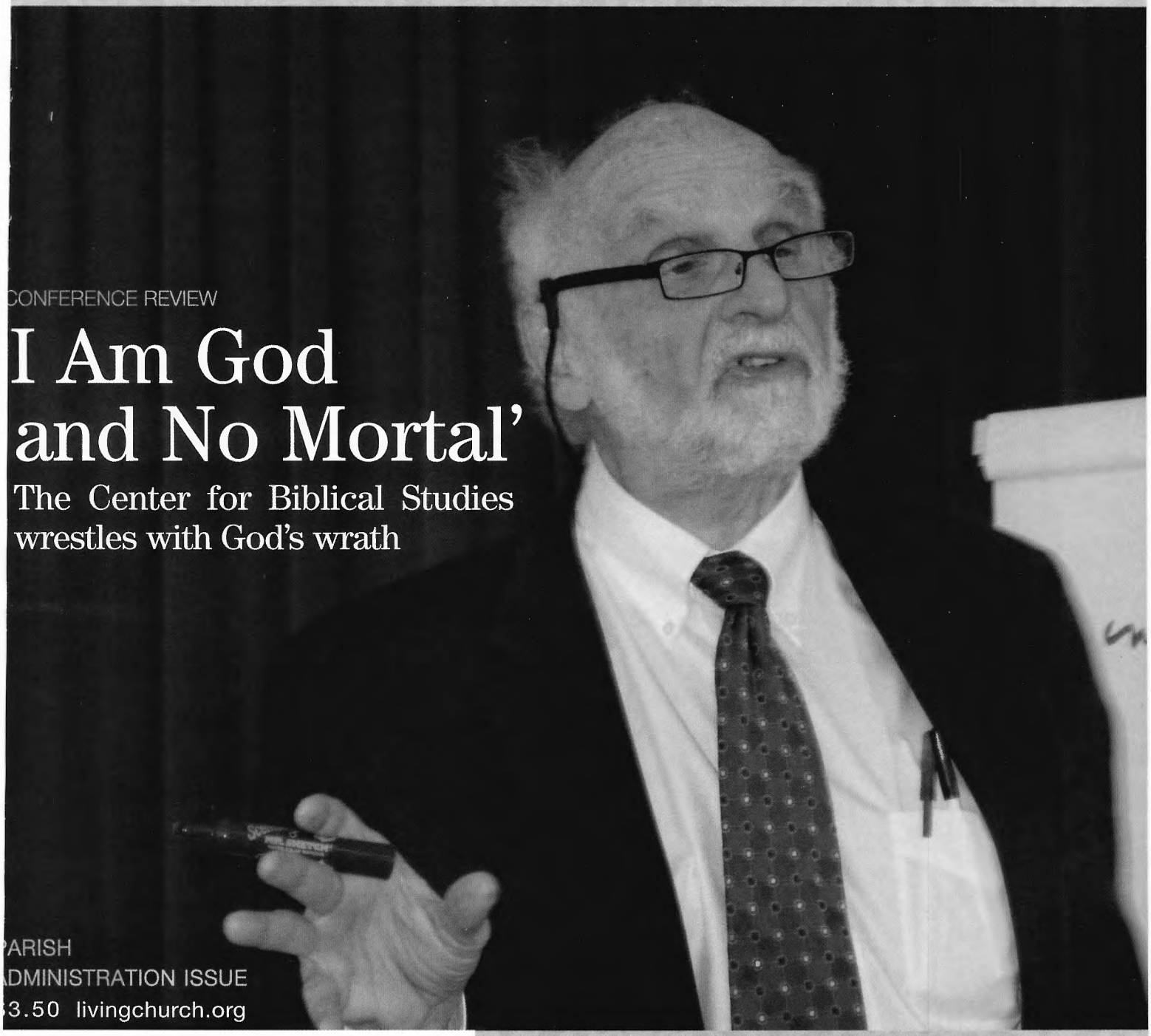
June 3, 2012

THE LIVING CHURCH

CATHOLIC EVANGELICAL ECUMENICAL



CONFERENCE REVIEW

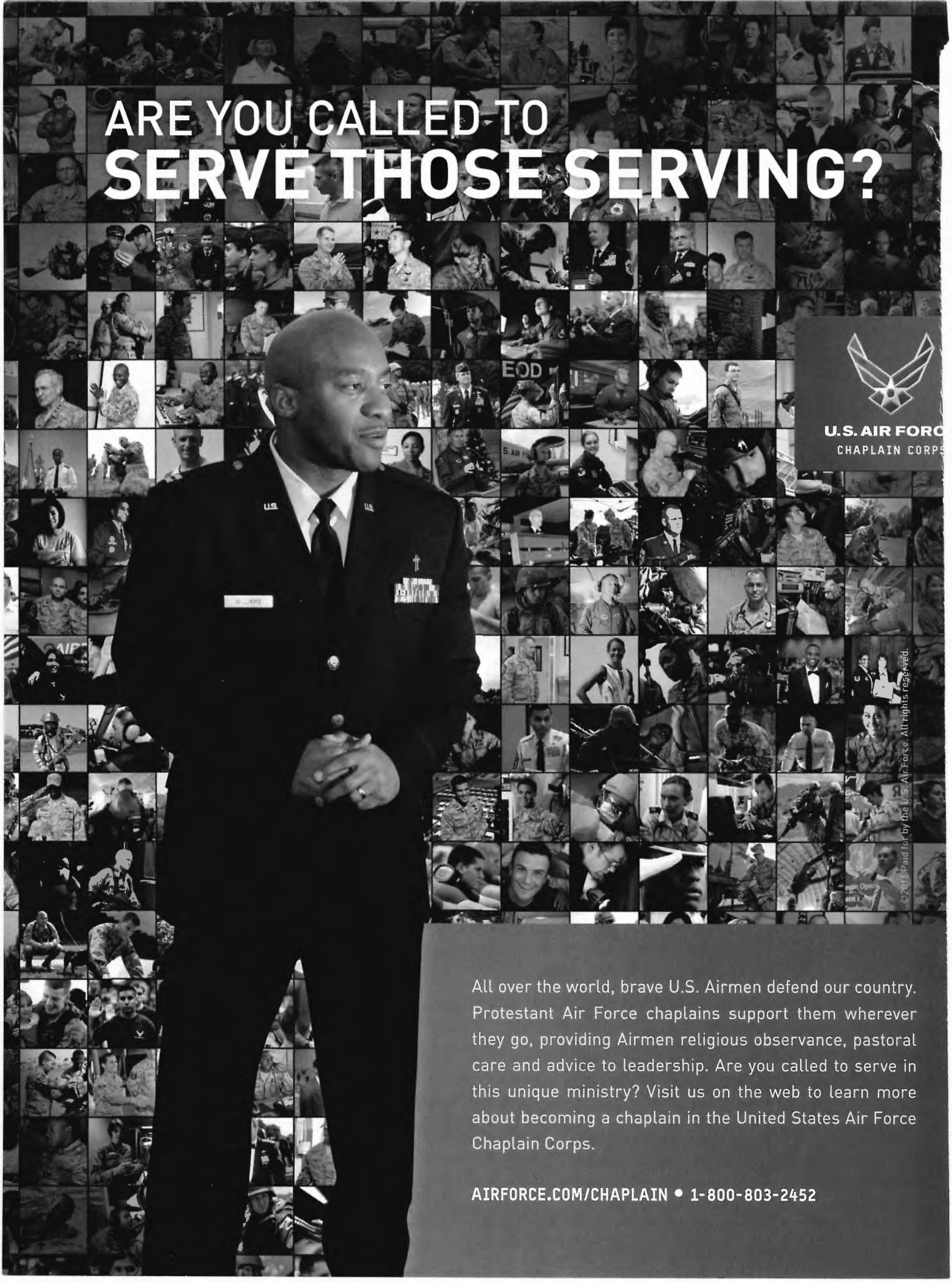
I Am God and No Mortal'

The Center for Biblical Studies wrestles with God's wrath

PARISH ADMINISTRATION ISSUE

$3.50 livingchurch.org

ALSO IN THIS ISSUE


ARE YOU CALLED TO
SERVE THOSE SERVING?
U.S. AIR FORC
CHAPLAIN CORPS
All over the world, brave U.S. Airmen defend our country. Protestant Air Force chaplains support them wherever they go, providing Airmen religious observance, pastoral care and advice to leadership. Are you called to serve in this unique ministry? Visit us on the web to learn more about becoming a chaplain in the United States Air Force Chaplain Corps.
AIRFORCE.COM/CHAPLAIN • 1-800-803-2452
©2011 Paid for by the U.S. Air Force. All rights reserved.

Body-and-Soul Piety

People of otherwise vastly differing theological, liturgical, and political opinion still speak fondly of the Rev. H. Boone Porter, Jr., who was, in Lawrence Crumb's apt observation, "the elder statesman of the Episcopal Church" when he arrived as editor of TLC in 1977. A beloved professor at Nashotah House and the General Theological Seminary, accomplished liturgical scholar, architect of the 1979 Book of Common Prayer, and rural-ministry educator, Fr. Porter stepped with a joyful wonder into each successive stage of his career. On retiring, he enrolled in Yale's School of Forestry to delve more deeply into his lifelong devotion to the land and a theology of creation. We are pleased to celebrate his legacy here — his generous and reverent spirit, his intellectual curiosity, his wise leadership, his love of God and the Church — in the form of three personal remembrances by his students.

ON THE COVER: Professor Walter Brueggemann speaks at the first conference sponsored by the Center for Biblical Studies in Fort Washington, Pennsylvania.

LIVING CHURCH Sponsors
We are grateful to St. Michael and All Angels Church, Dallas [p. 34], and St. Martin's Church, Houston [p. 35], whose generous support helped make this issue possible.

THE LIVING CHURCH

THIS ISSUE | June 3, 2012

NEWS

FEATURES

ORDERLY COUNSEL
Essays in Advance of General Convention 2012

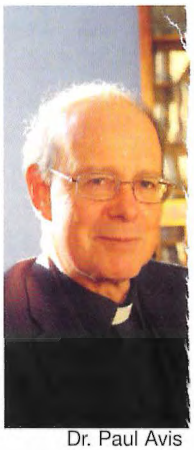
CULTURES

BOOKS

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.

'Not the End of the Story'


Dr. Paul Avis

The Rev. Paul Avis is theological consultant to the Anglican Communion Office in London and canon theologian in the Diocese of Exeter. A chaplain to the Queen, he is also founding editor of the journal *Ecclesiology*. He was a key speaker at the conference "Mutual Responsibility and Interdependence: Covenant, Communion and the Future of Global Anglicanism" held May 10-11 at Wycliffe College, University of Toronto. He spoke with Sue Careless about the proposed Anglican Covenant.

You talk about the Church as a family and the need for forbearance, but it's harder to rally people around patience than courage. How will you rally people, especially in the West, to support the Covenant?

That's a very serious point we have to contend with. There is a strong sense of individualism in our Western culture and a prevailing rhetoric of human rights, but I feel that has gone too far and we're in danger of forgetting that with rights go responsibilities. We should never divorce the two — rights and responsibilities. They go hand in hand. In the Church we have many privileges but those privileges bring responsibilities and obligations, especially to one another. That is where the Covenant comes into play, because it reminds us of our responsibilities towards one another in the Body of Christ which we can never escape from, because our very Christian identity is given to us not as freestanding creatures but as those who are implanted in the Body through faith and baptism.

I assume you would like to see a clear majority of member churches adopt it?

I would like to see every member church of the Communion adopt the Covenant. I wouldn't personally take the line that it doesn't matter if some don't. If a single member church in the Communion declines to support the Covenant that should be a cause of grief and sorrow to all of us. No church in the Anglican Communion should feel the Covenant "is not for us" or the Covenant "is getting at us." The Covenant does not address the substantive issues that are causing controversy in the Communion. It simply addresses: "How should we relate to one another? How should we behave to one another as Christians and as churches?" I don't see how any Anglican can say that it is wrong. It is self-evidently the right thing to do.

Even though this April the Church of England — for many the Mother Church of Anglicanism — voted against the Covenant, you don't think the Covenant is now dead in the water. You have said it has simply stalled in England, and things could turn around, even if it means waiting until the next General Synod in 2015.

It is not long. We'll still be in this process of churches deciding until about then. It is very important for the whole Communion to understand that just because the Church of England process has stalled for the time being that is not the end of the story. It is vital for each member church to take its decision on its merits according to its own processes and structures, and not to be deflected or influenced either way by what's happened in the Church of England. Each member church's decision is of equal value.

In some member churches the decision would only be made by bishops.

Yes, there are different synodical processes. In some, the bishops decide for the church. That is not the case in the Church of England because if it were, it would have adopted the Covenant already. [Eighty percent of English bishops voted for it but the majority of priests and laity voted against it.] So the polity of the church varies within the Communion, but by whatever means in accordance with their own processes and structures they should make their decision.

Many a lawyer will say that Section Four of the Covenant, which deals with relational consequences, won't fly. Theologians and primates are bowing to these lawyers and diocesan chancellors.

We certainly need to be advised by the legal minds of the Communion. We respect them greatly and we need their help. But when they bend their legal expertise to Part Four they're going to be somewhat dissatisfied. The reason is that the Covenant is not a legal document, so you couldn't expect a lawyer to be happy with Part Four. The Covenant is not drawn up as legislation or as a legal contract. It's located in the area of moral intentionality. It's to do with the disposition of the churches in the Communion towards one another. When they adopt it they are signaling their moral intention to act as one, as far as possible, and to consider one another's sensitivities.

I like your analogy of the Covenant to marriage: that those entering marriage never fully understand what they are getting into. Different problems present as time goes by.

You work it out as you go along. Dr. Stephen Andrews, Bishop of Algoma, also compares the Anglican Covenant to ordination vows, but I think marriage is a better analogy

because it applies to more people. Marriage is regarded as a covenant in the Book of Common Prayer, but the marriage service is not full of small print where you dot the i's and cross the t's. The Anglican Covenant is really like a marriage covenant.

If adopted the Covenant can still be refined, but the process seems cumbersome: all those who signed on would have to give assent to any changes.

It is cumbersome but it is the only way you can decide anything in the Anglican Communion. The Covenant doesn't take away from the self-governing powers of each of the member churches. It also applies to the relational consequences aspect of the Covenant. Many stages have to be gone through before there could be any consequences. That's why I don't think the Covenant is a threat to anyone.

Some conservatives would argue that the Covenant doesn't have teeth and that they have waited long enough. Already a decade has passed since the blessing of same-sex unions in New Westminster and still there is no discipline. And now you are talking about more time.

The present text of the Covenant, which has been through various revisions, is pitched just right. It is not toothless. It is a serious engagement, to enter into which can have consequences. But on the other hand it is not draconian; it is not punitive. That kind of language is completely inappropriate. It is pitched just right to gain the maximum degree of support in the Communion. Not everyone will be happy. Some say it's too weak; some say it's too strong. That suggests it is probably about right.

Could we have an Archbishop of Canterbury who is from beyond Britain, say from a member of the Commonwealth? After all, the Pope doesn't have to be Italian.

It would have to be a bishop from a commonwealth country that pledges allegiance to the Queen [as the Archbishop of Canterbury must]. Not all commonwealth countries do. From a country that has the Queen as Head of State, that would be possible. The Primates' Meeting has a representative on the commission, the Archbishop of Wales, Barry Morgan.

Is it true that the two lead contenders for the Archbishop of Canterbury — the Archbishop of York, John Sentamu, and the Archbishop of London, Richard Chartres — are both strong supporters of the Covenant?

Yes. Yes.

Sue Careless is senior editor of The Anglican Planet.

Next Eau Claire Bishop Must Self-nominate

The sixth bishop of Eau Claire, Wis., will lead the flock of Christ half time, may hold another part-time job, and will want this work enough to offer a voluntary "Here am I."

"This search process will run exclusively by application," the diocese says on a Bishop Search and Transition website. "There will be no nomination process and no petition process."

Eau Claire set a May 31 deadline for self-nomination. "In the event that an insufficient number of acceptable candidates apply, the application process may be extended," the diocesan announcement said.

The diocese has created a 14-member discernment committee to interview nominees and decide which ones will visit the diocese. Eau Claire has been without a residential bishop since the Rt. Rev. Keith B. Whitmore became an assisting bishop in the Diocese of Atlanta in 2008. The Rt. Rev. Edward M. Leidel, Jr., retired Bishop of Eastern Michigan, has been Eau Claire's provisional bishop since 2010.

Eau Claire and the neighboring Diocese of Fond du Lac discussed a junction plan in 2011, and both dioceses voted on it. The Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac, withheld his consent after the standing committee determined that the proposal had failed by two votes in the lay order of his diocese.

Maryland Bishop Forgives

The Rt. Rev. Eugene F. Sutton, Bishop of Maryland, said that Christians forgive those "who are the perpetrators of violence, and who know not what they do" after two women were killed in shootings May 3 at St. Peter's Episcopal Church in Ellicott City, Md.

Brenda Brewington, 59, the parish's administrative assistant, died at the parish office. The Rev. Mary-Marguerite Kohn, 62, co-rector of St. Peter's, died two days later.

Police believed the women were killed by a homeless man, Douglas Franklin Jones, 56, who was found dead in woods near the parish. Several parishes in the diocese offered to host a funeral for the man.

Texas Bishop Approves Local Option

The Rt. Rev. C. Andrew Doyle, Bishop of Texas, has announced a plan that allows parishes to bless same-sex couples. The diocese's Task Force for Unity in Mission, which includes prominent conservative rectors, endorsed the bishop's plan.

Bishop Doyle said that at General Convention he will vote against proposed rites for blessing same-sex couples, and will abstain from voting if the House of Bishops must decide on whether to approve another bishop who is part of a same-sex couple.

The 124-page "Unity In Mission: A Paper on Common Mission and the Challenge Posed by Division" said that blessings do not imply legal standing because Texas does not allow same-sex couples to marry.

The policy does not affect any clergy involved in same-sex relationships, the document said, because the diocese's Canon 43 "keeps the diocese from allowing clergy in same-gender partnerships to be deployed as priests-in-charge in the diocese."

Leukemia Strikes Bishop Jon Bruno

The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, announced in a letter to his diocese April 26 that he has begun "aggressive treatment for Acute Monocytic Leukemia."

"I don't do anything lightly, and I am never surprised that when God calls me, it is to do more than I

asked or thought. The doctors are of a mind that we can beat this, but I want to be honest with you: I am frightened," the bishop wrote.

"I will continue to serve as Bishop of the Diocese of Los Angeles with the able assistance of the Bishops Suffragan and the Executive Staff."

Executive Council Concludes Work

The Episcopal Church's Executive Council wrapped up its work of the 2010-12 triennium April 20 in Salt Lake City by issuing a memo saying that the proposed draft budget released to the church "is not exactly" the one it passed.

"We've tried to give a non-blame but descriptive supporting document," council member Fredrica Harris Thompsett told her colleagues in presenting the memo for their approval.

The memo says there are "potentially many explanations for the multiple errors in the document," including "too many spreadsheets, too little time" and the "rapid discourse" involving two different budget proposals on the final day of council's January session.

Adapted from ENS

Richard B. Martin Dies at 99

The Rt. Rev. Richard Beamon Martin, 99, of Brooklyn, New York, died April 11 at the Bishop Henry B. Hucles Episcopal Nursing Home in Brooklyn.

Martin served as bishop suffragan of the Diocese of Long Island from 1967 to 1974. Ordained to the priesthood in February 1943, he served congregations in Virginia, South Carolina and Brooklyn, and was archdeacon in the Diocese of Southern Virginia, before being elected suffragan.

Communicator Shortage Decried

The Anglican Communion faces a shortage of qualified communicators, according to a nine-member working group. The group concluded that Communion life was at risk of being detrimentally affected by some provinces' inability to source and share their news and stories widely.

"The narrative of the body of Christ is very powerful," said the Rev. Joshva Raja. "Currently the Anglican Communion is not properly equipped to share that narrative."

Raja, originally from the Church of South India, explained that an informal survey had revealed that only a third of Provinces have full-time communications staff.

"In many cases the job of telling the story of the Church is left to busy Provincial Secretaries, unqualified volunteers or, in some cases, the bishop or Primate," he said. "How can the world hear about the best of our church life if we do not hire people with adequate time and/or the skills to source and share the stories of our part in God's mission?"

ACNS

Photos courtesy of St. Thomas' Church Whitemarsh

CONFERENCE REVIEW

'I Am God and No Mortal'

By Michael B. Cover

At the first conference sponsored by the Center for Biblical Studies, three renowned Old Testament scholars tackled some of the tough questions which confront anyone approaching the Bible — especially those who are seriously engaging the Old Testament for the first time, but also more seasoned readers. I will discuss four major talks and then venture some critical remarks. For my initial and lengthier impressions, visit covenant.livingchurch.org (April 28 and 29). The center is a ministry of St. Thomas' Church Whitemarsh, Fort Washington, Pennsylvania.

Professor Walter Brueggemann set the stage on the opening evening, focusing on Exodus 20:1-2 as the pivot of the entire Pentateuch. He interpreted the Covenant of Sinai as an "act of counter-imagination" meant to challenge Pharaoh's "ideology of empire."[1] His next talk continued in this vein, looking back from Sinai to the Exodus itself. What brought about so great an emancipation? Brueggemann's answer: "Bringing pain to voice." Israel's cry of pain in Exodus 2:23-24 sparks the God of liberation to act against Pharaoh's empire. The ten plagues, then, form a kind of curriculum, not only for Pharaoh but also for Israel and, hence, for us. Drawing on the ritual retelling commanded in Exodus 13:8 and 14, Brueggemann argued that the entirety of Exodus 1-15 is, in fact, "a liturgy to be reperformed." To illustrate Israel's continuing *mimesis* of the Exodus, Brueggemann introduced four additional texts: Joshua 4 (in the crossing of the Jordan) and Psalms 105, 106, and 136.

Above: Professor Peter Enns. **Left**: Professors Walter Brueggemann and Carolyn Sharp with the Rev. Whitney Altopp, vicar, and the Rev. Marek P. Zabriskie, rector, of St. Thomas' Church.

Professor Carolyn Sharp began her response by affirming the importance of bringing pain to voice: "Crying out catalyzes emancipation." She also noted that we do not lament nearly enough in formal liturgy and asked how we might incorporate lamentation into our communal worship. As "a mother and a feminist," however, Sharp "stood up against" the narrative of the death of the Egyptian firstborn. Quoting Isaiah 19:24-25 ("Blessed be Egypt, my people") and Joshua 5, Sharp argued that God would never will the death of any child. The result for Sharp is that Scripture includes some dangerous texts which, unlike Brueggemann, she "cannot read in liturgy."

Professor Peter Enns, in his response, noted that even if "bringing pain to voice" was a critical part of emancipation, it is God's remembrance of his covenant with Abraham, Isaac, and Jacob (Ex. 2:24) which ultimately motivates his deliverance of the Israelites. Enns likewise critiqued Brueggemann's dichotomy of Israel's movement from slavery to freedom by noting that, in fact, Israel is freed from "slavery" in Egypt (Ex. 2:23) to the "service/worship" of God (Ex. 3:12). Both actions are translations of the Hebrew root עבד. Enns's point here is summed up in the lyrics of an old Bob Dylan hit song: "You're gonna have to serve somebody."

Sharp's two talks offered something of a methodological dyptich. In the first, "Leaving the Garden: Biblical Irony as an Invitation to Discernment," Sharp highlighted the ironic portrayal of the seer Balaam in Numbers 22–25, the ironic voice of the prophet Amos, and an ironic reading of "Qohelet," the teacher of Ecclesiastes.[2]

Sharp's most radical ironic rereading is her interpretation of Ecclesiastes. With a majority of scholars, Sharp detects in Ecclesiastes two voices, the teacher Qohelet and an anonymous author who speaks the Epilogue (Eccl. 12:9-13). Against the scholarly consensus, however, Sharp thinks that the entirety of Qohelet's speech is spoken ironically by the anonymous voice. In Ecclesiastes 12:13, the anonymous voice says "Fear God and keep his commandments." These are not mere "pious words," argues Sharp, but amount to a "rejection of Qohelet's perspective."

Enns, who has recently written a commentary on Ecclesiastes,[3] offered an important counterpoint to Sharp's reading. While Enns admitted that the words of Qohelet may not be those he wants to live by, he still finds himself saying them a lot. Enns emphasized that Qohelet's skeptical vantage point bears an important "counter-testimony" to the Deuteronomistic theology of divine retribution; his voice should not be heard ironically. The point for Enns is that despite the apparent unfairness and occasional absurdity of life, Ecclesiastes 12:13 says: "Be an Israelite anyway."

Sharp's second talk, "Singing the Truth: The Psalms and Spiritual Transformation," presented the other half of her hermeneutical dyptich. In highlighting the transformative power of reading the Psalms, Sharp turned from criticism to praise, from skepticism to sincerity, from prophetic challenge to songs of ascent. As a particular gift to conference participants, Sharp led a reflective reading of Psalms 44 and 46.

The most challenging lecture of the conference was Brueggemann's talk on God's violence in the Old Testament. Beginning with the conquest narratives in Joshua, Brueggemann portrayed the God of the Old Testament as a praise-loving egomaniac and, in the narratives of Conquest and Exile, as a God with an anger problem and a history of treating his children violently.

Brueggemann argued that people uncomfortable with the violence of God in the Old Testament usually resort to one of three strategies. (1) "repression": this is the strategy of the safe lectionary writers who simply omit the violent texts from the Sunday canon; (2) relegating certain narratives to the realm of "human projection," denying their inspired character; or (3) claiming that the Bible is evolutionary, and that we see the fullness of God's character only in certain parts of the New Testament.

Declaring all three insufficient, Brueggemann's adopted a fourth strategy: to accept that "God has simply been like that. God has a history of violence. And let this be my contribution: the God of Israel, who has

(Continued on next page)

'I Am God and No Mortal'

(Continued from previous page)

a history of violence, is currently in recovery." To illustrate this thesis, Brueggemann read two passages: Hosea 11:1-11 and Jeremiah 31:20.

Then came the final turn of Brueggemann's exegetical screw: we too are "created in the image of *this* God, who has a history of violence." We, like God, are in a perpetual state of recovery, learning to be our best selves. The God of classical theism stood replaced by the God of a "process-oriented" theology;[4] God had, as it were, become human.

Brueggemann's talk elicited from Sharp a firm disagreement: the God of Christian worship would never will genocide. Pointing back to Hosea 11, Sharp countered Brueggemann's interpretation, highlighting God's "maternal love" and final verdict: "For I am God and no mortal; I will not come in wrath." Sharp then went on to make a second hermeneutic point: "Biblical truth is not reducible to its surface context." In this last point, Sharp introduced a fifth strategy, not mentioned by Brueggemann: spiritual/allegorical reading. This ancient practice of Origen and Augustine, among others, was an important omission on Brueggemann's part.

Enns, for his part, opted for a modified version of Brueggemann's evolutionary model. As Enns put it: "In the Old Testament, God lets his children tell the story." The result, for Enns, is that at times there will be things in the Old Testament which we may simply need to leave behind in light of the revelation of God's character in Jesus.

Before venturing some critical remarks, I want to offer a note of appreciation to Brueggemann. In his own words, Brueggemann sees his work as "an attempt to honor the dynamism and pluralism of the OT, which are mostly lost in the work of [Brevard] Childs, but to move past the descriptive work of [John] Barr to a confessing possibility."[5] In posing this *tertium quid*, one which focuses specifically on the rhetorical presentation of God in the Old Testament, Brueggemann has helped us hear the voice of Scripture in all its poetic complexity.

That said, Brueggemann presents a firm dichotomy between the narrative God of the Bible and the propositional God of the Creeds. As Childs would ask: Do I really have to choose? As Brueggemann sets the human being at the center of the interpretive process, his God becomes a mere reflection of the human authors and readers of the Bible. The human being becomes, in the words of Protagoras, "the measure of all things" (Plato, *Theaetetus* 152A).

Sharp rightly challenged this anthropocentric hermeneutic, quoting the Old Testament itself: "I am God and no mortal; I will not come in wrath" (Hos. 11:9). In this view, God's revealed otherness from his creatures remains one of the key points from which to evaluate his character. Sharp's political rhetoric of "standing up" against biblical texts, however, seemed to demote certain parts of Scripture from their inspired status (cf. 2 Tim. 3:16). Moreover, in her responses Sharp provided no theological basis for such protests, save conviction and experience. Enns's "evolutionary" reading likewise has problems. If God's children, rather than God, tell the story, how can we listen to the Old Testament as fully Word of God?

One way to tweak Enns's view is to focus on God's role as revealer. On this model, God in fact speaks to all human authors of Scripture in the same way; their ability to transmit his meaning, however, depends on their capacity to receive this revelation. All inspired texts thus need to be scrutinized in light of Jesus Christ and the Rule of Faith. While this solution is robust in its Christology, it does not do justice to the full divinity of the Holy Spirit, whom the Creed says "has spoken through the Prophets."

A more elegant philosophical solution, then, posits that God accommodates his language (in the whole of Scripture) to the needs of humanity. In this view, anthropomorphic language about God, including divine emotions, is a part of God's rhetorical strategy for instructing humankind. Philo of Alexandria, the Jewish Platonist and contemporary of St. Paul, uses this argument in discussing God's anger with the wickedness of the world in the time of Noah (Gen. 6:7):

> Some, on hearing the words of Scripture, suppose that the Existent feels wrath and anger. But he is entirely unsusceptible to any passion. For it is a peculiar human weakness to suffer internal disquietude.... All the same, the Lawgiver uses such expressions, just so far as they serve for a kind of elementary lesson, to admonish those who could not otherwise be brought to their senses. (*Quod Deus sit immutabilis*, 52)

The philosopher Richard Swinburne finds a similar "principle of accommodation" in the Church Father Novatian: "The prophet was speaking about God at that point in symbolic language, fitted to that state of belief, not as God was but as the people were able to understand."[6] God's progressive revelation is thus a constituent part of the mystery

of the divine economy of salvation.

While the God of the Old Testament is clearly presented through analogy with humankind, analogy should not be mistaken for equation. It is important that so staunch a defender of classical orthodoxy as G.K. Chesterton could write without qualm: "Drink to the throne of thunder now, drink to the wrath of God." God may be wroth. But his wrath is not our wrath, nor his love our love. "For my thoughts are not your thoughts, nor are your ways my ways, says the LORD" (Isa. 55:8).

The Rev. Michael B. Cover is a doctoral candidate in New Testament and Early Judaism in the Department of Theology at the University of Notre Dame and assisting priest at St. Paul's Episcopal Church, Mishawaka, Indiana.

Notes

[1] For an interactive curriculum involving this theme, see *Embracing the Prophets in Contemporary Culture: Walter Brueggemann on Confronting Today's "Pharoahs"* by Brueggemann and Tim Scorer (Morehouse, 2012).

[2] For further reading, see Sharp's *Irony and Meaning in the Hebrew Bible* (Indiana University Press, 2009).

[3] *Ecclesiastes* (Two Horizons Old Testament Commentary; Eerdmans, 2011).

[4] I say "process-oriented" (hat tip to Carolyn Sharp) because Brueggemann denies that his thought leads to process theology proper, which lacks any sense of a character in God: http://is.gd/God_Recovery.

[5] "Theology of the Old Testament: Testimony, Dispute, Advocacy Revisited," *The Catholic Biblical Quarterly* 72 (2012): 28-38, esp. 29.

[6] Richard Swinburne, "What does the Old Testament mean?" in *Divine Evil?: The Moral Character of the God of Abraham*, ed. Bergmann, Murray, and Rea (Oxford: OUP, 2010), 209–225, esp. 222. Gregory Nazianzen posits God's progressive revelation of himself as Trinity as an act of accommodation to human capacity. The medieval Jewish philosopher Maimonides adopts a similar view with regard to animal sacrifice; see John Hare, "Animal Sacrifices," in *Divine Evil?*, 121–132.

H. Boone Porter, Jr.

Enduring Influence

John E. Kimpel photo

The Rev. H. Boone Porter as editor of THE LIVING CHURCH in the mid-1980s.

Teacher of Critical Thought

By Leonel L. Mitchell

In the fall of 1956 I entered General Theological Seminary as a doctoral student in church history, and began working with Powell Mills Dawley and Robert S. Bosher. My intention was to make liturgy my minor subject. Several years into my program, General brought H. Boone Porter, Jr., from Nashotah House to be professor of liturgics. At Dawley's urging, I reversed my field and made liturgy my major subject, becoming Boone's first doctoral student.

I had always been interested in liturgics, but until Boone came to General there was no doctoral program in liturgics in the United States. Although both Edward Hardy of Berkeley at Yale and Massey Shepherd of Church Divinity School of the Pacific were well known as liturgists, their academic credentials were as church historians. Boone had studied with Hardy at Berkeley and graduated before I entered. Following a brief stint as fellow and tutor at General, Boone went to Oxford for the D.Phil., writing a dissertation on the Carolingian reform of Christian initiation, and became a professor at Nashotah.

In the spring semester of 1956 Tomas J. Talley entered the program. About a year later I asked Tom if he thought Boone was teaching us anything. He replied, "I'm tempted to say no, but I realize I can go into the library and look up the answers to questions I couldn't even have asked last year."

As it happened, the first advanced liturgics course Boone taught was Christian initiation. This class consisted of seniors, master's students and the two doctoral students, and Boone's *modus operandi* was to permit the undergraduates to use secondary material, while master's students were to use original sources and the doctoral students were to pres-

ent publishable papers. With Boone's assistance mine was published in the *Anglican Theological Review*.

Boone and his wife, Vi, hosted a regular social gathering that Tom Talley dubbed the Bishop Serapion Prayer Book Society. Its purpose was to bring together seminarians and priests from innovative urban parishes. Future bishops Kilmer Myers and Paul Moore, Jr., revived Grace Church, Jersey City. At St. Augustine's, Henry Street, Trinity Parish sponsored work with a Hispanic congregation and at St. Peter's, Chelsea, a bilingual ministry gave new life to a dying parish.

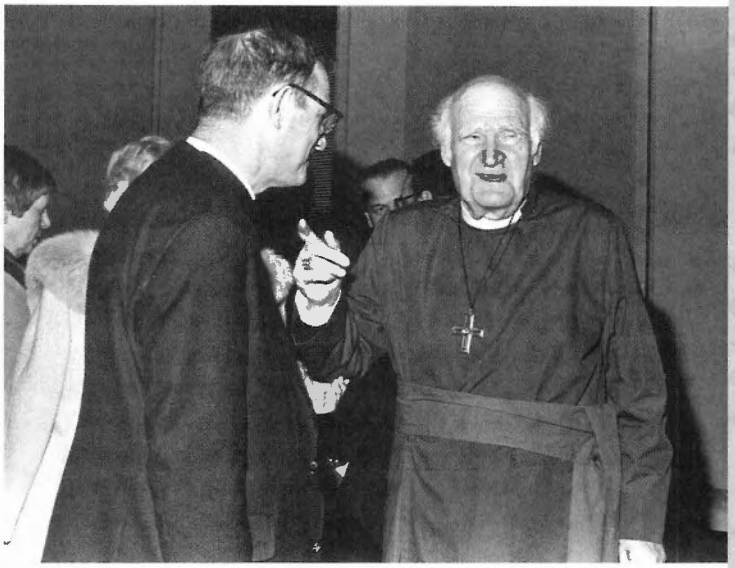
Boone invited me to attend a program he was presenting for the Dom Odo Casel Society at the Vikingsborg Guest House in Connecticut. I was impressed both by the quality of the speakers and of the participants. During a break I introduced myself to the man seated next to me on a bench and discovered that he was Pastor Berthold Von Schenk, a prominent Lutheran liturgist. H.A. Reinhold, a distinguished Roman Catholic liturgist and regular columnist for *Worship*, sat to my other side.

I completed my doctoral dissertation in December 1963. My chief oral examiners were Boone, Hardy (with whom I also studied at Berkeley), and Shepherd, who was giving a series of lectures at General. As far as I know, mine was the first Th.D. in liturgics given by an Episcopal seminary.

Boone left General in 1970 to become director of the National Town and Country Institute at Roanridge, Missouri. In this capacity his interest in agriculture and plants became well known, especially through his work helping the average parish celebrate the Rogation Days. The Board of Examining Chaplains often met at Roanridge and Boone conducted many informal but intense discussions with its members.

He also became deeply involved in the work of revision of the Book of Common Prayer as an active member of the Standing Liturgical Commission.

In 1970 I became an assistant professor in the theology department of the University of Notre Dame, and a portion of my duties involved teaching in, and later administrating, the Summer Liturgy Program. In this capacity I invited Boone to teach a summer course, and well remember taking the Porters to a Michigan state beach called Tower Hill for a swim and a picnic with my wife, Beverly. Boone and I walked along a small river leading to the beach, and I was treated to a lecture about every plant along our way and its particular contribution to the environment. I was not surprised later to hear that he had entered the Yale School of Forestry.



Anne Bingham photo

John Kimpel photo

Greeting two Archbishops of Canterbury during their visits to Milwaukee: Michael Ramsey (in 1978 at an ecumenical symposium) and Robert Runcie (in 1986 at the offices of THE LIVING CHURCH).

That same summer we participated in a memorable Evensong at Notre Dame. It was sung daily in the "log chapel," the original structure built by the Holy Cross Fathers when they settled in South Bend. We used the text *Morning Praise and Evensong* by William Storey of Notre Dame. Boone was taken with the service and convinced Tom Talley, who was also teaching at Notre Dame that summer, to join him in preparing an Anglican version. Boone presented the service directly to the Prayer Book Revision Committee without going through the Daily Office Committee. It appears in the Book of Common Prayer (1979) as An Order of Worship for the Evening.

After this most of my interaction with Boone was through the Council of Associated Parishes. The principal public event in which we both participated was a liturgical conference in New York City, which

(Continued on next page)

Teacher of Critical Thought

(Continued from previous page)

included a Eucharist at the Waldorf-Astoria and a somewhat outdated Eucharist at the Cathedral of St. John the Divine. In 1992 I was asked to contribute to a *festschrift* for Boone and wrote an essay on *Deus Mundi Conditor*, an early blessing of the Paschal candle which was replaced by the *exultet*. It was pure research and a joy to write, and Boone told me he enjoyed reading it.

In turn, I wrote of Boone in 1998: "He taught me much of what I know about the liturgy, but most important of all, he taught me how to find out what I did not know. I am ever in his debt." This is the mark of a great teacher. ■

The Rev. Leonel L. Mitchell, professor emeritus of liturgics at Seabury-Western Theological Seminary, is author of Praying Shapes Believing: A Theological Commentary on the Book of Common Prayer *and* The Way We Pray: An Introduction to the Book of Common Prayer.

THE LIVING CHURCH, Oct. 2, 1977, p. 2.

During the past years, the editor's column of this magazine has been a place in which the editor could express his thoughts and feelings on a variety of topics, and share his reflections on his wide reading and experience. Generally, the matters discussed have had some relation to the Christian faith or current events in the church, but sometimes the editor chose to comment on something primarily because it was interesting, curious, or entertaining. Let it continue to be so.

Yet, since this is a very personal column, it will be different when it expresses a different personality. The new editor will be content if it can be as effective a channel for communicating his reflections as it was for expressing those of his distinguished predecessor.

For some people, religious concerns and spiritual insights emerge from the fabric of life and its many responsibilities and opportunities. For others, consciousness of spiritual realities has been most directly tied to the knowledge of our Lord, his teaching, and perhaps most of all his Cross. Christian biography abounds with the accounts of men and women of every era whose lives were transformed by an intense awareness that Jesus died to save them. Dame Juliana of Norwich, the fifteenth-century English mystic, is a classic witness to this particular kind of twice-born Christian spirituality:

> And this has ever been a comfort to me, that I chose Jesus as my Heaven, by His grace, in all this time of Passion and sorrow. And this has been a lesson to me that I should evermore do so … .
>
> *Revelations*, chapt. 19

Another port of entry into the spiritual world is provided by creation: the fact of our existence and the existence of other beings and other things around us, and the realization that we did not make ourselves or the world. For many of us, the awareness that life is a gift brings us in gratitude to the Creator. The knowledge of the infinite variety, wonder, and beauty of the universe, and of each part and portion of it, brings us before God in awe and admiration. A mature Christian faith and well-balanced spirituality requires more than one approach. At certain times in our life, redemption may be more important to us than creation, or vice versa. Or some other emphasis may need to be uppermost. Each of us, however, probably finds some particular strand most congenial, at least as a starting point. I am one of those who find it most natural to begin with creation. I do not suggest that everyone ought to agree with me, but evidently many do, for the Bible itself starts off in Genesis with the portrayal of God as the maker of all things. Similarly both the Nicene and Apostles' Creeds begin with the basic affirmation of belief in the one almighty God who is the maker of all that is, both in heaven and on earth.

It was the old-fashioned custom to divide the Apostles' Creed into twelve affirmations, or "Articles of the Christian faith." It is the first article, the affirmation of belief in God as creator, that we use

as the title for this series of essays.

Creation is a broad subject, for by definition it encompasses everything. It has to do with how everything began in the first place, eons ago, at the beginning of time itself. It also has to do with now, for everything that is continues to exist because it is upheld in the hand of God. One of the fascinations of creation is the interconnectedness of past and present on the one hand, and on the other hand, those sorties into the future, the promises, the new births which spring forth from what has been and what is, and reach forward into what is yet to be.

During the weeks ahead, I look forward to many ventures with you, to many explorations and excursions together in these broad meadows. I will try to share my thoughts with you, and I trust some of you will be good enough to share your thoughts with me. In any case, whether it is fair weather or foul, I will be with you again next week.

Boone Porter

Liturgical Scholar, Friend, and Mentor

By Louis Weil

Although I had met Boone Porter in the context of our work as professors of liturgy — he at General Seminary and I at Nashotah House — we did not truly become friends until he moved to Wisconsin in 1977, when he became senior editor of THE LIVING CHURCH and he and Violet moved into a home just north of the House. Over the next several years we were in each other's homes often, and our friendship flourished. We shared many common interests because of our work in the field of liturgical studies, but in addition to that my mother, LaRue, and I simply enjoyed the Porters' company.

Boone became General's first professor of liturgics in 1960, just as I was beginning my third and final year of studies toward ordination. I had already taken the basic course in liturgics, which was concerned entirely with the historical evolution of the Book of Common Prayer. Since I felt no inclination to do further study in the field, Boone and I never met during that year.

It was after ordination, and as a missionary priest in the Diocese of Puerto Rico, that my passion for the liturgy developed in the context of multicultural pastoral ministry. This led to my decision to pursue doctoral studies in France, and to my long ministry as a teacher of liturgy. In this new context there was much to draw me onto common ground with Boone.

My participation in the preparatory work for the Book of Common Prayer (1979) was as a member of the subcommittee on initiation, to which Boone's contribution was enormous. He and Massey Shepherd were the two best-known liturgical scholars of the Episcopal Church at that time, and one can see their influence at all stages of prayer book development. Here I want to focus on his contribution to the 1979 text.

To those of us involved in this work, our specific roles were somewhat hidden. At meetings members would present preliminary drafts, which then became the focus of the committee's work. In this sense all of the rites were the fruit of several people's contributions. Nevertheless, some of the rites were particularly shaped by the work of a specific member and reflected the interest or expertise of that member.

In the case of Boone Porter, that interest is seen in Eucharistic Prayer A of Rite II and in the general shape of the ordination rites. Marion Hatchett's *Commentary on the American Prayer Book* speaks of Boone's work on numerous collects, whether as drafter, translator, or editor. Yet his work on the Eucharist and on ordination will be the most familiar to Episcopalians.

> Boone shaped what we might call a "seamless text" in which the earlier sources were subsumed into a whole.

While drawing upon numerous earlier documents, Boone shaped what we might call a "seamless text" in

(Continued on next page)

(Continued from previous page)

which the earlier sources were subsumed into a whole. A particularly notable innovation was his drafting of the three forms of Proper Preface for the Lord's Day. In keeping with the recovery of a primary emphasis on the celebration of the Eucharist on Sundays, Boone wrote these three forms to underline the trinitarian character of the prayer: the first on the creation, the second on the resurrection, and the third on the outpouring of the Holy Spirit.

In the ordination rites, Boone's influence is most evident in the text for ordaining a bishop. Here he turned to the text of a prayer found in *The Apostolic Tradition*, which at that time was believed to date from the early third century. More recent scholarship has shown that this document includes liturgical materials from later sources as well, but in the 1960s *The Apostolic Tradition* influenced liturgical reform not only among Anglicans but also among Roman Catholics, Lutherans and Methodists. It was seen as a common resource of great ecumenical significance. Boone's editing of this resource produced an ordination prayer focused not on the narrow intercession over the candidate; rather, the laying on of hands is placed within a consecratory framework which offers a fuller theological proclamation of the meaning of the order, before the great *Amen* at the end of the prayer.

Boone Porter's work is a wonderful example of how we build successively on the work of those who precede us, in the confidence that others will build upon our own in turn. He was a major contributor to the renewal of the liturgy in the United States, and a person to whom the whole Church owes a debt of gratitude. ■

The Rev. Louis Weil is Hodges-Haynes Professor Emeritus of Liturgics at the Church Divinity School of the Pacific, Berkeley, California.

At General Theological Seminary in 1995.

Losing Our Father

By Lawrence N. Crumb

In the fall of 1958 I entered Nashotah House Theological Seminary. At 21, I was the youngest of 49 students. Of the eight priests on the faculty, the Rev. H. Boone Porter, Jr., associate professor of ecclesiastical history, was my favorite. He also taught liturgics, polity, canon law, and missions. In a sense, he also taught theology, since his course in early Church history included the dogmas of the early councils and the writings of the Fathers.

The faculty wore academic hoods each day at Evensong, and his was the red and blue hood of a Doctor of Philosophy from the University of Oxford. When I told him that my rector, Evan Williams, also had a D.Phil. from Oxford, he told of arriving in Oxford just after Williams had left. "Everywhere I went, people said, 'Oh, you're an American. We had the most unusual American here,' and proceeded to tell some amusing anecdote." When I passed on some of the anecdotes to Fr. Williams, he said the stories were "made of whole cloth," and wondered what stories Boone had left behind.

There were, indeed, many stories about Boone's absent-mindedness and lack of bodily coordination, but they were eclipsed by his learning, piety, and gracious personality. We often saw him walking home from the chapel as we returned to the adjacent dormitory after dinner; he had been praying while we were eating. He was definitely in the Catholic tradition, but not an Anglo-Catholic in the narrow sense of those who copied the Baroque traditions of the post-Reformation Continent.

H. Boone Porter, Jr.

Enduring Influence

Instead of the otherwise ubiquitous American Missal, his oratory had the Altar Service book, plus a library of supplementary materials, and instead of a biretta, he wore a large square cap for the occasional outdoor procession. Used by bishops and doctors, it was named for Lancelot Andrewes, the first of the Caroline Divines in 17th-century England. He was very much in that tradition, and could have said with Thomas Ken, the last, that he was "in the Holy, Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West; and, more particularly, in the Communion of the Church of England, as it stands distinguished from both Papal and Protestant innovation, and adheres to the Doctrine of the Cross."

At the end of my second year, Boone left to become professor of liturgics at General Theological Seminary, first going on a tour of overseas missions under a grant for those who taught the subject; he wrote to me from the Philippines, enclosing several photos. A year later, I went to General for a year of graduate study, taking three courses from him as my minor in liturgics. At the end of the year, he preached at my ordination to the priesthood; Boone Porter III came along to provide sealing wax for the certificate that the bishop forgot to bring, as it turned out. Many years later, I took part in young Boone's wedding at the De Koven Foundation chapel in Racine, Wisconsin.

Boone was not just a scholar and teacher but also a family man. His wife, Violet, known as Vi, was a delightful person. They had four children when I arrived, and a fifth was born while I was there. It was the only time that I attended the service, no longer in the Prayer Book, for the Thanksgiving of Women after Childbirth, known colloquially as *churching*. While Boone was still teaching at

(Continued on next page)

Losing Our Father

(Continued from previous page)

General, the family moved to Southport, Connecticut. I visited them there shortly after the birth of their sixth child, who would follow his father into the priesthood.

Those who knew of Boone's longstanding interest in the rural situation were not surprised by his departing General to serve as director of the Roanridge Training and Conference Center, near Kansas City, Missouri, devoted primarily to town-and-country ministry. He tried to keep alive the traditional blessing of the fields on Rogation Sunday despite its de-emphasis in the new Prayer Book (on which he exercised considerable influence in other areas); he once complained to me that the Episcopal Church finally had something that was relevant to someone and was abandoning it.

In 1977 Roanridge lost its funding, and Boone became editor of THE LIVING CHURCH. As such, he became, to a great extent, the elder statesman of the Episcopal Church. He continued his devotion to the rural scene in his regular column, The First Article — the first article in every issue of the magazine and, more importantly, devoted to some aspect of the doctrine of creation, the first article of the Apostles' Creed. Boone offered me the unpaid position of book review editor for TLC, but I felt too otherwise committed to accept. He was very generous in publishing my articles, book reviews, and let-

From the Editor: Shadows of Evening

THE LIVING CHURCH, Dec. 27, 1998, p. 13.

In the late fall and early winter, we are aware of evening as a notable part of the daily cycle. In the long afternoons of spring and summer, we found plenty to do, and often stayed out of doors till supper time or later. Now, however, at this time of year, as we trudge home from our places of work, or from school, or from shopping, we look forward to getting indoors. The shadows have lengthened and the world has become quiet, gray and sometimes rainy. It is not yet night, but the day has come to its end.

The chilly twilight may seem sad, especially if we are tired after a long, hard day. Yet the evening has many moods. This is part of its charm. If the day's work was successfully completed, we can feel lighthearted and thankful. Or we may enjoy the atmosphere of quiet and peace as we look forward to getting home to family or friends, and a time to eat and drink together. Yet evening warns us to be careful, whether walking, driving, or riding on a commuter train. Even the best-lighted streets can hide dangers.

In the poetic story of creation at the beginning of our Bibles, we may recognize the different days as symbolizing (along with other things) the successive times of one day: first dark night, then faint twilight, then more light, and so forth. In this scheme, evening is the sabbath of the day. If possible, work should be over; the gates and doors closed; rest and relaxation and also awareness of God should prevail.

Lancelot Andrewes (1555-1626) was a distinguished bishop in the Church of England in the early 17th century, and he was one of the translators of the King James Bible. His beautiful and moving personal prayers, written late in life, draw on different parts of the Bible in observing evening:

Gotten past the day
I give Thee thanks, O Lord.
The evening draweth nigh:
make it bright.
There is an evening, as of the day,
so also of life:
the evening of life is old age:
old age hath overtaken me:
make it bright.
Cast me not off in the time of age:
forsake me not when my strength faileth.
AND EVEN TO OLD AGE I AM HE,
AND EVEN TO GRAY HAIRS WILL I CARRY:
I HAVE MADE AND I WILL BEAR,
YEA I WILL CARRY AND WILL DELIVER.
Forsake me not, O Lord: O my God,
be not far from me:
make haste to help me, O Lord my salvation.
Abide with me, O Lord,
for even now it is towards evening with me,
and the day is far spent
of this travailing life.
Let thy strength be perfected
in my weakness.

(*Preces Privatae*, Evening Prayers)

As the day comes to an end, so also in this dark season does the year. This too reminds us that all earthly things pass. The winter is indeed a time of endings. Such endings bring into sharp contrast the beginning of a new year, and much more importantly, the beginning of our salvation in the birth of Jesus. In our hearts we see him as the light shining in the darkness, as the dawn from on high visiting us. In the season of Epiphany, when we especially celebrate him as the light to lighten the Gentiles, it will be a good time to reflect further on our Savior who comes to us as light in our darkness.

(The Rev. Canon) H. Boone Porter, senior editor

ters to the editor, one of which appeared as a guest editorial.

He retired in 1990 and moved with Vi to Southport, living next door to where they had lived before. In 1991 he received an honorary doctorate from Nashotah House for which I had recommended him, and the dean asked me to write the citation that appeared in the commencement program. It was one of four honorary degrees that he would receive by the time of his death. He was also made an honorary canon of the cathedral in Faribault, Minnesota, once the home of a mission center founded by James Lloyd Breck, who also founded Nashotah House.

In the summer of 1997 I attended General Convention in Philadelphia, helping to staff the interim ministry booth. Afterward, I made an overnight visit to Boone and Vi at their summer home on Cuttyhunk Island, off the coast of New Bedford, Massachusetts. He was starting to work on a conference on the ministry of the baptized. When it was announced for St. Olaf College in Northfield, Minnesota, in the summer of 1999, I registered and bought my train ticket, thinking it might be my last chance to see him. He died the week before the conference, and his son, "the young Canon Porter," called to inform me. Thomas Talley, my fellow graduate student at General and Boone's successor there, had called to alert me to his critical condition. "We're losing our father," I exclaimed. I have always thought of him as my beloved mentor.

In October 2007 while visiting my daughter in New York City, I drove with her to Southport where the young Canon Porter had become rector. We attended the late service at the church, including the blessing of animals for St. Francis' Day. Later, we had a pleasant lunch that Vi served us at her interesting house, filled with the results of a lifetime of collecting. She died a year and a half later. ■

The Rev. Lawrence N. Crumb is priest-in-charge of St. Andrew's Church, Cottage Grove, Oregon. This remembrance is adapted from his brief memoir Links in a Chain: Interesting People I Have Known.

House of Deputies president Bonnie Anderson and Presiding Bishop Katharine Jefferts Schori

CHECKS AND BALANCES

Presiding Officers as Partners — and Foils

By Derek Olsen

Like the American Congress, General Convention has two houses and two presiding officers: the House of Deputies, led by its president, Bonnie Anderson, and the House of Bishops, led by Presiding Bishop Katharine Jefferts Schori. Unlike the American government, the Episcopal Church has no separate and distinct executive branch. Instead, the church vests this authority in a group, Executive Council. The presiding officers oversee Executive Council and share executive powers in appointing standing commissions and triennial committees.

This triennium has been marked with tensions at the highest levels of the church, and those tensions have grown early this year. Challenges centered on communications and budgeting have led to high-profile exchanges between the presiding officers. While personality plays a role, the conflict between these two leaders is symptomatic of wider disagreements among church leaders.

Rather than seeing the disagreements between the two presiding officers as representing tensions between their legislative houses, let us consider their organizational positioning. The presiding bishop finds a home at the church headquarters at 815 Second Avenue with a paid staff, particularly the executive team. The president finds a home within Executive Council, the elected body which guides the church between each General Convention. This is important: the conflict is between leadership connected to paid staff and leadership connected to elected volunteers. It highlights a tension both systemic and endemic to all levels of our church — between diocesan staff and standing committees, between parish staff and vestries.

Paid staff members have the expertise and the responsibility to do a good job. They may not take kindly to external advice. On the other hand are the elected representatives of Executive Council, who volunteer multiple hours because of their passion for the church, and to whom paid staff members are ultimately accountable.

How then should we consider the roles and respon-

sibilities of the presiding bishop and the president — historically, theologically, and canonically?

The presiding bishop certainly receives more attention in the church's canons and liturgies. Considering our most central pieces of evidence to be the liturgy for the Ordination of Bishops and Canon I.2.4a, the presiding bishop must serve in three fundamental capacities: administrative, sacramental, and pastoral. The documents are incomplete, however, without a longer view of how the office has changed in the few short centuries of the Episcopal Church.

The Role of the Presiding Bishop, which Walter Roland Foster wrote at the behest of the Standing Commission on Structure in 1981, sketched the development of the office from its origins to Foster's own day. Foster parses the historical evidence into a set of central images that communicate the heart of the office as it changed over time. Originally the presiding bishop was simply the oldest member of the House of Bishops. This was not an elected position, and the responsibilities were largely sacramental: he was the chief consecrator of bishops. The presiding bishop remained a diocesan bishop, in addition to other duties. The dominant image that Foster offers for these first years is the venerable patriarch. Around the turn of the 20th century, it became clear that this role would not survive much longer.

Foster shapes his continuing narrative with a particular perspective in mind, driving toward his vision of the office's full scope. At the 1919 General Convention the age of the venerable patriarch ended: the presiding bishop became a chief executive officer, more than a traveling consecrator, who led the Episcopal Church's consolidated structure. The presiding bishop took on another role in the '20s and '30s: the chief pastor who exemplifies the unity of the Church. It was not until 1943 that the first presiding bishop gave up his diocese upon being elected and the office became a full-time job. This narrative reached its apex with Presiding Bishop John E. Hines, who embodied what Foster considers the final essential role: prophetic witness. Thus, Foster offers a vision of the office that balances CEO with chief pastor and prophetic witness.

If Foster is correct, then perhaps what we need now is a tuning of the balance. Rather than a chief program officer, we need a CEO willing to offer a fractured church a vision of unity and a clarity of purpose centered in Jesus Christ and the proclamation of his Gospel. While I do not doubt that the presiding bishop firmly believes that the programs directed from 815 contribute to Gospel proclamation, she is not backed by the full imagination of a united church. We need more than a nebulous appreciation of the word *mission*; instead, we need a concrete picture of what mission means and how it relates directly to the proclamation of Jesus that can kindle the hearts of the whole church, not just elites.

Furthermore, as senior bishops around the world vie for a greater role for the primatial leaders of the Anglican Communion, as a church we need heartfelt discussion about what we mean by *primate*. A sliding scale exists from primus (a titular or ceremonial first among equals, as in our earlier model) to pope (a prince of the Church with supreme authority). Certainly ours belongs on the primus side but exactly where is up for discussion.

Where does this leave the president of the deputies? Unlike the presiding bishop, this role is much less defined. The Constitution and Canons do not give the attention to this office that they do the other; no books have been written about its history and scope. My limited research suggests that the president of the House of Deputies did not become a full-time position (albeit unpaid) until the tenure of Pamela Chinnis (1991-99). While the presiding bishop must balance administrative, sacramental, and pastoral roles, the president has an overwhelmingly administrative role that must balance, complement, and — when necessary — challenge the administrative role of the presiding bishop.

Perhaps what we need now is a tuning of the balance.

The president operates in a different order, either clerical or lay, from the presiding bishop, and experiences the church on a different level. The president is the Episcopal Church's senior warden, charged with ensuring that voices from the pews resound in the halls of power. Constitutionally, the president is both a partner and a foil designed to assist and temper the presiding bishop's vision, ideally representing the corporate voice of the people. Isolating the president from that collective voice would compromise the president's ability to speak from the pews.

As we discuss further organizational restructuring, my prayer for the church is that whatever structures arise will help nurture a vibrant representational Anglican voice prepared to proclaim the sacramental presence of Christ in his world. ■

Derek Olsen, theologian in residence at Church of the Advent, writes about liturgical spirituality at the weblog haligweorc.wordpress.com.

Scott A. Gunn photo

ORDERLY COUNSEL

The Political Captivity of General Convention

By Victoria Heard and Jordan Hylden

Whatever General Convention will look like in 2015 and beyond, it will be a shadow of its formerly huge self. There is no money. The Rt. Rev. Stacy F. Sauls, chief operating officer of the Episcopal Church, is right: this church spends too much money on administration and governance and too little on mission. The money is gone, and endowments are depleted; Episcopalians are far older and roughly a third of the tribe has vanished since the high-water mark of 1965.

A good crisis is a terrible thing to waste. Major structural proposals for change are circulating, including one that Sauls first presented to the House of Bishops. But rather than spend much time on details, we want instead to step back and ask more basic questions about how we make decisions as a church, as the people of God.

We believe the past General Convention structure has slavishly copied in ecclesial ink the politics and legislative processes of American culture. Episcopalians are fond of saying that the men who wrote the U.S. Constitution also created the church's Constitution and Canons. It is an exaggeration but a telling one: General Convention looks and acts too much like Congress and not enough like a council of the Church.

Joseph D. Small, longtime director of theology, worship and education ministries for the Presbyterian Church (U.S.A.), wrote in the March issue of *First Things* about what he called his church's "democratic captivity" — its reliance on secular democratic procedure rather than proper theological discernment to order its common life. This, he argues, has been a key factor in aggravating his church's divisions. To such observations, we can only concur. In this spirit, we wish to provide four central suggestions for the General Convention of the future.

1. Discernment, Not Procedure

During the 2006 General Convention the Most Rev. John Sentamu, Archbishop of York, signed up to speak at a joint committee hearing. Before long it became clear that his turn would never arrive, as he was speaker No. 542. Someone agreed to change places so that the emissary of the Archbishop of Canterbury could speak. The archbishop was as green as any first-time deputy about how General Convention works.

Any experienced deputy can attest that those who know how to work the system are far more effective than those who are not. But skill with *Robert's Rules of Order* has no correlation with Christian wisdom and spiritual insight. Ours is a system that rewards skilled and bold parliamentarians, who know how to modify an issue to meaninglessness or bury it in an unfunded study. Quiet voices shaped by Christian action, prayer, and Scripture often go unheard.

2. People, Not Politicians

The House of Deputies is comically immense: representing barely two million people, it is a hundred deputies larger than the Parliament of India, which represents 712 million. A first glimpse of the senior house is like seeing the Grand Canyon for the first time. A sense of absurdity comes with the realization that every diocese has eight votes in the House of Deputies. The Diocese of Texas, with its 27,042 in church on an average Sunday, has the same eight votes as the Diocese of Fond du Lac with its 872. A different way to see it: a communicant of Los Ange-

les has only 11.8 percent of the vote of a communicant of Vermont. Even the smaller House of Bishops is more than the twice the size of the U.S. Senate.

Given the huge numbers, 7:30 a.m. committee meetings are where the work gets done and where the real power lies. Sitting on a critical committee takes years, location, and connections. A six-time veteran of the convention once said that fewer than 100 people make its crucial decisions.

Inevitably, the people who run General Convention are the ones who have been there the longest, those who know how the system works. Small dioceses have immense clout, along with deputies who can take time off to learn how, decade after decade, to game the system or push a specific agenda. As Presiding Bishop Katharine Jefferts Schori courageously noted, General Convention tends to represent interest groups better than the church at large. How we pick our deputations and whether a diocese can pay its costs are crucial questions. We believe there should be a sustained discussion about the size of dioceses and the size of their deputations.

3. Association, Not Centralization

As the Episcopal Church has shrunk by a third since 1965, it has changed few of its structures; indeed, it has added structure at the national offices and lobbying offices in Washington. Through the middle of the 20th century, the Episcopal Church saw itself as the church of the American establishment, and prided itself on the number of members in political power across the country. Though that sense inspired the beauty of the Washington National Cathedral and the service of Episcopal Relief and Development, it has also given rise to a structural over-centralization that by now has become a serious burden: 65 percent of the proposed triennium budget is for administration.

It is not clear that we need a national office for everything, or a position on every secular issue of the day. Dynamic, grassroots voluntary associations such as the Church Missionary Society, the Daughters of the King, Cursillo, and Anglo-Catholic congresses accomplished much of the good work in Anglican history. As the Very Rev. Thomas Ferguson rightly has pointed out, this does not mean that everything central should be abolished, but there should be a fierce conversation about the number of nationally funded structures that we need.

4. Authority, Not Democracy

In her recent address to provincial synods, the Presiding Bishop observed the damage Episcopalians have done by assuming that the right way to deal with every issue is to put it to a vote, thereby creating "winners and losers about several hundred issues at every General Convention." In the same vein, she observed that we have too often fallen into the trap of interest-group politics instead of having the patience to seek consensus through unhurried, inclusive conversation.

Sociologist James Davison Hunter of the University of Virginia has documented the over-politicization of nearly everything in American life, the tendency to think that every social norm and institution is the result of a political contest of wills, imposed by the winners upon the losers. The Church, he argues, ought to transcend that dynamic — and thus help provide a shared moral language for us all.

We have not done a good job at this in recent years. We have too often forgotten that the decisions we make in council are not authoritative simply when passed by a majority vote, but instead when they arise naturally over time out of the whole Church listening together, formed by Scripture and a common life of prayer, worship, and discipleship.

General Convention should not just be a democratic venue to ram through whatever proposals we favor.

A church council like General Convention should not just be a democratic venue to ram through whatever proposals we favor, no matter what side we are on. We must find a way to keep from demonizing and litmus-testing those with deeply held theological convictions. When issues are framed in terms of justice or identity or the plain words of Scripture, it is almost impossible to listen to other views and wait for what God may be saying: is this the Spirit or the spirit of the age? If our convention is worthy of the name *council*, it must be a place where common counsel is taken as we seek to listen together over time for the Word of God — a place of prayer, proclamation, and praise. Our lack of attention to this is part of our polarization and decline. We need to start thinking about church councils not just politically, legally, and pragmatically but also theologically. ■

The Rev. Canon Victoria Heard is canon for church planting and congregational development in the Diocese of Dallas. Jordan Hylden is a doctoral candidate in theology and ethics at Duke Divinity School and a candidate for holy orders in the Diocese of North Dakota.

Four Decades of Bible Study

By Harry C. Griffith

Bible Reading Fellowship in the United States, founded in 1971, exists to spread the work of the original BRF in the United Kingdom. Like its forerunner in Oxford, England (brf.org.uk), the U.S.-based BRF strives to help laypeople better understand Scripture. During my years of leading BRF I often heard this encouragement: "I never really understood that parable before, but now it makes perfect sense to me."

BRF's primary focus is *The Journey* and *Good News Daily*. *The Journey* (published three times a year) is designed for daily reading as well as for small-group study. Reflection and discussion questions guide readers in examining their own thoughts. The goal of *The Journey* is to balance sound commentary with practical application, conveyed in a relational manner. Subscribers to *The Journey* include individuals, small-group leaders, and parishes. Parishes may subscribe to a custom edition that includes reflections by their priests. "People write to us regularly to tell us how *The Journey* has brought new insight and understanding of Scripture to them," says Trip Tucker, president of BRF.

BRF distributes *Good News Daily*, which is designed mostly for parishes, on CDs. *Good News Daily* provides devotional reflections on Scripture ("What is God saying to *me* in this passage?") based on the daily lectionary. Parishes print these devotions in their weekly bulletins alongside birthdays, prayer needs, and other announcements, which helps encourage daily study of Scripture. Parishioners easily identify with the relational nature of the devotions. Many people give their parishes gift subscriptions, or contribute to printing costs. In this way, even small churches may provide *Good News Daily* to their people.

Although *The Journey* and *Good News Daily* are the most widely used publications, there is much more to BRF's ministry. When we began, it was possible to purchase quantities of Christian books at favorable prices, which allowed us to introduce the COMPASS Program. There were "four points" to the plan: a book, the BRF-England version of what we now call *The Journey*, a teaching booklet we called *Salt* and a newsletter we called *Pepper*. COMPASS was popular for many years, but book purchases ultimately became too expensive for the program to remain feasible.

About that time, however, we put together Study Cassettes, which divided talks by Christian leaders into six segments of roughly 12-15 minutes each. This resource for small groups did well for several years. In the meantime, Bishop John MacNaughton and his wife, Shirley, developed their *Path of Life* course for individuals and small groups. A comprehensive study of a number of New Testament books, *Path of Life* is still available through BRF.

Bible Reading Fellowship also has published several books. *Discovering Our Ministry* was one of the first. It was designed to help lay people discover their spiritual gifts, thence to

The most generous gift we receive is from our writers.

what ministries God might be calling them. *Bible 101* provides lay people with a basic survey and understanding of the Bible: how it was compiled, its authenticity, how to apply it to everyday life, and a look at some of the most important characters in Scripture. There are six chapters with discussion questions.

Jesus Instead: An Adventure in Discipleship is a 24-session Scripture-based study course for individuals and small groups. *Passing the Flame* is a history of the Church seen through brief, one-page stories of the lives of 366 Christians who have passed the love of Christ from one generation to another. The Rt. Rev. Donald M. Hultstrand, a former chairman of the Living Church Foundation, coauthored *The Little Book on Life in the Spirit*, which offers 25 devotional teachings on various aspects of the Holy Spirit. *Finding Hope in a Chaotic World* by the Rt. Rev. William C. Frey consists of 25 devotional teachings.

BRF's latest publication is *Loving to Tell the Story: How to Enjoy Sharing with Others What Jesus Christ Means in Your Life.* It draws on the experiences of many Christians who have learned to talk about Christ in their lives in a compelling, irenic way. BRF, a nonprofit corporation, is also helped by generous gifts. The most generous gift we receive is from our writers, who see this work as ministry and accept no compensation. ■

Harry C. Griffith, longtime president of Bible Reading Fellowship in the United States, also served for 11 years as executive director of the Anglican Fellowship of Prayer. For more information on BRF, visit biblereading.org, write to P.O. Box 380, Winter Park, FL 32790, or call 800-749-4331.

CULTURES

Tuning in Theology

By Anthony D. Baker

Is theology a communal discipline? It seems that it ought to be, in that the term names a language and a spirit of inquiry that characterizes a community. The very fact that theological arguments exist, say, about the bread and wine on the altar suggests that this language is accountable to more than my own conviction: if you can talk someone out of Memorialism into a belief in the Real Presence, or even if you cannot but try to anyhow, you are both implicitly in agreement that the language Christians speak about God is one that holds both of you accountable, and thus is at heart a shared discourse, a *commun*ication.

Think of that iconic image of Karl Barth, curled low over his desk, madly scribbling out the *Church Dogmatics*.

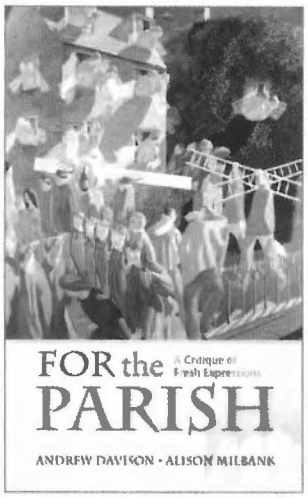
The trouble, though, is that theology is often not practiced this way. Protestant theology in particular has, in the last two centuries, become the realm of Great Minds, many of whom were great indeed. But where great minds dominate, theology begins to look like a task best undertaken in utter isolation: think of that iconic image of Karl Barth, curled low over his desk, madly scribbling out the *Church Dogmatics*. Even if Barth himself was very much engaged with the Church and academy he served, he, like others before and after, looms in our consciousness as a solitary scholar, conjuring great thoughts from out of his great mind.

How would it reshape the task of theological thinking and theological educating if we considered the gathering for conversation to be as essential to the discipline as the isolating for research? What if the crowded dinner table were as suitable an icon of theological scholarship as the cloistered desk?

This past year, Baylor University theology professor Peter M. Candler, Jr., and I began an initiative to test those questions. The Theology Studio (theologystudio.org) is an online gathering point for a theological community (the bricks and mortar kind of studio being much more challenging logistically and economically to pull off, it turns out). We write and collect weekly reflections on theology as an academic discipline; we interview some of the first names in theology; we are collecting a "shelf" of resources, including my favorite, the "The 3 Books Shelf," which contains listings and links to the works which some of our current great minds call the most influential on their writing and teaching. The site also houses a podcast that Seminary of the Southwest professor Scott Bader-Saye and I convene monthly, in which we attempt to model theological discourse through discussions of new ideas and publications.

So stop by the studio, download the podcasts (on the site or on iTunes), read the reflections, and enter the conversation. You will be most welcome.

Anthony D. Baker is Clinton S. Quin Associate Professor of Systematic Theology at Seminary of the Southwest, Austin, Texas.



BOOKS

Punched Back

For the Parish

A Critique of Fresh Expressions

By **Andrew Davison** and **Alison Milbank.** SCM Press. Pp. 220. $35.

Review by Tony Hunt

For the Parish is not a book that pulls any punches. The first half is a sustained polemic against Fresh Expressions, a popularizing and mostly youthful church movement that is finding a place in many churches in the United Kingdom, including the Church of England. Andrew Davison and Alison Milbank are priests in the Church of England and it is mostly to their own church that the work is directed, though the critique could fall just as hard on the movement's incarnation in other churches and the more on American "emergent church" models. The primary target is the document *Mission-shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context* (Church House, 2004). They engage with several works of prominent Fresh Expressions leaders, though not as many as they perhaps ought to have.

"*Mission-shaped Church* is a flawed document," they say. "Yet, at present it determines the shape of ecclesiology in the Church of England." Were the document merely an exploratory piece of theoretical missiology, and not a fundamental shaping influence in the Church of England, we might imagine the authors would not be quite so alarmed. They lay several heavy charges against Fresh Expressions.

"The argument of Fresh Expressions would make no sense unless the 'outward forms' of the Church were one thing and the inner message or essence of the Church another," say Davison and Milbank. Fresh Expressions charges that at least one of the reasons the Church is flagging in the West is because of a stilted traditionalism. While the world around is rapidly changing, they argue, the shape of Church life remains stuck in a past that is not relatable to contemporary people. In order to reach people the Church needs to shed common liturgies, the priesthood ... indeed, it's hard to see what is not up for grabs.

Thus, in the effort to reach people, Fresh Expressions advocates a "mixed economy" Church: a "network" of "homogeneous units" or "membership societies" connected most overtly not by the sacraments and common worship but by "leisure interest, music preference, or disability" (quoted from *Mission-shaped Church*, p. 65). In bypassing parish structures and opting instead for meetings in houses, pubs, skate parks, and the like, Fresh Expressions hopes to "contextualize" the Gospel in order to reach the unchurched.

The authors believe that many of these "expressions" are indeed valuable and useful ways to share the Gospel. But insofar as Fresh Expressions does not see itself as an outworking but rather a replacement of parish structure (often operating well outside the oversight of the local bishop and without the camaraderie of local priests), Davison and Milbank fear that the real calling of the Church to be catholic, universal — a people of reconciliation, not of interest enclaves — will be subverted.

Marshaling a substantial stream of theologians and philosophers, the authors challenge what they see as separation of form and content, flight to segregation, flight from tradition, intellectual escape from mediation, and associated problems of soteriology and ecclesiology. The second half presents a constructive missional theology for the Church of England, with praise for the place and possibilities of the parish in creative missionary outreach.

The authors are almost wholly right in their critique of Fresh Expressions and in their constructive work. Unfortunately, their stinging polemical tone will not prove persuasive to supporters of Fresh Expressions. Moreover, Davison and Milbank can tend to contrast the worst of Fresh Expressions with the best of parish life. While parishes certainly ought to function as they propose, it does not always work that way. Happily, the authors offer several conciliatory remarks about Fresh Expressions toward the end of the book, as when they allow that it could help enliven the Church of England as an extension of parish work.

The concise nature of the book leaves many arguments underdeveloped, as the authors themselves admit. This means there is much more work to be done in this field, for which *For the Parish* may be commended as one aid.

Tony Hunt (http://theophiliacs.com) is an aspirant for holy orders in the Diocese of Minnesota.

Duly Administered Eucharist?

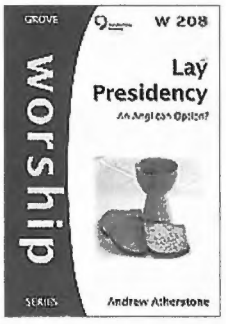
Lay Presidency
An Anglican Option?
By **Andrew Atherstone**. Grove. Pp. 28. £3.95.

Review by Peter Eaton

If you are wondering what might be waiting in the wings when Anglicans have settled the issues of women's ordination, the place of gay and lesbian people in the life of the Church, and Communion of the unbaptized (let alone the unconfirmed), the question of authorizing the unordained to preside at the Eucharist could well be the next hot topic.

This is not a subject that has raised its head in the Episcopal Church much except among those for whom it is a professional inquiry. But with an uncertain future before us, shrinking resources, fewer seminary-trained clergy deployed in full-time parochial ministry, and the need for new strategies to provide for the life of the Church in a range of different communities, we shall face this question sooner or later.

There is a small but growing literature on the subject. Three of the best treatments are H. Benedict Green's short *Lay Presidency at the Eucharist?* (Darton, Longman, and Todd, 1994), *Eucharistic Presidency: A Theological Statement by the House of Bishops of the* [Church of England's] *General Synod* (Church House, 1997), and Nicholas Taylor's major study *Lay Presidency at the Eucharist: An Anglican Approach* (Mowbray, 2009). Andrew Atherstone's short booklet for the Grove Worship Series is the latest contribution and is, by its nature, neither broad nor complete. Its chief interest lies in the particular evangelical theology that it espouses, a theology that will be largely unfamiliar to most Episcopalians (even those who consider themselves evangelicals), and yet one that is strong in some other parts of the Communion.



Atherstone believes that the "historic prohibition on lay presidency at the Lord's Supper has long since outlived its purpose," and this tract marshals several arguments in support of this thesis. For Atherstone, the restriction of eucharistic presidency to priests and bishops is a "tradition," albeit a "long-standing" one, that can be changed. The authorization of lay persons to preside at the Eucharist is for him a "matter of missionary imperative and theological coherence." He is careful to state that he is not in favor of saying that "any Christian may preside at communion," and he lays down some fundamental conditions. He considers this a

"natural development of Anglican ecclesiology."

Atherstone's booklet is a good example of the observation that if one begins with certain premises then certain conclusions make sense. It is not clear that many will accept all, or even some, of his premises, and he does not touch on a range of issues that must be brought into the conversation. There is no developed theology of the baptized community here, and whatever most people may believe about the nature of ordination or the real presence of Christ at the Eucharist, I am not sure that most Anglicans are the sort of pure functionalists and receptionists that he posits.

Nor is there any mention here that even the Continental Reformers were shy of what we would now call lay presidency. Moreover, deserving of consideration is the fact that the two churches of the Anglican Communion where there is a push for lay presidency are the Diocese of Sydney in the Church of Australia and the Province of the Southern Cone where, as in every theological argument, the reasons for advocating this change are mixed.

The question is simply more complicated than Atherstone's booklet might lead one to believe. But this does not mean he is not raising important questions that must be squarely faced, especially by those who would argue for a more catholic theology of orders and sacraments, as well as a more participatory and collaborative relationship of laity and clergy in the life of the Church as a whole. The Church remains affected adversely by a deep and pervasive clericalism, and even the way we use the words *lay* and *laity* to define the unordained raises huge questions.

There is, however, one bright spot in this discussion for all of us. The conversation about lay presidency at the Eucharist is a tacit admission that one of the chief goals of the liturgical renewal of the last 50 years has been accomplished. We are, at least in practice, a eucharistic Church and Communion, in which the sacramental life has attained a new centrality. Before this renewal, when the principal act of Sunday worship for so many Anglicans for generations around the world (including the Episcopal Church) was Morning Prayer, and when it was not unusual to receive Holy Communion monthly at most, and often less

(Continued on next page)

(Continued from previous page)

frequently, the subject of lay presidency would have been unthinkable.

The Church must always be able to celebrate the Eucharist, for the Eucharist makes the Church. If we approach it carefully and thoughtfully, and not in a state of crisis, the question of who presides at the Eucharist can be a way for us to deepen our understanding of what it means to live a truly sacramental life, and so be better ministers of God's saving work in the world.

The Very Rev. Peter Eaton is dean of St. John's Cathedral, Denver, and a member of the Episcopal Church's Standing Commission on Ecumenical and Interreligious Relations.

Reconciling in Word and Deed

Ambassadors of Reconciliation, Volume I

New Testament Reflections on Restorative Justice and Peacemaking

By **Ched Myers** and **Elaine Enns**. Orbis. Pp. 192. $16.

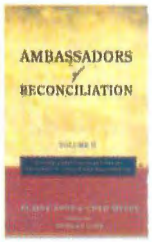
Ambassadors of Reconciliation, Volume II

Diverse Christian Practices of Restorative Justice and Peacemaking

By **Ched Myers** and **Elaine Enns**. Orbis. Pp. 184. $20.

Review by Brian Cox

Ambassadors of Reconciliation is a two-volume paperback series with a twofold mission. The first mission is to recover what the authors believe is the heart and vision of the ministry of Jesus and the New Testament witness: that the kingdom of God is embodied in reconciliation, restorative justice, and peacemaking. Ched Myers and Elaine Enns believe this was the predominant vision of discipleship by the nascent Christian community in the first four centuries of its existence until the time of Constantine, when the Church embraced the theology of empire and with it the defense of the status quo and privilege enjoyed by the powerful. Thus the original witness was largely lost and with it the truly transformative nature of the gospel to create alternative societies.



The second mission of the series is to teach the principles and praxis of "faith-rooted restorative justice and peacemaking" and to explore contemporary models and practitioners in a variety of domestic and international venues. The authors seek to provide a faith-based primer that summarizes key concepts and practices and encourages thoughtful analysis and reflection by on-the-ground peacemakers.

Myers and Enns, who are married, are leaders of Bartimaeus Cooperative Ministries (bcm-net.org) in Oak View, California, which describes itself as "a group of believers who are committed to revisioning the relationship between the Word and our world in order to help animate and build capacity for communities of discipleship and justice." I am no stranger to Myers's sociopolitical approach to biblical exegesis, having enjoyed his book on the Gospel of Mark, *Binding the Strongman.*

The authors' approach to Scripture will, in all likelihood, appeal most to theological and political progressives. Pietists, traditionalists, and conservative evangelicals will feel that they have entered a parallel universe of biblical interpretation. Nevertheless, there is much to be gained

from this work. Although the authors bring a definite theological and political bias, the heart of their message and mission rings true. Faith-based reconciliation and peacemaking is the core of the kingdom of God and the ministry of Jesus.

Those involved in the work of reconciliation and conflict resolution will recognize and resonate with many of the themes and ideas presented by the authors: pluralism, inclusion, peacemaking, social justice, nonviolence, forgiveness and atonement. Nevertheless, in volume I they seek to tie these themes into certain key biblical passages: 2 Corinthians 5:16-6:13, Mark 1-3, Matthew 18, and Ephesians 1-6. It is difficult at times to know whether they are engaging in Holy Spirit-inspired exegesis of the texts or in eisegesis by reading their own worldview back into the texts. My only disappointment in this volume was their unorthodox treatment of the biblical doctrine of atonement.

In volume II they provide a behavioral/social science model of "full-spectrum peacemaking," which includes negotiation, mediation, dialogue, arbitration, and nonviolent resistance. The first two chapters of the second volume left me wondering whether their concept of faith-rooted restorative justice and peacemaking was, in its application, entirely secular. However, the nine examples of peacemaking practitioners in the remaining chapters clearly present people of faith who bring their love of Jesus Christ into their work.

I found both volumes of immense value.

The Rev. Canon Brian Cox, rector of Christ the King Church, Santa Barbara, California, is senior vice president of the International Center for Religion & Diplomacy in Washington, D.C., and director of the PACIS Project in Malibu.

Question of Status

Did the First Christians Worship Jesus?

The New Testament Evidence

By **James D.G. Dunn**. Westminster John Knox. Pp. 168 + viii. $20.

Review by Pierre W. Whalon

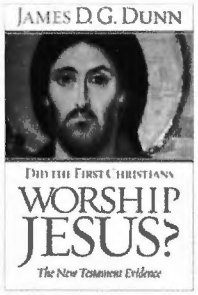
Scholars of the New Testament need no introduction to James Dunn, one of the great biblical scholars of our time. In this book, the Lightfoot Professor of Divinity Emeritus at the University of Durham asks and answers a very significant question: Did the first Christians consider Jesus an object of worship?

The question is important, of course, because the status of Jesus among the first communities of his disciples should set for us what quality of divinity he possesses, if any, that we should recognize and worship. In a time that has seen several quests for the historical Jesus fail, Dunn's meticulous approach, backed by his depth of scholarly experience, is very welcome.

The word *worship* is highly significant. It means what worth we give to something — "worth-ship." In antique English, to call someone *worshipful* or *Your Worship* was high praise, and judges may still be addressed this way in British courts. To worship a god is to give to it the ultimate value of one's life: nothing is more important to the meaning of my life than what I worship. Furthermore, all human beings attribute ultimate value to something. We cannot but worship. It can be money or power or physical beauty, or self-protection above all others and beyond all else. Or the living God.

Dunn asks whether the first disciples of Jesus saw him in those terms. He analyzes in the first chapter all the New Testament vocabulary that can possibly be translated "wor-

(Continued on next page)



(Continued from previous page)

ship": *proskynein, latreuein, leitourgein, threskeia, epikaleisthai, sebein, ainein, eucharistein, charis, doxazo, eulogetos*, and their variants. This careful exegesis gives the tone of the book, yet Dunn leavens this lexicon with some humor that helps the non-specialist understand the finer points.

After vocabulary, Dunn examines the Scripture for signs of cultic worship as practiced in the first century in Palestine, and whether Christians applied these to Jesus. Then he looks at whom, actually, they were worshiping, first as Jews and then as Christians. In the second part of the book, he turns the spotlight onto Jesus himself. Would Jesus have approved of the worship later Christians have given him? Without attempting to psychologize Christ (always a dangerous pastime), Dunn again picks over the scriptural materials with a nit comb. He ends with an extended examination of the Revelation to John, the only apocalypse to be included in the New Testament.

"The results of this survey are astonishing," Dunn concludes. On the one hand, the early Christians did not hesitate to ascribe to Jesus the divinity that is so familiar to us, 20 centuries later. And yet they did not forget that he himself was a monotheist, for whom worship was to be directed to Yahweh alone, and who prayed to the God of Israel in a posture of reliance and need.

Dunn's conclusions are subtle and extremely well-documented. Throughout the book he takes issue with the approach of two British colleagues, Larry Furtado and Richard Bauckham, who have both argued in various works that the first Christians worshiped Jesus as God after the Resurrection. Dunn has made his point extremely well, but he does not mention how much his materials support the thesis of a later, equally meticulous scholar. Basil the Great, in his *On the Holy Spirit*, argued at great length and in fine detail from the liturgical practice of the Church up to his time that Christians worship the Father, through the Son, in the Holy Spirit, and have always done so.

So we do, and James Dunn helps us to remember that the Bible tells us so. This book should find a place in every preacher's study, every liturgist's reference library, and otherwise be welcomed by anyone who wants a clear understanding of what the New Testament actually says about Jesus Christ. As Dunn points out, his status is a stumbling block in dialogues with both Jews and Muslims, and the prerequisite for successful dialogues is a clear understanding of one's own faith. To that end every Christian will find in this book some solid food upon which to nourish belief, and to inform what we are actually doing when we call Jesus *Lord*.

The Rt. Rev. Pierre W. Whalon is Bishop of the Convocation of Episcopal Churches in Europe.

Beauty for Truth's Sake

On the Re-enchantment of Education

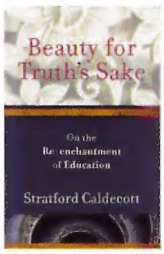
By **Stratford Caldecott**. Brazos. Pp. 160. $23.

This is a deeply provocative and thoughtful book by Stratford Caldecott. His task is to establish afresh liberal-arts foundations (against the more practical "Servile Arts") while recognizing the interconnection of various disciplines within a celebration of the transcendent.

On the way, Caldecott invites us to revisit many of the greats of the 20th century. So we meet Christopher Dawson, C.S. Lewis, Hans Urs von Balthasar, J.R.R. Tolkien, and Simone Weil. This manifesto, as Caldecott calls it, also is a tribute to

Pope Benedict XVI's Regensburg lecture in September 2006, best known for the contrasts the pontiff drew between Christianity and Islam. Caldecott relocates the lecture more appropriately: it was always primarily about the relationship between faith and reason. Caldecott makes the pope's argument explicit in this book.

Caldecott believes modernity is in trouble and the Church is the vehicle that will oppose modernity. Recovering a platonic sense of the four ways, the educational quadrivium, is part of that response by the Church. At the heart of the approach is the objectivity of beauty. For Caldecott, beauty is not a matter of personal taste and subjective preference; instead it is a matter of discovery.

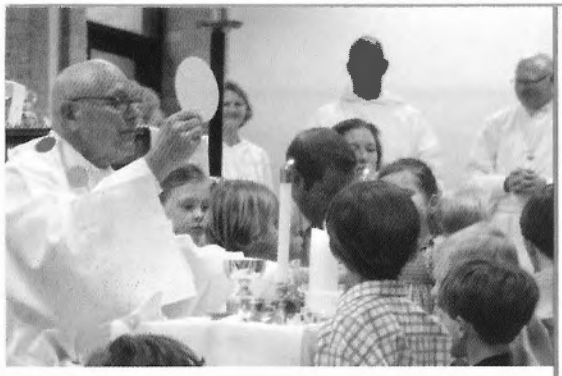


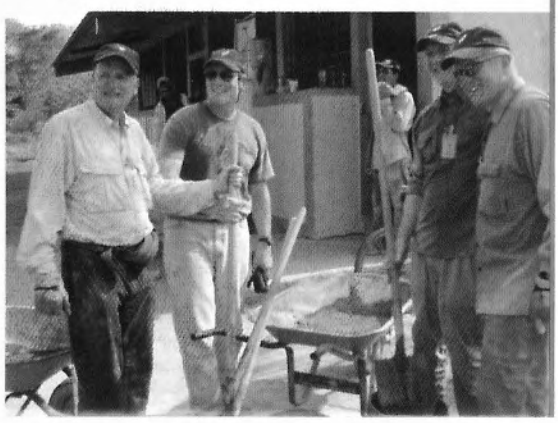
Beauty, as the book's title suggests, links much of the argument together. From the sacred numerology of the Bible to modern mathematics, beauty is the connecting theme. Caldecott wants to link God, beauty, mathematics, poetry, and faith. This helps heal the sickness of modernity, which pervades everything from architecture to prayer.

With a project on this scale, there are bound to be areas of disagreement. I'm less sure that biblical numerology is as significant as Caldecott suggests. But I am sure that this essay is more right than wrong. Caldecott is right to say that "what defines secularism more than anything is an inability to pray" (p. 125). Caldecott is right that we need to recover a coherent account of the liberal arts grounded in the transcendent.

We should all be grateful for this Roman Catholic scholar's contribution to our public discourse.

(The Very Rev.) Ian S. Markham
Dean and President
Virginia Theological Seminary
Alexandria, Virginia





SUNDAY'S READINGS | Trinity Sunday, June 3

Isa. 6:1-8 • Psalm 29 or Canticle 2 or 13 • Rom. 8:12-17 • John 3:1-17

Glory

It's hard to talk about God. We live in a world where words are slippery and promises contingent. Idols abound, and the one true God is so often ignored, domesticated, or invoked as a premise in someone else's argument. We know our confused minds and wayward hearts.

Whom do we address? How can we pray? Trinity Sunday reminds us of the true object of our worship, the *Mysterium tremendum et fascinans* who draws us into his own life and fills us with his grace.

Today's lessons, appropriately, are full of smoke, thunder, and light. The psalm proclaims God as the one "enthroned upon the waterfloods." His voice breaks the cedars of Lebanon and makes Mount Hermon, the Middle East's most dominating peak, to skip like a fatling. The hem of his garment fills the temple with smoke. Even when he bends down to us in the person of Jesus, the wise teachers of the law are baffled. This is not the God we would invent. He will not be tended.

We cannot climb up to reach him. Before him, we are all "of unclean lips," cowering in shame. We are "born of flesh," incapable of comprehending the things of the Spirit. On our own, we know only death, and can speak only of this world, and all that passes away.

And yet he reaches down to us, sending his Son, "so the world might be saved through him." The king of the waterfloods washes us in baptism. The one adored by fiery seraphim sends down the new flame of his Spirit upon us. His glory dazzles us but it does not consume us. His commanding voice breaks the cedars but calls forth praise from his own. "In his temple all are crying 'glory'" (Ps. 29:9).

The Trinitarian grammar of our faith safeguards that glory. It exiles Occam's razor, rouses us from our twittering vacuity. The logic is mysterious, and yet the language we know so well. He is Father, "Abba" even, the tender cry of a beloved child. He is Son, faithful and obedient. He is Spirit, blowing as he wills, filling us with his own life.

He has brought us into his family, made us heirs of his glory. Our destiny is to know him, to come "within the veil." The Church celebrates the feast of the Blessed Trinity for the sake of her inheritance. Not for speculation, but for adoration. We confess him faithfully, so that we may adore him fittingly. The great hymn to the Holy Spirit captures this progression perfectly:

> Teach us to know the Father, Son,
> And Thee, of both, to be but One;
> That through the ages all along,
> This may be our endless song:
> Praise to Thy eternal merit,
> Father, Son, and Holy Spirit.

For now, we talk of substance and persons, essence and hypostases. It is "meet, right and salutary" here, but at length it will be set aside. In the world to come, we will say only "glory."

Look It Up

Read Ecclesiasticus 43:27. "The sum of our words is: 'he is the all.'" How is this a statement of Trinitarian belief?

Think About It

Do you understand how amazing it is to sing the *Sanctus*?

SUNDAY'S READINGS | Pentecost 2, June 10

First reading: 1 Sam. 8:4-11, (12-15), 16-20, (11:14-15); Ps. 138
Alternate: Gen. 3:8-15; Ps. 130 • 2 Cor. 4:13-5:1 • Mark 3:20-35

Protoevangelium

The Fathers called it the *Protoevangelium*, the first whisper of the Gospel. It was spoken on a day when all was lost. Adam and Eve had broken the world's only commandment, cast off God's righteous rule. The perfect harmony of the seventh day is shattered. Once God's familiar friends, now they cower in fear from his face. This is the day of the power of darkness, when Satan seems to have triumphed. But even on this day, God is not finished.

The Gospel is spoken. It comes even before the sentence of death, before the brokenness of our bond is fully revealed. In the garden that day, there are lies and accusations on human lips, fear and despair in human hearts. But from God there is a promise. Even through the smoke of the flaming sword that bars our way to the tree of life, there is a promise that one day the Redeemer will come. "With the Lord there is mercy," the Psalmist remembers. "With him is plenteous redemption. And he shall redeem Israel from all his sins" (130:6,7).

The new Adam has arrived, Mark's Gospel proclaims. Jesus has come to crush the serpent's head. There is no negotiation. This is a fight to the bitter end, an impassioned assault. Casting out demons, he stakes the frontiers of his kingdom. He sets free the devil's captives, begins his reign in the souls of men. "He binds the strong man; then indeed he may plunder his house." Jesus may be establishing a kingdom, but there is no regal reserve in his demeanor. The holy bandit has come to despoil the prince of darkness. In Newman's words, "When all was sin and shame, a second Adam to the fight, and to the rescue came."

It is, though, as St. Paul would have it, not just a battle against "spiritual forces of wickedness in the heavenly places" but a struggle "against flesh and blood." His own flesh and blood have turned against the great Redeemer. His family, the religious authorities: God had made these bonds sacred in the beginning. But here too, as in the garden, there is hostility, anger, shame, and fear.

And so the new Adam gathers his new family. "Here are my mother and my brothers! Whoever does the will of God is my brother, sister, and mother." "The first Adam," St. Paul would write, "became a living being; the last Adam became a life-giving spirit." Jesus stands at the center, imparting a new kind of life, a renewed fellowship with God. These people are of one Spirit, not one blood. Together they are dedicated to doing God's will. Satan is truly crushed when love triumphs over jealousy, obedience over pride.

Look It Up

Read 1 Cor. 15. Is there a difference between Christ's "binding the strong man" and "putting all things under his feet"?

Think About It

In most parts of the world where the Church is vibrant and growing today, exorcism is a normative experience for Christians. Why is it so rare among us?

THE LIVING CHURCH
VOLUME 244 • NUMBER 12

EDITORIAL AND BUSINESS OFFICES

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

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

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

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: $39 for one year; $78 for two years. Canadian postage an additional $10 per year; Mexico and all other foreign, an additional $63 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.

Deaths

The Rev. Canon **Burgess Carr**, a Liberian who spent much of his ordained ministry working for self-sufficiency and political change in Africa, died May 14 in Decatur, GA, after an extended illness. He was 76.

After working for the World Council of Churches Carr led the All Africa Council of Churches from 1971 to 1978, representing an estimated 68 million Christians. He served as the Episcopal Church's partnership officer for Africa from 1987 to 1994.

Born in Crozierville, Burgess was a graduate of Cuttington College and Divinity School in Suakoko, Liberia, and of Harvard Divinity School. He was ordained deacon in 1961 and priest in 1962. *Time* reported on Carr's ouster from the AACC in 1978, but also credited him for helping give the group a global profile.

"A Liberian, Carr first came onto the ecumenical scene in 1967, when he cut short his doctoral studies at Harvard to join the Africa desk of the World Council of Churches in Geneva," *Time* reported. "He was assigned to handle relief for Nigeria and to try to mediate its bloody civil war. In 1972, the year after Carr took charge of the All Africa Conference, he ably moderated the negotiations that ended the Sudan's 17-year civil war."

Time also quoted a carpenter in Nairobi, Kenya, saying of Carr: "He roared like a jumbo jet, and his words were like bullets."

Episcopal News Service quoted the Rev. Canon Petero Sabune, the church's global partnerships officer for Africa: "During his tenure as General Secretary of AACC, he brought a new energy to the work of the Anglican Church in Africa and made a few enemies, including Idi Amin. May his soul rest in peace."

Carr was the secretary for Africa with the World Council of Churches, Geneva, Switzerland, 1967-70; was executive director of Episcopal Migration Ministries, 1990-94; held various teaching appointments over the years at Union Theological Seminary, Harvard Divinity School, Boston University, Episcopal Divinity School, and Berkeley Divinity School at Yale; and was a consultant to The World Bank, the United Nations Development Program, and the Economic Commission for Africa. He served as a priest at St. Mark's Church, Dorchester, MA, 1979-81; the Cathedral of St. Paul, Boston, 1980-81; St. Andrew's, New Haven, CT, 1982-87; and St. Timothy's, Decatur, GA, 2001-04. He is survived by his wife, Frances Carr; five children; and seven grandchildren.

The Rev. Canon **Thomas Wilson Stearly Logan, Sr.**, the oldest African American serving as a priest in the Episcopal Church, died May 2. He was 100.

Born in Philadelphia in March 1912, Logan was a graduate of Lincoln University, General Theological Seminary and Philadelphia Divinity School. He was ordained deacon in 1938 and priest the next year. He served in the Diocese of Pennsylvania for most of his ministry. Logan was a life member of the NAACP and worked with Martin Luther King Jr. on fundraising and organization for civil rights.

When Logan married Hermione Clark Hill at St. Simon the Cyrenian Church in South Philadelphia, his father (the Rev. John R. Logan, Sr.) and brother (the Rev. John R. Logan, Jr.) presided.

He served as curate, St. Phillip's, New York, NY, 1938-39; vicar, St. Augustine's, Yonkers, 1938-39; and vicar and rector, St. Michael's and All Angels, Philadelphia, 1940-45. In 1945 Logan helped merge Calvary Monumental Church with St. Michael's Church, creating Calvary Church Northern Liberties, one of Philadelphia's first interracial congregations. He served there until 1984.

Logan also served as interim at several Philadelphia congregations: St. Simon the Cyrenian, 1982-83; the African Episcopal Church of St. Thomas, 1988-90 and 2000-02; Church of the Annunciation, 1993-95; and the House of Prayer, 1999-2000.

Logan was a delegate to the Anglican Conference in Cape Town, South Africa; a founder of the National Conference of Black Episcopalians; a member of the Brotherhood of St. Andrew; and life member of the Union of Black Episcopalians.

He was preceded in death by a son, Thomas W.S. Logan, Jr. He is survived by his wife; brother, Leonard Logan; sister, Phyllis Logan Simms; grandchildren Lisa Logan Leach, Thomas W.S. Logan III, Jina Simmons, Kaia Jacobi and Sherry Logan; and great-grandchildren Lionel Anthony Leach III, Angel Fowlkes, Zoey Simmons, Naiomi Fowlkes.

Send your clergy changes to People and Places:

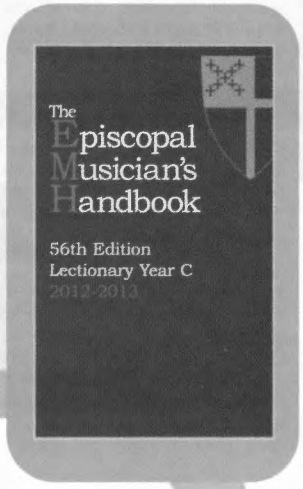
p&p@livingchurch.org

P.O. Box 514036
Milwaukee, WI 53203-3436

Music PLANNING made easy.

The Episcopal Musician's Handbook

56th Edition Lectionary Year C 2012-2013



Still available! The 55th Episcopal Musician's Handbook is now just $15 with your advance purchase order of the 56th Edition (Year B, 2011-2012)

Church/Shipping Name _____

Shipping Address _____

City, State, Zip _____

Telephone (_____)_____

Email _____

NOTE: PLEASE FILL IN CARDHOLDER INFORMATION BELOW IF DIFFERENT FROM ADDRESS ABOVE.

☐ MC ☐ VISA

Cardholder Name_____

Cardholder Address _____

City, State, Zip _____

Signature _____

3-digit code (card back) _____

Card# _____

Exp. Date _____

All orders prepaid by MC/VISA, or check payable to: **The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436.**

ORDER FORM

(Be sure to fill out form completely)

☐ Enclosed is my check/money order

☐ Please charge my Visa/MasterCard

56th EMH

1 book - $35 $ _____

2+ books - $30/ea x ____(qty) $ _____

55th EMH - $15/ea x ____(qty) $ _____
(only with 56th EMH order)

TOTAL $ _____

For fastest service, place orders on our website: www.livingchurch.org

Shipping is 7-10 business days. Pre-paid orders only. No billings or refunds.
Orders outside the U.S., call or email us at tlc@livingchurch.org

TO ORDER WITH MC/VISA, CALL TOLL-FREE AT 1-800-211-2771

CLASSIFIEDS

CHURCH FURNISHINGS

CUSTOM CHURCH FURNITURE including, but not limited to: officiant chairs, crosses, altars, communion rails, literature display, cabinets, oblation tables, benches, lecterns, pulpits, ambos. Contact **John at OLDCRAFT WOODWORKERS, PO Box 22, Sewanee, TN 37375, (931) 598-0208 or oldcraft@charter.net.**

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond,VA. Please contact us by phone at **800-233-5247** or by E-mail at **festflags@aol.com.**

FOR SALE

EPISCOPAL CHURCH SIGNS: Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Rd., Tallahassee, FL 32303. TheRevPatricia@aol.com, www.stfrancis-tlh.org** or **(850) 562-1595.**

POSITIONS OFFERED

DEAN AND RECTOR: ***American Cathedral in Paris. The American Cathedral in Paris*** seeks a dedicated spiritual leader as its tenth Dean and Rector. Located in the heart of Paris, the Cathedral is a program-sized church: we come from different walks of life but share a deep affection for our life at the Cathedral. To apply, see the Parish Profile at **www.americancathedral.org.** Deadline June 8, 2012.

FULL-TIME RECTOR: ***Trinity Episcopal Church, Vero Beach, FL.*** We are seeking a Spiritual CEO who can put a team in place that will lead our congregation for years to come. Please visit **http://ShowUsThePath.org** to read our Parish Profile and learn more about the unique character of our congregation and attributes of the rector being sought. Contact **Rick McDermott, Search Committee Chairman at RectorSearch@TrinityVero.org or (772) 410-4801.** All correspondence is strictly confidential.

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

SUMMER SERVICES DIRECTORY

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

SAN DIEGO, CA
ALL SAINTS' (619) 298-7729
Website: **allsaintschurch.org**
Sun 8 & 10; Tues 7 & **12**; Wed 9:30; Fri MP 9; Fri 9:30; Sat 9

BOULDER, CO
ST. AIDAN'S EPISCOPAL CHURCH (303) 443-2503
saintaidans.org **office@saintaidans.org**
The Rev. Mary Kate Rejouis
Sun 8 & 10:30

SOUTHPORT, CT
TRINITY EPISCOPAL CHURCH Pequot Ave. & Center St.
admin@trinitysouthport.org (203) 255-0454
Website: **trinitysouthport.org**
The Rev. Nicholas T. Porter, r; **The Rev. Dawn Stegelmann,** c
Sun H Eu 8 (Rite I), 10 (Rite II); MP Mon – Fri 7:30; H Eu & Healing Wed 11

WASHINGTON, DC
ALL SAINTS (301) 654-2488 **allsaintschurch.net**
3 Chevy Chase Cir., Chevy Chase, MD 20815
The Rev. Ed Kelaher, r; **the Rev. Tom Malionek,** assoc; **the Rev. Alex Large,** asst
Sun 8, 9 & 11, **5:30**

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

LIHUE, KAUAI, HI
ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi
stmichaels-kauai.org (808) 245-3796
The Rev. William B. Miller, r
Sat Eu **5:30**, Sun Eu 7:30 & Eu 9:45

EAST CHICAGO, IN
GOOD SHEPHERD CHURCH AND MISSION HOUSE
(Thirty minutes from the Chicago Loop)
goodshepherdec.net (219) 397-4597
The Rev. Canon C. R. Phelps, SSC, r
Sun Mass 10, Daily EP **6** followed by supper

CAMDEN, ME
ST. THOMAS' EPISCOPAL (207) 237-3680
The Rev. John Rafter
stthomascamdenme.org
Eu 7:30; Choral Eu 9:30; Vesper Eu **5**

ELLSWORTH, ME
ST. THOMAS TRADITIONAL ANGLICAN
373 Bangor Rd. (207) 326-4120
Sun MP & HC 10; Sat Evensong **3**; Holy Days as announced

ROCKPORT, MA
ST. MARY'S EPISCOPAL CHURCH
24 Broadway (978) 546-3421
Website: **stmarysrockport.org**
E-mail: **stmarys@gis.net**
The Rev. Karin E. Wade, r
Sun 8 & 10

PASSAIC, NJ
ST. JOHN'S Lafayette and Passaic Avenues
Website: **stjohnspriestpassaic.com** (973) 779-0966
The Rev. William C. Thiele, r **frthiele@gmail.com**
Sun Low Mass 8, Sung Mass 10:30, HD anno.

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

SARATOGA SPRINGS, NY
BETHESDA **bethesdachurch.org**
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed **12:10**

RALEIGH, NC
ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
Website: **sttimothyschurch.org**
The Rev. Jay C. James, r; **the Rev. Richard C. Martin,** asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA
ST. LUKE'S 100 E. Washington Ave., 18940
stlukesnewtown.org (215) 968-2781
E-mail: **stlukeschurchpa@verizon.net**
The Rev. Ernest A. Curtin, Jr., r
Sun H Eu 8, 10 (Choral)

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

HENDERSONVILLE, TN
ST. JOSEPH OF ARIMATHEA (615) 824-2910
The Rev. Joseph B. Howard **stjosephofarimathea.org**
Sun 8 (Rite I) & 10:30 (Rite II)

NASHVILLE, TN
ST. PHILIP'S 85 Fairway Dr. (near the airport) (615) 883-4595
The Rev. Vicki T. Burgess, r **church@stphilipsnashville.org**
Sun 8 & 10:45

DALLAS, TX
CHURCH OF THE INCARNATION 3966 McKinney Ave.
Website: **incarnation.org** (216) 521-5101
The Rt. Rev. Anthony Burton
Sun 7:30, 9, 11:15, **5:30**

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

MILWAUKEE, WI
ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. **ascathedral.org**
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

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

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.

Active Living at its Best

WESTMINSTER COMMUNITIES OF FLORIDA

Luxurious. Affordable. Exceptional.

COME AND STAY
THREE DAYS
AND
TWO NIGHTS
ON US.*

**Transportation is not included.*

Discover Westminster's wonderful Active Living Choices!

Honorable Service Grant

If you are an Episcopal priest, missionary, Christian educator, spouse or surviving spouse, you may be eligible for an Honorable Service Grant.

Beautiful New Construction!

Call Suzanne Ujcic at 800-948-1881.

Come for the Lifestyle. Stay for a Lifetime.™

WESTMINSTER COMMUNITIES OF FLORIDA
www.WestminsterRetirement.com

A Columbarium For Your Church

A columbarium in the life of the church delivers a message of comfort in the knowledge that those that have touched our lives will always remain in the company of family and friends.

Here the timeless elegance of bronze and Armento artisanship are combined to create a beautiful Columbarium Memorial while making the comfort of church burial an affordable alternative. Let us assist you in establishing a columbarium for your church.

SEND FOR OUR FREE INFORMATION KIT & DVD

ARMENTO

COLUMBARIUMS

BLENDING ARTISTRY & CRAFTSMANSHIP SINCE 1946

1011 Military Road, P.O. Box 39, Buffalo, NY 14217
Toll Free 1-866-276-3686 · e-mail: info@armento.net
Visit us at www.Armento-Columbarium.com