a winsome, witty and compelling articulation of the great tradition. In his book *In the Ruins of the Church: Sustaining Faith in an Age of Diminished Christianity*, Rusty made a strong case that theological traditionalists should stay in the Episcopal Church in the aftermath of 2003. Shortly after the publication of the book he was received into the Roman Catholic Church.

His reflection on that move in this collection is "Out of the Ruins." As he writes: "I clearly saw that the apostolic inheritance bequeathed to the Episcopal Church — a liturgy more medieval than reformed, a veneration of the ancient creeds, a love of the Church Fathers, a scriptural piety that did not confuse being learned with being critical — was being dismantled by a revisionist ideology that knew no limits." The solution Reno had earlier proposed was that "we should follow Nehemiah's pattern and live in the ruins of the church with redoubled loyalty" (p. 37) — and that, moreover, this is the best way to draw near to Christ.

In the end, however, Reno could not follow his own advice. He found himself overwhelmed with bitterness and becoming culpably censorious of the life of his local congregation. Reno understood the choice to be between commitment to a "theory" of the Church or the frank recognition of a personal spiritual crisis from which he could not extricate himself. "The words of Saint Augustine haunted me: 'What am I to myself but a guide to my own self-destruction?'" (p. 40). He does not see the move to Rome as a change in theology. "In the end, I changed my mind about myself" (p. 29).

"Out of the Ruins" is an affecting piece and no one who is troubled by the current erosion of the Anglican inheritance in the Episcopal Church can read it without a sense of deep sympathy. This particular essay is written with theological depth, ruthless honesty, humility and charity for those who have found their witness to stay when he has left. It is also an accomplished and elegant piece of writing, though some of the other essays in the collection attain an even higher level of literary excellence.

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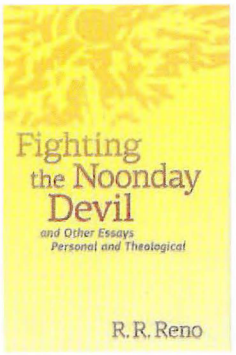


Augustine's *Confessions* and Cardinal Newman's *Apologia pro Vita Sua* stand in judgment over this kind of spiritual and theological self-revelation as standards of honesty, insight and apt literary expression, and Reno consciously invokes both saints throughout the volume. It is courageous to enter the lists with such luminaries and Reno acquits himself with honor.

Each of the essays in this volume sparkles with a unique combination of acute cultural analysis, theological insight, self-examination and memorable prose. There are autobiographical pieces on rock climbing in the Alps, working on an oil rig in Wyoming, the joys and challenges of interfaith marriage, along with the title essay on applying the patristic understanding of the sin of sloth to our postmodern lassitude about truth and holiness.

The Rev. Leander S. Harding is author, most recently, of Reverence for the Heart of the Child *(Wipf & Stock).*

CULTURES

A sculpture of Ralph Vaughan Williams at the Dorking Halls, Surrey. Stephen Lamb/Flickr

'Complex and Disturbing'

'Oh Thou Transcendent' The Life of Ralph Vaughan Williams Tony Palmer Films

If hearing the name *Ralph Vaughan Williams* makes you feel all warm inside, or if you associate him largely with the majestic settings of "For All the Saints" and "Come Down, O Love Divine," be warned: the British documentary *'Oh Thou Transcendent'* is not video comfort food. Running nearly two and a half hours, it presents Vaughan Williams as a generous but also tormented soul, and begins on a foreboding note even in describing his hometown of Down Ampney, Gloucestershire. A former neighbor describes Down Ampney and its parish church as stark, miserable and pathetic.

Biographer Stephen Johnson believes that Vaughan Williams's "The Lark Ascending" peers into death and contemplates the possibility "that there is no meaning, there is no answer, that there will be no vision at the moment of death that explains our life to us. . . . The unknown region may just be emptiness or nothingness." Johnson adds: "What a complex and disturbing artist he is — a man who wrote some of the most deeply unsettling music of our time." The National Orchestra of Hungarian Radio, conducted by Tamás Vásáry, then plays Vaughan Williams's "Fourth Smyphony." Vásáry, with a haircut and grimaces reminiscent of the "standup tragedian" Brother Theodore, makes the despair palpable.

When reviewing some of the music inspired by the composer's experiences as a soldier in World War I, director Tony Palmer includes footage from more recent conflagrations. We see a man burning alive, and the corpse of a young boy. No overly fine point is omitted from this segment. Nevertheless, there are less taxing moments. A disparate cast of artists, including Neil Tennant of The Pet Shop Boys, the acclaimed solo guitarist Richard Thompson, and conductor André Previn, speak of Vaughan Williams with clear affection.

Composer Michael Tippett remembers

Ascensiontide

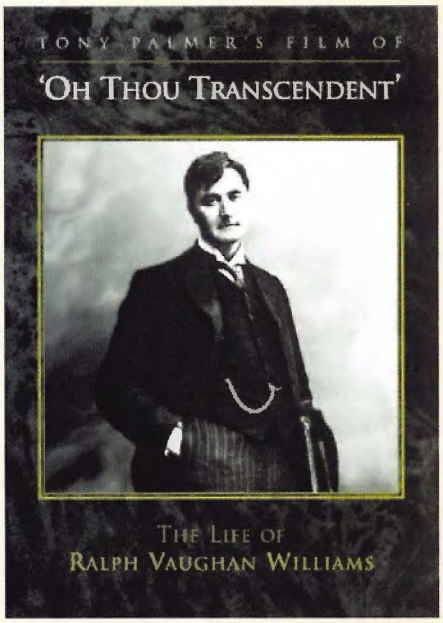
"My God! My God! My God!" I cry
to body seated in the sky
ascended up, for me to raise,
yet left us, here, for Seraph's praise.
Did You prefer the perfect sight
of thrones and robes and angels' flight?
Do You have care for weakened songs
of human rasps? And dirty throngs?
If perfect praise your constant friend,
and only wrathful fire can cleanse,
what have we here, your face to know?

Unless Your Spirit sinks so low . . .
And if Your Spirit sinks so low . . .

because the Spirit sinks so low,
and to betrayers love still shows,
to work of human hands you go.

Your throne is altar here below.

Leigh Edwards

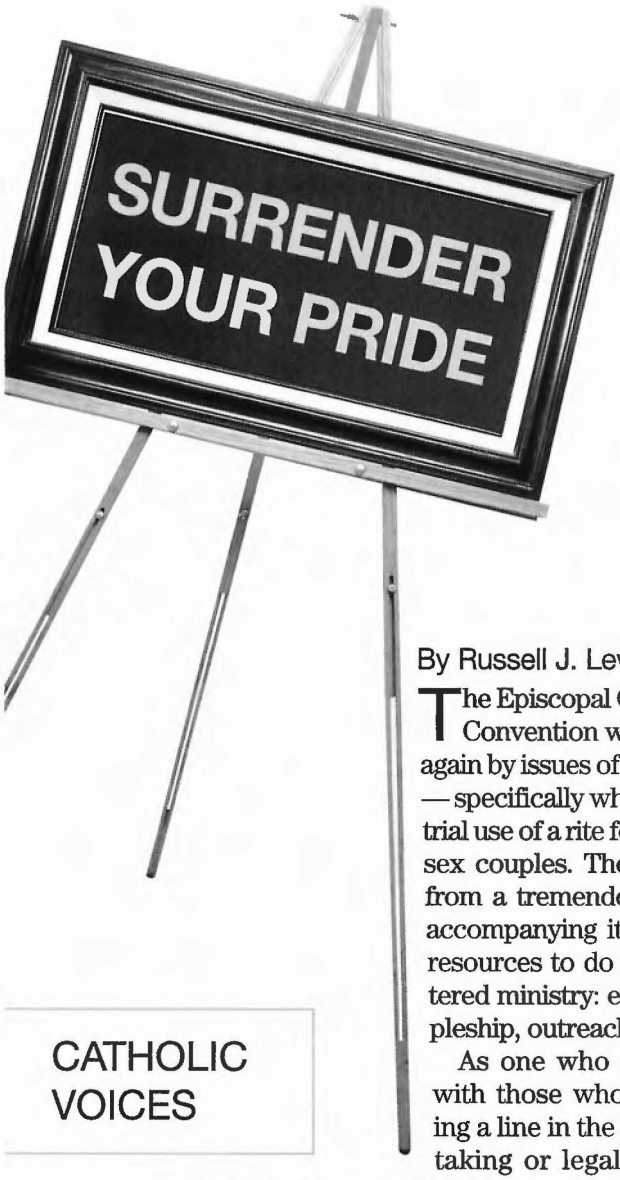


declining an opportunity to study with Vaughan Williams because of youthful arrogance but coming to adore both the man and his work. "I loved him for his generosity and as a human being," Tippett says. "I think now that through him and through others, but especially through him, we were made free."

One segment records the fierce resistance to *The English Hymnal with Tunes* (1907), for which Vaughan Williams and Martin Shaw were music editors. The Most Rev. Randall Davidson, Archbishop of Canterbury at the time, condemned the hymnal for its sympathetic treatment of Anglo-Catholic theology, and urged that dioceses not adopt it. The church adopted it anyway.

Archbishop Rowan Williams, in turn, praises Vaughan Williams for freeing the Church of England from Victorianism. "I'm not sure if it's appropriate to canonize agnostics," Williams says, laughing freely, "but for his contribution, I think, we owe him a great deal."

Douglas LeBlanc



CATHOLIC VOICES

By Russell J. Levenson, Jr.

The Episcopal Church's General Convention will be dominated again by issues of human sexuality — specifically whether to approve trial use of a rite for blessing same-sex couples. The church suffers from a tremendous anemia, and accompanying it is a loss of the resources to do real Gospel-centered ministry: evangelism, discipleship, outreach, and mission.

As one who can sympathize with those who feel like drawing a line in the sand with leave-taking or legal battles, I have spent the better part of a year pondering if the answer is found not in one side of our divisions but in both sides. Perhaps one of the core problems is pride. Remember C.S. Lewis's injunction, echoing St. Augustine and others? Pride alone is the source for all the darkness that looms on the face of the earth. Pride gains its nourishment from *knowing* it is right and the other is wrong. There is abundant pride in our church, on every side.

Dietrich Bonhoeffer writes powerfully in *Life Together* about the reality of the Church:

> Innumerable times a whole Christian community has broken down because it had sprung from a wish dream. The serious Christian, set down for the first time in a Christian community, is likely to bring with him a very definite idea of what Christian life together should be and try to realize it. But God's grace speedily shatters such dreams. ... A community which cannot bear and cannot survive such a crisis, if it insists upon keeping its illusion when it should be shattered, permanently loses in that moment the promise of Christian community. Sooner or later it will collapse. Every human wish dream that is injected into the Christian community is a hindrance to genuine community and must be banished if genuine community is to survive. He who loves his dream of a community more than the Christian community itself becomes a destroyer of the latter. (pp. 26-28)

We continue to live in a crisis-laden part of the greater Christian family. To ignore it, deny it, or sidestep it is foolhardy and only inflames the crisis. But to pretend that one side or the other has all the answers is to plant a flimsy flag of issue-dominated ministry in the shifting soil of pride. The answer, it seems, rests in the heart of Jesus' last prayer before the opening of the Passion: "May they be brought to complete unity to let the world know that you sent me" (John 17:23). At the heart of the Gospel is making Jesus known; and at the heart of the Church's work to make that happen is labor toward greater unity. Simple psychology points to the reality that most familial and personal dysfunction stems from the dissolution of the family. Is our dysfunctional divided family too blind to see the same?

Those of us weary and exhausted by the domination of extremists have begun to seek other ways. Of the seminaries left, at least two (Virginia Theological Seminary and Seminary of the Southwest) have begun to engage voices on all sides of the various issues and to work toward community. Some bishops, including my own here in Texas, paved the way for priests and lay people to return to the Episcopal Church. Some bishops have worked hard to strike fair legal settlements without resorting to lawsuits; others have chosen to dismiss departing clergy, rather than depose them, with the hope that they might someday return — and some have.

The horror show played out in the Diocese of Virginia is perhaps the clearest example of immovability. Forcing vibrant churches and clergy, by order of the court, to abandon their facilities and turn them over to "continuing" communities, some of which do not have the resources to sustain the facilities, exhibits a kind of relentless pride which seems to leave little middle ground or room for compromise.

Pray the wise minds and loving hearts in leadership in every place around our Anglican family — from primate to priest, from bishop to deacon, from vestry person to Sunday School teacher — will call for authentic Christian community by lowering the flag of pride and making a real place for every person at the table who will come, focused not on their own dream of the Church, but on that of our Lord: "May they be brought to complete unity to let the world know that you sent me." ■

The Rev. Russell J. Levenson, Jr., is rector of St. Martin's Church, Houston, and a member of the Living Church Foundation.

(Continued from page 15)

Communion ecclesiology is the foundation of the Covenant. *The Eames Commission Report* of 1989-90 insisted on the need for a patient "reception" of developments within the life of the Anglican Communion. *The Virginia Report* of 1997 emphasised interdependence and mutual accountability in communion. *The Windsor Report* of 2004 looked to a structure that would enable Anglicans to live with difference. All the reports have agreed that communion principles are the only conceivable foundation for the renewal of common life in the Anglican family.

Reports are one thing. How can we live out these principles in our common life? Archbishop Rowan matched principles with deeds in his organisation of the Lambeth Conference in 2008. Gone were the politicking, the debating, the strategic voting and resolutions that had marked the format of recent conferences. In their place came common prayer, common study of the Scriptures, and listening to God and to one another.

Here was a new way of living the life of communion that was not new at all, but a Christlike pattern that worked with the primordial image of God in which all have been created. Human beings are made by God not for the survival of the fittest but for communion. The self-giving, Christlike shape of his ministry is Archbishop Rowan's most important legacy to the Communion. God grant that his successor should honor it and not go back to business as usual.

Here is the challenge that Covenant theology still poses to the churches of the Anglican Communion: to commit themselves to a deeper fellowship with one another. "Each Church freely offers this commitment to other Churches in order to live more fully into the ecclesial communion and interdependence which is foundational to the Churches of the Anglican Communion" (Covenant 4.1.1). Take away the wrangling over the particular political issues that divide us and this is what we are left with: a conviction that through mutual openness, common prayer and study we can dispense with our proud, defensive, and individualistic autonomies and be led by the Holy Spirit into all truth.

The difficulty for the Church of England is that on the whole we seem to feel safer and happier holding on to the purity of our own convictions, dismissing the equally deeply held beliefs of those with whom we disagree, and relying on political structures to establish winners and losers. Engaging in dialogue and seeking consensus are apparently too protracted and too costly for us. The logic of market-driven theology remains deeply attractive to many.

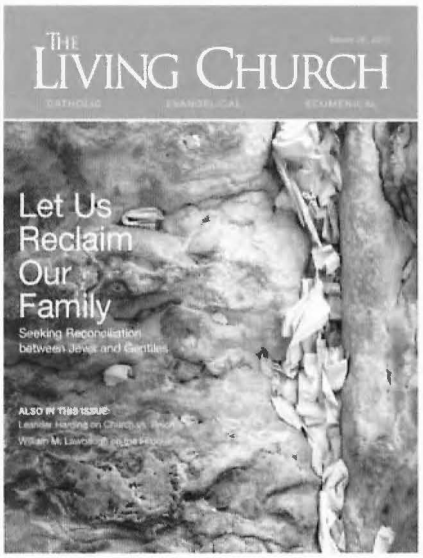
The premise of the Anglican Covenant is that our Christian vocation demands that the churches of our communion need to grow closer in unity and mutual understanding with one another. It is about having the courage of our theological convictions. If God has indeed called us all in baptism into the eternal relationship of mutual love and self-giving that is the life of the Holy Trinity, then we cannot deny our belonging to him and to one another.

If the Gospel calls us to love one another, to be subject and accountable to one another, then we must be obedient and patient, trusting that in the power of the Holy Spirit God will lead us together into all truth. This may mean that we will not have what we want when we want it. But if this way is Christ's way, then it is necessarily the way of the cross. If our journey in faith to unity is to be meaningful, then it will be costly and sacrificial when we are true to him and to one another. ■

The Rev. Peter M. Doll is canon librarian of Norwich Cathedral and author of Revolution, Religion, and National Identity: Imperial Anglicanism in British North America, 1745-1795.

LETTERS

Who Is Jewish?



Canon Brian Cox's "Let Us Reclaim Our Family" [TLC, March 25] raises a host of issues that beg to be addressed.

In the first instance it must be said that, however the messianic Jewish movement may describe itself, it is regarded by Judaism, and by much of Christianity, not as an expression of Judaism but as a sect of evangelical, charismatic Christianity, and one with a particular enthusiasm for the conversion of Jews. While one does not want to impugn the good intentions of Canon Cox and others who are involved with messianic Judaism, in this respect, messianic Judaism falls in the category of those Christian bodies that, in the words of Rabbi David Rosen, a leading Jewish voice in inter-religious dialogue, represent a "special threat" to Judaism rather than a "special relationship" between the two traditions.

In the second place readers should know that, with respect to the appearance of respectability that the mention in the article of the names of Cardinal Schönborn and Archbishop Williams may seem to lend the Toward Jerusalem Council II movement, messianic Judaism plays no role in the official inter-religious dialogue with Judaism of the Roman Catholic Church, the Church of England, the Episcopal Church, or the Anglican Communion, nor is it likely to do so. Official dialogue is with "non-Messianic," which is to say mainstream, Judaism.

Much crucial work has been done, and much progress has been made, in Jewish-Christian relations and understanding since the end of the Second World War, and this work and progress have been accomplished at huge cost and effort. There remains more work to do, work on which so much, including peace in the Middle East, and a secure future for both Israel and Palestine, depends. Any movement focusing on the conversion of Jews to Christianity — however benignly this mission may appear to be articulated — will not further this work.

For those clergy and congregations who wish to foster Jewish-Christian dialogue in their communities, there is a range of imaginative and effective options that support the integrity of the two traditions in the best spirit of contemporary inter-religious dialogue, and that have proved to deepen our appreciation of the gift of the other. The recently published *Jewish Annotated New Testament*, which I reviewed in the same issue of TLC as Canon Cox's article, is a perfect example of the excellent resources that exist.

(The Very Rev.) Peter Eaton
Dean, St. John's Cathedral
Denver

Brian Cox replies:

I welcome Dean Peter Eaton's letter as part of a robust discussion of how we in the Episcopal Church relate to the internal pluralism within the Jewish community. In raising the topic of Jewish identity Dean Eaton wades right into the middle of a raging debate currently going on in the State of Israel over the very question of "Who is a Jew?"

David Rosen notwithstanding, both the Jewish community and Israel define a Jew as anyone who was born of a Jewish mother and can prove it. This qualifies one both to make *aliyeh* and to obtain citizenship in Israel. Israeli messianic Jews are either "Sabras" or naturalized Israeli citizens. They serve in the Army, vote, participate in Jewish social and cultural life. It is also ironic that in the minds of some Jews you can be a practicing Hindu, Buddhist, New Ager or atheist and be considered a good Jew. However, the moment a Jew embraces Yeshua (Jesus) as his messiah, he is no longer a Jew, but a Christian.

Part of our challenge in the Episcopal Church is to move beyond the typical binary thinking of "either/or" to "both/and." This presents us with a complex diplomatic challenge which I have sought to navigate for the past 20 years. What I did not have the opportunity to mention in my article was the close working relationship I have with the top Jewish leadership in Southern California and at the Simon Wiesenthal Center and The Museum of Tolerance.

Through my work as senior vice president of the International Center for Religion and Diplomacy in Washington, D.C., and as director of the PACIS Project in Faith-Based Diplomacy at the Straus Institute for Dispute Resolution of Pepper-

dine University Law School I am actively working on a faith-based reconciliation project in Israel and the surrounding Arab nations. This affords me the opportunity of working closely with a whole panoply of Israeli leaders, including rabbis, members of Knesset, Likud leaders, the Jewish Agency, academics and activists.

My hope and prayer is that we can extend the hand of friendship to both mainline Jews as well as messianic Jews. This is what I have sought to do.

Pre-war Rapport

Your archive editorial on Jewish-Christian relations [TLC, March 25] confirms a growing view that the two faith traditions in America held a far more cordial, complex, but considered rapport than post-Holocaust interpreters would have us believe. In the pages of *Commonweal* and *The Catholic Worker* there were periodic examples of filial sympathy, and these joined members of the Jewish press, such as the *Western Advocate* (Denver), who sought concord within a pluralistic society.

But THE LIVING CHURCH was among the first religious publications to place a theologically sophisticated argument before its early 20th-century U.S. readership: that the God of Abraham, Isaac, and Jacob was the same for all. Thank you for resurrecting the article from the dustbin of history.

Patrick Hayes
Brooklyn, New York

Filioque in Acts

In the past few years it has become quite fashionable to speak negatively of the phrase *and the Son* within the Nicene Creed ["Close the Filioque Breach," March 25].

How can the Spirit proceed, or come from, both the Father and the Son? In Acts 2:32-33, Peter gives us a hint: "God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (NIV). Jesus received the promised Holy Spirit from the Father. He, in turn, poured out upon his disciples the Holy Spirit on the day of Pentecost (Acts 2:1-4), where they received power so that they will be Jesus' "witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8, NIV).

Rob Kirschner
Lakeville, Massachusetts

Crite's Vision

Thank you for printing that lovely article on Allan Crite [TLC, April 8]. I had the privilege of knowing Allan in Boston when I was in seminary there in 1960-63. At that time Allan had a studio in the parish house of my field-work parish, St. John's Church, Roxbury, which he also attended during those years. I had quite a few conversations with him in his office, finding him always friendly and cheerful as well as very humble and also perhaps a bit peculiar, as artists are often wont to be.

There was certainly no doubt about his deep devotion to Christ and to his Church and to a very inclusive vision of what that Church could and should be. Above all, Crite's vision was an incarnational, sacramental vision of Christ living and present among the people in the streets of the city, in particular in the ghetto. Many of the street scenes in which Christ and the Virgin and the saints are present are recognizable as actual places of the Roxbury of that time in the neighborhood of the parish.

Crite had painted for the church some gorgeous wooden "banners" or placards to be carried on poles in procession, as we did, for all the major feasts during the quite magnificent liturgies the small, predominantly West Indian and Hispanic congregation celebrated.

Sadly, the church later burned in a devastating fire, and I believe a number of Crite's works were lost then. Allan also produced for the parish a colorful bulletin cover appropriate for each Sunday or major feast day of the calendar. The illustrations in Crite's well-known book of spirituals, *Three Spirituals from Earth to Heaven*, have the angels and saints clothed in appareled albs and amices, tunicles and copes just like the ones we wore at St. John's. Crite characterized his work as that of a liturgical artist, and no doubt the liturgy he knew at St. John's provided an important background.

Allan gave me a copy of his book and three gorgeous gold-embossed lithographs (icon-like images of the baptism of Christ and of Sts. Peter and Paul). At the time I failed to appreciate either their beauty or their worth, and they lay for decades in a folder in the back of a closet. Two decades ago, when I was moving from New York to South Bend, I rediscovered them and had them framed. They now grace my study and are a frequent inspiration to prayer and devotion there.

May Allan rest in peace and rise in glory to sing with the saints and angels he so lovingly and beautifully depicted in his work.

(The Rev.) James N. Lodwick
South Bend, Indiana

THE LIVING CHURCH
VOLUME 244 • NUMBER 10

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THE LIVING CHURCH is published biweekly, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: $45 for one year; $85 for two years. Canadian postage an additional $55 per year; Mexico and all other foreign, $62.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

Love Pours

The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise my love, my fair one, and come away. The garden is a garden of delight and an irresistible invitation. Love. Jesus says, "I am the true vine and my Father is a farmer." The farmer shows his cutting care, discarding the fruitless branch for the fire and pruning where the fruit grows. Thus his care is loving and life-giving.

We are the branches of the one true vine. Remaining in the vine, we are said to remain in his Word. We listen to the Word. The Word is our narrative, for we live in him and he lives in us. We ask and get. We ask for the Word and find we already have it, for the Word is not far from us. We request nourishment, and it is already coursing through the vine en route to our need. Living in the vine is living in love. The cutting of the farmer is love's wound.

Let us imagine thinking and speaking branches, branches that notice their collective life depends upon the vine. One branch does not say to another, "I have no need of you." The health of the part contributes to the health of the whole. So our loving garden is a festival of love, a shared celebration in which the refrain is "Let us love one another."

But we are not happy branches. We are, on average, miserable human beings, good some of the time, contorted all of the time. What about love? Start with persons and you will see it: shared sacrifice and mutual affection, fidelity and joy. Start with persons and love will fail: betrayal and lies, secrets and weakness, ten thousand apologies. Love limps; it's the best we can do.

There is another love, more faithful than we are, prevenient and perfect, creative and directing, working for our final good. God is love. God is the pouring forth of love, inexhaustible giving, never diminished or depleted.

God's love has appeared. Where? Where is this love? "God has sent his only begotten Son into the world" (1 John 4:9). Why? "That we might live through him." The loving life of the Son flows through his fingers and eyes, transmits through the threads of his clothes, is a sacramental mystery ticking through time. His coursing life is love and liberation, for his love is a "propitiation for our sins," a cleansing as real as it is mysterious.

Do you love God? Let me help. Try a bit less. Relax your praying hands, unfurl your determined brow, let your heart be as it is. Our love story begins not with us loving God. (1 John 4:10). It begins with God loving us. The gift of God's love is neither momentary nor finite. It comes as an incessant and endless giving. It pours. Therefore we have a divine resource with which "to love one another." God remains in us and flows from us.

Love listens. A person filled with divine love is love's obedient lover. Hearing the words "Arise my fair one, and come away," the beloved moves. Thus, in the story from the Acts of the Apostles, Philip, prompted by love's angel, arises and goes to Gaza. He hears an Ethiopian reciting holy words. Love says, "Go and join the chariot; take Jesus to the text; baptize and make new." Having worked the work of love, Philip disappears. Move when love moves; disappear when love says stop.

Look It Up

Read John 15:1-5. Pray for pruning and expect pain.

Think About It

Before time, *caritas*.

SUNDAY'S READINGS | Easter 6, May 13

Acts 10:44-48 • Ps. 98 • 1 John 5:1-6 • John 15:9-17

The Obedience of Love

Knowing that the grace of the Holy Spirit had fallen upon foreign nations, hearing them speak in tongues and glorifying God, Peter responds. Indeed, "he *commands* them to be baptized in the name of the Lord Jesus" (Acts 10:48). Not offended by his forthright words, they obey to the letter and "ask Peter to remain with them a few days." Peter acts as an Abba, a spiritual father commissioned with authoritative words. His words compel obedience and invite a deeper listening. "Stay with us a few days."

The lesson from John's gospel and the pericope from the First Epistle of John connect the words *commandment* and *love,* almost as if they are interchangeable.

"Everyone who believes that Jesus is the Christ, is born of God; and everyone who loves the parent loves the child" (1 John 5:1) "For this is the love of God, that we keep his commandments" (1 John 5:3). Love is carried out with fidelity and obedience toward both the parent and the child, that is, toward God and all those who are born of God. *Commandment* is coupled with *love,* suggesting what William of St. Thierry famously called the *obedientia amoris* (the obedience of love), a love which exceeds mere "imperious authority of constraining necessity" (*The Golden Epistle* §240).

In this sense, obedience has a natural flow; personal desire is transformed by the inward grace of love. One who is born of God wants to obey, wants to remain in the current of love. There is a sense of ease. "His commandments are not heavy" (1 John 5:3). Those born from God conquer the world through the power of Christ. Baptized and frequenting the Lord's Table, the children of God are ever new through water and ever strengthened through blood (1 John 5:6). Christ's victorious inward presence is love and love's obedience. For love asks, *What does my beloved want?*

The gospel text tells us twice, "This is my commandment, that you love one another" (John 15:12,17). Verse 12 adds "as I have loved you." Thus the commandment to love can only be understood through a deep meditation on Christ's love for us. Christ explains that his love is rooted in love itself, love's source being the Father. "In precisely the way the Father has loved me, I have loved you" (John 15:9). The Father's love is an unrestrained outpouring of divine life into the Son, such that the Son is light from light, true God from true God, the exegesis of the Father (John 1:18). All that the Son "hears" from the Father he makes known, and thus the Son's love imitates the Father. The Son does not edit the Father, but lives from every divine word he hears. The Son speaks the Word. In the fullness of time, the Son "gives his life for his friends" (John 15:13). Love never ends.

The problem! How do we get ourselves in the current of love, so that the love of the Son for us gets into us? How do we desire the very thing God commands? There are a million sacramentals and God will do what God will do. Still, there are some reliable old tools. Prayer, meditation, works of mercy, frequent and devoted communion at the Lord's Table, Scripture reading. Draw near to Christ with a humble and honest heart. "It is no longer I who live, but Christ who lives in me." Let love form you, let love inspect your desires, let love speak the truth, and let love live in you.

Look It Up

Read John 15:10. The Father gives commands and the Son is happy to keep them in a perfect communion of love.

Think About It

Love's obedience may be high or low. Write this meditation. Feed the dog.

PEOPLE & PLACES

Deaths

The Rev. **James Corner Fenhagen II**, dean and president of General Theological Seminary for 14 years, died at Tidelands Community Hospice in Georgetown, SC, April 5. He was 82.

A native of Baltimore, Fenhagen was a graduate of the University of the South and Virginia Theological Seminary. He was ordained deacon in 1954 and priest in 1955. In addition to serving as dean of General Seminary in 1978-92, he was the Diocese of Washington's director of Christian education, 1963-67; director of the Church and Ministry Program at the Hartford Seminary Foundation, 1973-78; director of the Episcopal Church Foundation's Cornerstone Project, 1992-94; and president and warden of the College of Preachers, 2002-04. Before working in academia he was rector of parishes in Maryland, the District of Columbia, and St. Michael and All Angels' Church, Columbia, SC. He wrote five books, including *Mutual Ministry: New Vitality for the Local Church* and *Invitation to Holiness*. Dean Fenhagen is survived by his wife, Eulalie McFall Fenhagen; two sons, James Corner Fenhagen III of Montclair, NJ, and John McFall Fenhagen of Georgetown; and two grandchildren. A daughter preceded him in death.

The Rev. **John Patterson Thomas**, longtime director of Sheldon Calvary Camp, died Jan. 11 at age 77.

He was born in Aliquippa, where his father, William S. Thomas, was rector of All Saints' Church. A a graduate of the University of Pittsburgh and Philadelphia Divinity School, he was ordained deacon and priest in 1961 by his father, who was then bishop suffragan of Pittsburgh. From 1985 to 1996 Fr. Thomas served as director and later executive director at Sheldon Calvary Camp in Conneaut, Ohio, which his father founded in 1936. He was a founding member of Episcopal Camps and Conference Centers and served as that national group's chaplain. Fr. Thomas was priest-in-charge, St. Francis in the Fields, Somerset, PA, 1961-66; rector, St. James's, Pittsburgh, 1966-77; rector, St. Peter's, Ashtabula, OH, 1977-85; rector, Christ Church, Geneva, OH, 1985-91; interim rector, Calvary, Pittsburgh, 1991-92; interim rector, St. Andrew's Church, Mentor, OH, 1997-98; and, in his retirement, associate rector at St. Paul's, Mt. Lebanon. Fr. Thomas is survived by his wife, Janet; two daughters, Jennifer Thomas of Asheville, NC, and Julie Michelitch of Atlanta; a grandson, Thomas John; and a brother, William.

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

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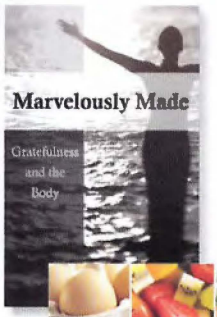

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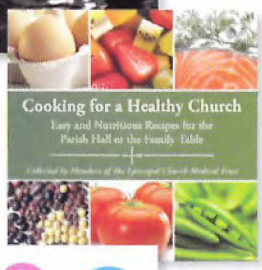

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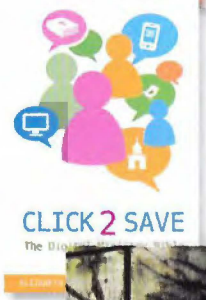

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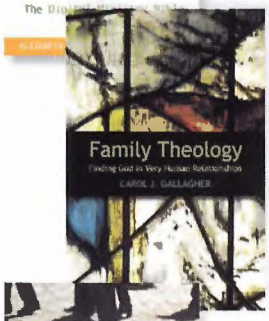

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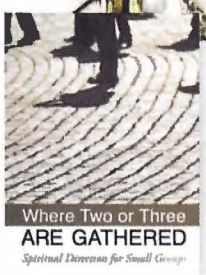

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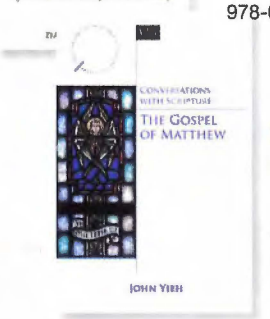

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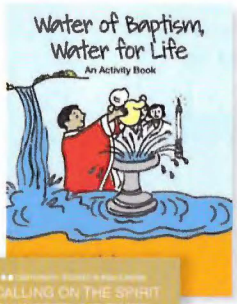

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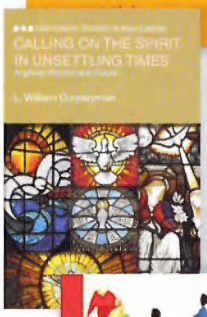

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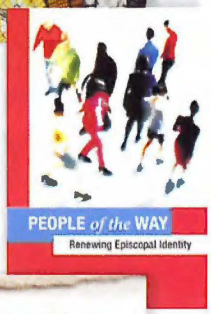

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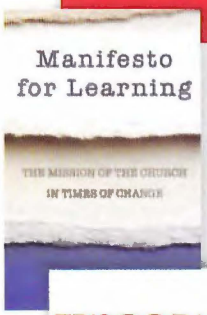

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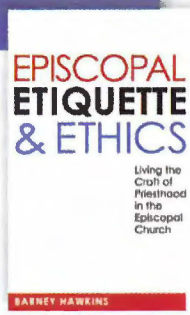

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