June 17, 2012

The Living Church

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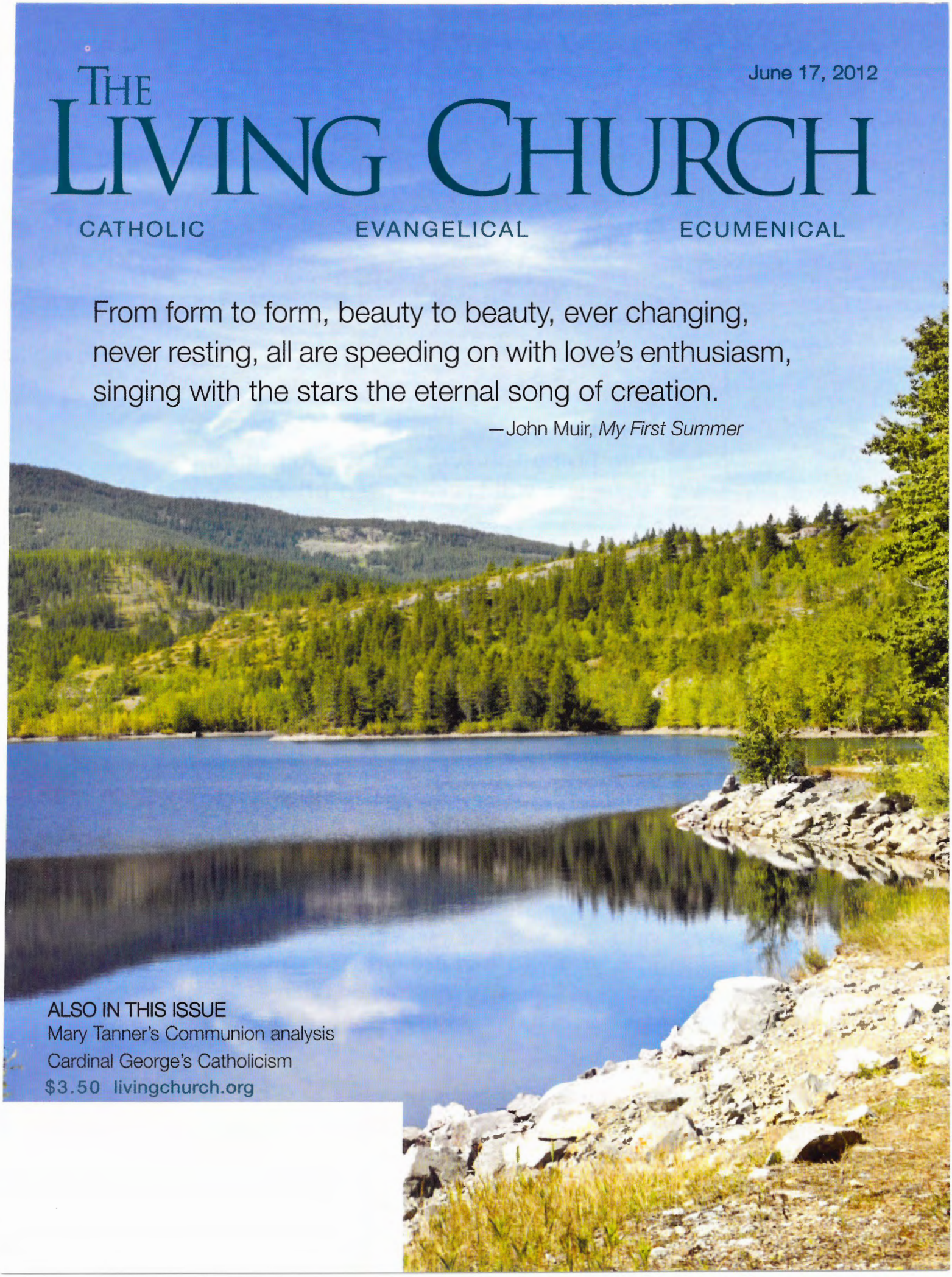

From form to form, beauty to beauty, ever changing, never resting, all are speeding on with love's enthusiasm, singing with the stars the eternal song of creation.

—John Muir, *My First Summer*

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Mary Tanner's Communion analysis

Cardinal George's Catholicism

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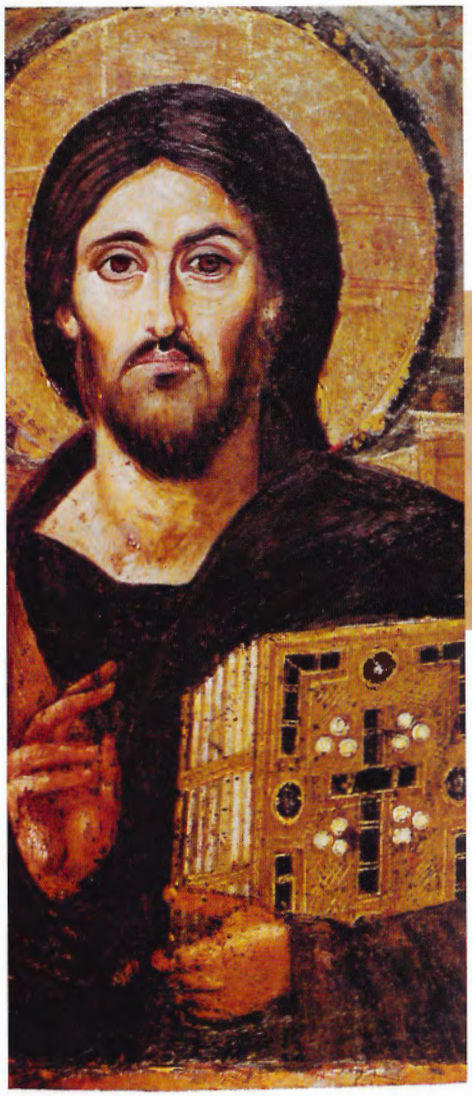

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is pleased to announce the third annual

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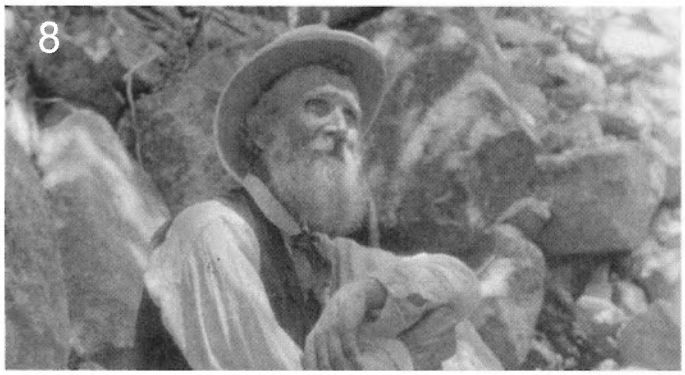
Students may send essays (in Word or RTF)
to **essaycontest@livingchurch.org**
no later than **June 15, 2012**.

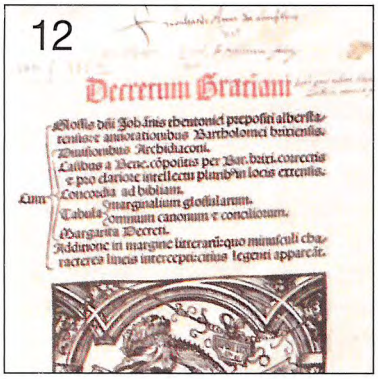
Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

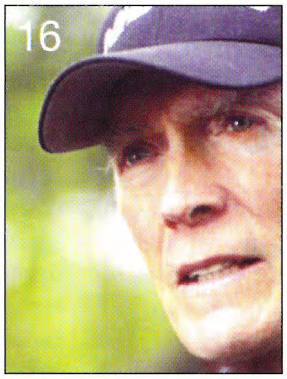
Natural Faith

TLC has published detailed critical commentary on *Holy Women, Holy Men* as that supplemental text comes closer to evaluation at General Convention. In this issue, we are pleased to publish Anne Rowthorn's spirited case for celebrating the life and work of John Muir, "Scottish-born naturalist, Christian, and founder of the Sierra Club." Muir's writing resounds with a holy love for God the Trinity, hence for God's creation — both the natural world and the human beings who inhabit it. Like any gifted stylist Muir writes beautifully across topics, from the splendor of walking a mountain trail to the promise of eternal life with God, "washed in Jesus's blood." The overall merits of this particular calendrical revision notwithstanding, *Holy Women, Holy Men* rightly revives our memory of the Saint of the Sierra. John Muir, *pray for us*.

ON THE COVER: Wilderness area, Alberta, Canada. Brigitte Smith/Photos.com







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A Living Church Sponsor

We are grateful to the Catherdral Church of St. Luke, Orlando [p. 29], whose generous support helped make this issue possible.

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

A Bishop Suffragan for Haiti

Around the rubble of Trinity Cathedral in Port-au-Prince the bishops processed, entering a makeshift shelter covering an overflow congregation of more than a thousand. Along came hundreds of clergy, nursing students, theological students, the Sisters of St. Margaret, and dozens of acolytes. They proceeded to the music of Haiti's only symphony orchestra and a chorus from the cathedral's school of music.

Such was the humble pageantry May 22 as Presiding Bishop Katharine Jefferts Schori celebrated the consecration of Ogé Beauvoir as the Diocese of Haiti's first bishop suffragan. Beauvoir has served for seven years as the dean of Episcopal Theological Seminary in Haiti, and previously was on the staff of Trinity Wall Street Church in New York.

During a visit to Miami earlier this year, the Rt. Rev. Leopold Frade, Bishop of Southeast Florida, introduced Beauvoir to Robin Mahfood, president and CEO of Food for the Poor. The relief and development ministry helped raise $46,000 for the cathedral's music academy, which was destroyed in the earthquake of 2010.

Bishop Beauvoir will serve with the Rt. Rev. Jean Z. Duracin, Bishop of Haiti, and has been assigned to work in the northwest area of the country.

In informal remarks in both French and English, Bishop Jefferts Schori noted that Haiti is the largest diocese in the Episcopal Church. She gave thanks for the individuals and groups supporting the work of the Episcopal Church in Haiti, and said the broader church has much to learn from the work and spirit of the church in Haiti.

The Diocese of Haiti operates the second-largest school system in the country, serving 80,000 students in 250 schools.

The diocese also provides the only orthopedic hospital in the country and its nursing school has more than 90 students. The diocese's seminary has 21 students, seven of whom will be ordained this year.

The Rev. James Cooper, rector of Trinity Wall Street, which has provided major support for theological education and other projects in Haiti, urged the congregation to "be faithful in inspiration, formation and action."

Following the apostolic laying on of hands and the celebration of the Eucharist by the new bishop, the orchestra sent the congregation out to do God's work to the tune of Verdi's "Triumphal March" from *Aida*.

The Rev. Bob Libby, Port-au-Prince

Bob Libby photo

Bishops Mark Sisk, Katharine Jefferts Schori, Jean-Zache Duracin, Leopold Frade and Julio Holguin ask questions of Ogé Beauvoir at his consecration.

Deputies Will Elect New Leader

Bonnie Anderson's decision not to seek re-election as president of the House of Deputies poses a new challenge to that body during a General Convention already keyed for debates about budget, structure, same-sex blessing rites, and disciplinary canons.

Anderson, who has served in the office since 2006, announced her decision in an open letter to deputies May 23. She will serve until the convention adjourns July 12 in Indianapolis. The House of Deputies will elect her successor July 9, its fifth legislative day, after receiving nominations from the floor July 8.

"The reason I am not seeking re-election is a simple one: I want to

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Anderson

spend more time with my family," Anderson wrote. "My husband, Glen, is retired. I want to be with him more. Our amazing son, Justin, lives with us and reminds us every single day, by his very existence, that God is a generous miracle maker. I want to celebrate Justin's life by being with him every day. I want to bake cakes with my grandchildren and go to all their band concerts, soccer games and school plays. I want to have leisurely phone conversations with my daughters. You get the picture."

Presiding Bishop Katharine Jefferts Schori wrote that she was grateful for Anderson's service. The two leaders were in regular and public conflict about budget, mission, and structure.

"She has been tireless in her advocacy for lay persons in the life and governance of this Church — a distinctive part of our identity," Bishop Jefferts Schori wrote. "I understand something of the personal cost of her ministry, and pray that her retirement from this office will be a source of deep blessing for her and her family. Well done, good and faithful servant."

The Rev. James Simons, a longtime deputy from the Diocese of Pittsburgh and a member of Executive Council, wrote after Anderson's announcement that any president of the house performs full-time work, although "as we all know there's no financial compensation for the office."

Simons pointed out that the Rev. John Coburn, who served from 1969 to 1976, was the last president of the house with a full-time job apart from the office.

"The office has changed so much that unless you're retired, living on spousal income, or independently wealthy you can't afford to run," Simons wrote. "It makes the universe of viable candidates very small."

Five Nominees in Lexington

The Diocese of Lexington has announced five nominees in the search for its seventh bishop:

- The Rev. Ronald Abrams, rector, St. James Parish, Wilmington, N.C. (Diocese of East Carolina)
- The Very Rev. Douglas Hahn, rector, St. Thomas Church, Columbus, Georgia, and dean of the Chattahoochee Valley Convocation (Diocese of Atlanta)
- The Rt. Rev. Santosh Marray, bishop assisting, Diocese of East Carolina
- The Rev. LaRae Rutenbar, interim rector, St. Peter's Church, Rome, Georgia (canonical residency in the Diocese of Western Michigan)
- The Rev. Nigel Taber-Hamilton, rector, St. Augustine's-in-the-Woods, Freeland, Wash. (Diocese of Olympia)

The Rt. Rev. Stacy F. Sauls, sixth Bishop of Lexington, became the chief operating officer of the Episcopal Church in September 2011. The election of his successor is scheduled for Aug. 18 at Christ Church Cathedral, Lexington.

New Hampshire Elects

The Diocese of New Hampshire elected the Rev. A. Robert Hirschfeld bishop coadjutor on the first ballot May 19. In January he will succeed the Rt. Rev. Gene Robinson as 10th Bishop of New Hampshire.

Hirschfeld has been rector of Grace Church, Amherst, Massachusetts, since 2006. He is a graduate of Dartmouth College and Berkeley Divinity School at Yale.

Hirschfeld

The other nominees were the Rev. Penelope Bridges, rector, St. Francis Church, Great Falls, Virginia, and the Rev. Dr. William Rich, senior associate rector for Christian formation, Trinity Church, Boston.

New Hampshire

C = Clergy; L = Laity	C	L
Needed to Elect	44	84
Bridges	16	44
Hirschfeld	**54**	**91**
Rich	17	30

Liturgist Leonel Mitchell Dies at 81

The Rev. Canon Leonel L. Mitchell, one of the scholars responsible for the Book of Common Prayer (1979), died May 23 in South Bend, Indiana. The veteran liturgist and theologian was 81.

Mitchell was professor of liturgics at Seabury-Western Theological Seminary from 1978 to 1995 and lecturer in Church history and liturgy at SWTS from 1978 to 2005.

Born in New York City in July 1930, Mitchell was a graduate of Trinity College, Berkeley Divinity School at Yale, and General Theological Seminary. He completed a Th.D. at General in 1964. He was ordained deacon and priest in 1954.

Mitchell served on the International Anglican Liturgical Consultation (1983-95) and was a member of the North American Academy of Liturgists, Associated Parishes, and Societas Liturgica.

He was assistant professor at the University of Notre Dame's Department of Theology from 1971 to 1978 and director of its master's program from 1974 to 1978. For the past four years he was canon theologian at the Cathedral of St. James in South Bend, where he had served as honorary canon since 1978.

He wrote multiple books, including *Change: How Much Do We Need?* (Seabury, 1975), *The Meaning of Ritual* (Paulist/Morehouse, 1988), *Praying Shapes Believing* (Winston/Morehouse, 1991), *Planning*

the Church Year (Morehouse, 1991), *Lent, Holy Week, Easter and the Great 50 Days* (Cowley, 1996), and *Pastoral and Occasional Offerings* (Cowley, 1998).

"Canon Mitchell was known to many from his days teaching liturgy at Seabury-Western and the University of Notre Dame, to many more whose liturgical education required 'Praying Shapes Believing,' and to all of us, knowingly or not, through his work on the 1979 Book of Common Prayer," the Very Rev. Brian G. Grantz, dean and rector of the cathedral, wrote in announcing Mitchell's death. "It has been my great honor to serve with him at the Cathedral of Saint James in South Bend these past four years."

Mitchell is survived by his wife, Beverly; his daughter, Anne Mitchell of West Hartford, Connecticut; his son, David Mitchell of Elmhurst, Illinois; and grandchildren Amika, Kirina, Andrea, and Chad.

English Bishops Make Amendments

The Church of England's House of Bishops has revised legislation that will open that church's episcopate to women. The bishops made two revisions to the legislation, and those revisions have been the subject of debate.

The discussion became so pitched that the Archbishop of Canterbury and the Archbishop of York issued a joint statement May 25 in an effort to clarify the bishops' amendments. They wrote that the two revisions concerned delegation and a Code of Practice for women in the episcopate.

Delegation, the archbishops wrote, "does not take anything away from the diocesan bishop who delegates; it just allows another bishop to minister legally in the diocesan's area of oversight. The amendment simply declares what the law and practice of

(Continued on page 30)

Saint of the Sierra

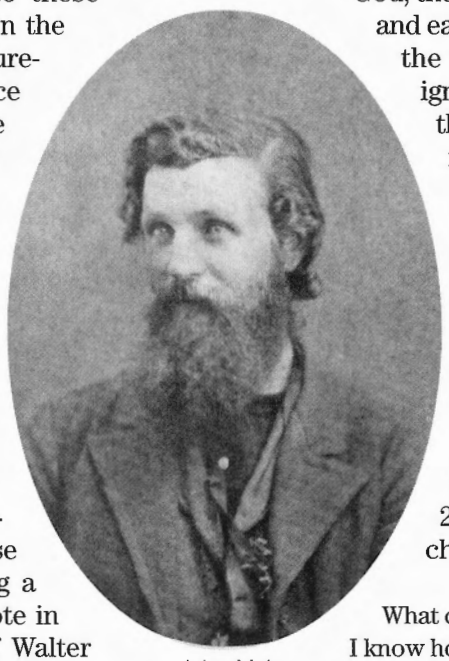
By Anne Rowthorn

No single American has done more to preserve our wilderness than John Muir (1838-1914), the Scottish-born naturalist, Christian, and founder of the Sierra Club. *Holy Women, Holy Men: Celebrating the Saints* commemorates him, and General Convention would show wisdom in confirming this choice. Muir had already become the most ardent defender of the American wilderness by 1903 when he guided President Theodore Roosevelt on a three-day camping trip in Yosemite. As a result of this trip, Roosevelt would establish 148 million acres of national forest, five national parks, and twenty-three national monuments during his years in office.

Muir's writings prompt us to pay attention to God

Until Muir wrote about America's mountains, valleys, deserts, forests and canyons, wilderness was commonly understood as something to be conquered, tamed, used, and exploited for commercial gain. It took Muir to commend the idea that nature has meaning, beauty, and value in itself. Neither before nor since has God's earth had such an ardent advocate as Muir. He consistently pointed to the majesty of God and the sublime glories of creation: everything that is and was, every creature that walks, swims, crawls on the earth, and flies in the realms above.

Muir did not worship trees, mountains, brooks and meadows; instead, like them, he clapped his hands in adoration of the creating God who had called them into being. Listen to these words recalling his first summer in the Sierra: "Oh, these vast, calm, measureless mountain days, inciting at once to work and rest! Days in whose light everything seems equally divine, opening a thousand windows to show us God" (*My First Summer in the Sierra*, 1911, p. 82). Muir's words reflect the graceful poetry of the *Benedicite* in which the "mountains and hills" are summoned to "glorify the Lord," along with "all green things that grow upon the earth."



John Muir

Muir's writings are steeped in biblical imagery describing the magnificence of creation, sacred because it was created by God. Following a storm in the high Sierra, Muir wrote in his journal, echoing the words of Walter Chalmers Smith's hymn, "Immortal, Invisible, God only Wise":

> Now the storm is over, the sky is clear, the last rolling thunder-wave is spent on the peaks. God's messenger, angel of love sent on its way with majesty and pomp and display of power that make man's greatest shows ridiculous. … From form to form, beauty to beauty, ever changing, never resting, all are speeding on with love's enthusiasm, singing with the stars the eternal song of creation. (*My First Summer*, pp. 169-70)

During another storm, Muir climbed a tree to feel it swaying in the ferocious wind:

> When the storm began to abate, I dismounted and sauntered down through the calming woods. The storm-tones died away, and, turning toward the east, I beheld the countless hosts of the forests hushed and tranquil, towering above one another on the slopes of the hills like a devout audience. The setting sun filled them with amber light, and seemed to say, while they listened, "My peace I give unto you." (*The Mountains of California*, 1894, pp. 255-56)

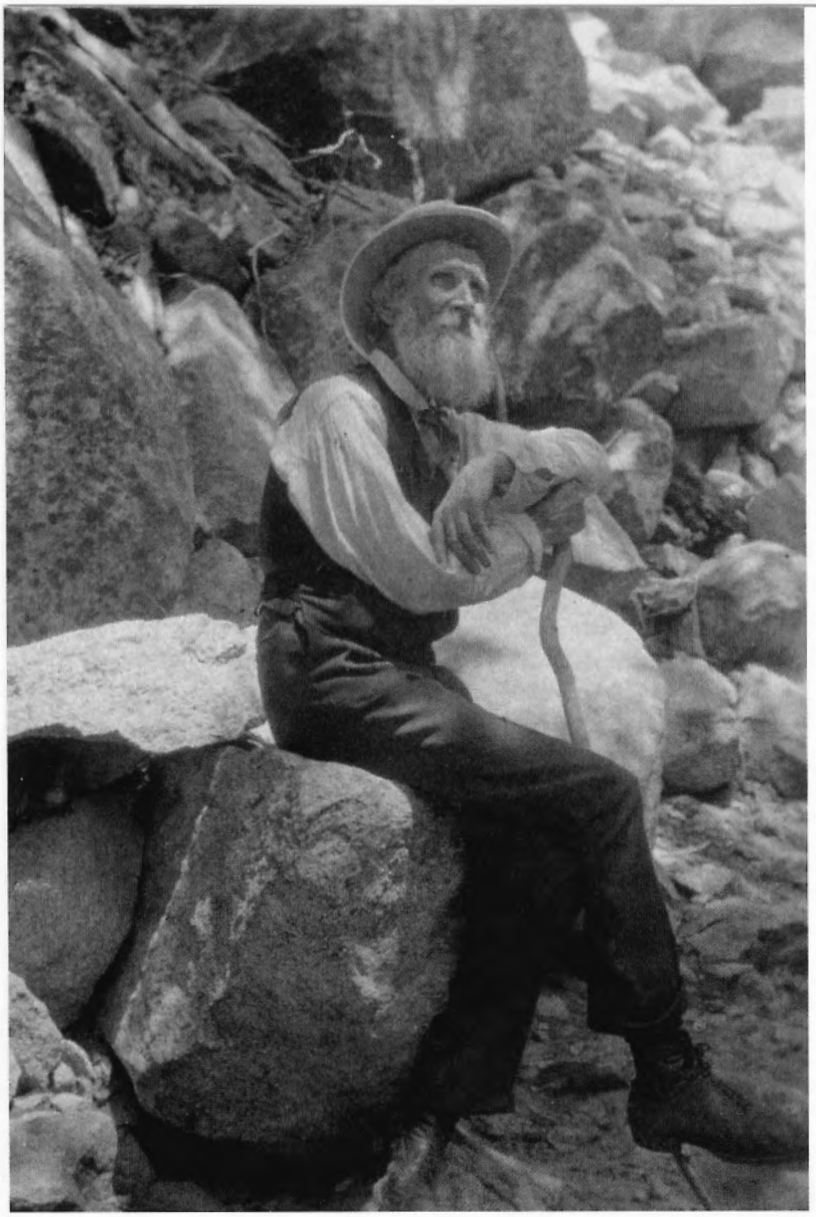
Muir's writings prompt us to pay attention to "God, the Father almighty, creator of heaven and earth" — strange to say, the person of the Trinity most often neglected or ignored. Still, despite his reveling in all the wonders that God created, Muir never lost his devotion to Jesus Christ. This is well illustrated by the original manuscripts of two letters to friends which I discovered in the archives of the Wisconsin Historical Society and which are transcribed here for the first time.

The first letter, written in 1861, is addressed to E.W. and Frances Pelton following the death of their 20-month old daughter and only child, Fannie.

> What can I say, what can I do? Well, well do I know how little letters of consolation can do — your little blessing is away, but Mr. and Mrs. Pelton, you know that Jesus loves this little dear, and all is well, and you will go to her in just a little while though she cannot come to you. Blessed, blessed will you be if washed in Jesus's blood you be found sinless as she.
>
> Love Jesus the more. He knows the strength of this love.

In 1914, the last year of his life, Muir wrote to

(Continued on next page)



Saint of the Sierra

John Muir

(Continued from previous page)

Emily Pelton Wilson, niece of the Peltons:

> How many things have changed since you wrote last. The happy childrens' voices that used to sing with the merry birds as they got posies on our lovely hill are not heard now — now wrinkled [we are], now borne about by every wind. ... "We all do fade as a leaf" [Isa. 66:6]. As the leaf on the ripples of a lake, generation follows generation. ... How good it is to obey and love God who gave His Son to redeem us and fit us to live forever.

Now, almost a hundred years after Muir's death, we need him more than ever. Our planet is in peril. Global warming is remaking the global village. Storms, fires, droughts, floods, tsunamis, earthquakes, blistering temperatures, melting Arctic ice, the extinction of species — the earth is suffering severely. In such a context, the flourishing of human life on Earth is severely compromised, to say the least.

We need to restore the connection between the human world and the world of nature. Nothing short of a conversion — a turning around — to the earth will do, so we may see it with fresh eyes in all its extreme beauty and fragility. This is why we need the wisdom of John Muir. He builds that essential bridge between the natural world and our imaginations. His passion for the natural world evokes our own passion. Earth's wonders are everywhere — the dandelion poking its face up through the cracked city sidewalk, the falling autumn leaf, the rhythm of the rolling tide, the burst of spring in every tree and flower. We only need eyes to see, ears to hear, hearts to embrace and a passion to stand up for Earth's rights. As Muir said: "Try the mountain passes. They will kill care, save you from deadly apathy, set you free, and call forth every faculty into vigorous, enthusiastic action" (*Mountains of California*, p. 328).

If a saint is one who shows us an aspect of God or someone who enlarges our vision and opens a window to God's loving activity in the world, then Muir is a saint for our times. Furthermore, including Muir in the calendar will help people who have a passionate love for nature to grow into a similar passionate love for the Creator.

How enriched we would all be to have the mind of John Muir, who wrote to his friend Janet Douglass Moores in 1887: "It is a blessed thing to go free in the light of this beautiful world, to see God playing upon everything, as a man would play on an instrument, His fingers upon the lightning and torrent, on every wave of sea and sky, and every living thing, making all together sing and shine in sweet accord, the one love-harmony of the Universe" (*Life and Letters of John Muir*, 1924, ch. 15). ■

Anne Rowthorn's most recent book is The Wisdom of John Muir: 100+ Selections from the Letters, Journals and Essays of the Great Naturalist *(Wilderness Press, 2012).*

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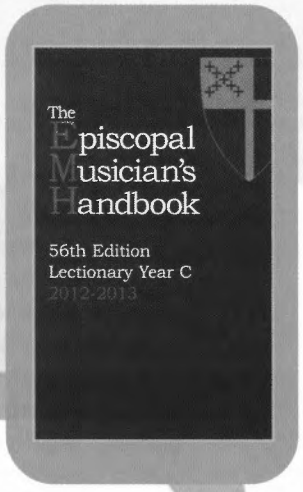

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A Measuring Rod

Canon Law in the Life of the Church

By Benjamin M. Guyer

The English word *canon* comes from the Greek κανών. The term originally pertained to a measuring rod, but eventually referred to the standards which regulated various trades in the ancient world. After the rise of Christianity, it was also used to describe Christian norms. Many readers will be familiar with the phrase "canon of Scripture," but canon has also been used in other, no less important ways. For example, it can describe normative liturgical practice; it can refer to disciplinary procedures; it can denote decisions reached through mutual counsel. Consequently, *canon* is a word of notable polysemy; appealing to one set of canonical norms refers one to other sets of canonical norms. Canon law is one of the canons used by the Church for maintaining its common life. The canon of Scripture contains "all things necessary for salvation," but it does not contain all things necessary for running the Church. This latter task is fulfilled by canon law.

A Historical Sketch

The origins of canon law in the Episcopal Church extend through the Church of England back to the medieval period and thus to the early Church. In 325, the Council of Nicaea passed twenty canons for regulating the life and practice of the Church in the Roman Empire. The Nicene canons, which were prefaced by the first version of the Nicene Creed, regulated a large number of jurisdictional, liturgical, and theological matters. Later councils, both Eastern and Western, continued the practice of passing canons.

In the early medieval West, canon law was regional and kings exercised ecclesiastical oversight. In England, for example, kings appointed bishops and royal law enforced the observance of ecclesiastical law and liturgical practice. In the 12th century, when jurisdictional debates between the papacy and European kings reached a fevered pitch, the period of "classical" Western canon law began. This followed the Gregorian reforms of Pope Gregory VII (+1085), who sought to make the Church wholly independent of royal authority. However, the great early work of canon law was not completed until around the mid-12th century, when a monk named Gratian compiled and edited *The Harmony of Discordant Canons*. Almost nothing certain is known about Gratian, but in his work he placed thousands of canons, rulings, and theological statements into a coherent whole. His work quickly became the theological best seller of its day and by the end of the 12th century was disseminated throughout Europe. It was soon known simply as the *Decretum Gratiani* — *The Decree of Gratian* — and it formed the basis of all later Western canon law.

Medieval canon law did not disappear from the Church of England or other Protestant churches on the European continent. In the 16th century, there was nothing strange about being a Protestant canonist. Although Henry VIII banned the study of Roman canon law in England, Archbishop Cranmer sought — unsuccessfully — to reform English canon law. Under Elizabeth I, there were reforms of both canon law and the ecclesiastical courts, and under King James VI and I new canons were promulgated in 1604. For centuries, English canon law was a field ripe for study, practice, and publication.

Two factors changed this situation. First, during the mid-19th century, a series of legal reforms in England undermined the independence of the national church. This marginalized the study and practice of canon law. Second, the international development of the Anglican Communion led to the proliferation of provincial bodies of canon law. These various regional canons overlap significantly but also diverge from one another. We have no set of shared canonical norms for church membership or the transference of holy orders, and no set of shared canonical norms which define provincial autonomy and interdependence. Recent years have seen a significant interest in returning canon law to the Anglican agenda, and the Anglican Covenant is the most recent manifestation of this trend. Nonetheless, the

Title page from *Decretum Gratiani*

Anglican situation today is much like that which Gratian faced centuries ago: we need a harmony of our discordant canons.

Law as κανών

Any Anglican theology of law is bound to use both pre- and post-Reformation authors such as Gratian, Aquinas, and Hooker. At the beginning of his *Decretum*, Gratian offers two important definitions: "What is put in writing is called enactment or law, while what is not collected in writing is called by the general term 'custom.'" Aquinas used this distinction to posit a difference between divine law and natural law, both of which are unchanging, and human or positive law, which can be revised. Following Aquinas, Hooker maintained the same. Canon law is human law and insofar as it achieves a good end, the law itself is good. Should canon law fail in this, it must be revised. It is precisely here in a discussion of the good that canon law invokes other canons, namely, the canon of Scripture. If Scripture contains "all things necessary to salvation," then canon law should be written to aid the Church in attaining these same divinely revealed ends.

Canon law is thus evangelical through and through. A church's witness to the wider society begins with its own, internal witness. In this way, canon law is constructive, even in its punitive functions. The purpose of ecclesiastical discipline is never to punish but always to restore. The violation of canon law is a matter of no small importance in the Church, just as the violation of civil law is a matter of importance in the State. Only the arbitrary use of authority allows law to be violated in an *ad hoc* fashion. In the State this is called tyranny; in the Church it is called abuse. A church that cares nothing for canonical infractions also cares nothing for restoration. A church without confession is a church without repentance, and such a church is also without forgiveness, for it stands in need of lawful and righteous judgment. How can there be justice if there is no law?

Conclusion

Canon law is one of several canons in the Church's history. It has a vitally important role in maintaining order in the daily life of the Church, and in its particulars canon law expresses how a church strives after Gospel. The goodness of canon law is determined by its ability to achieve the divine ends given in Scripture. But canon law also serves a restorative purpose. The ordered maintenance of canon law testifies to a church's commitment to a just and lawful internal life, itself inseparable from evangelical witness.

Bibliography

Gratian: The Treatise on Laws, translated by Augustine Thompson, OP, and James Gordley (Catholic University of America Press, 1993), provides an excellent introduction to the *Decretum*. *Roman Canon Law in Reformation England* (Cambridge University Press, 1990) and *The Spirit of Classical Canon Law* (University of Georgia Press, 1996) by R.H. Helmholz are essential reading. J.H. Baker, *Monuments of Endlesse Labours: English Canonists and Their Work 1300-1900* (Hambledon Press, 1998) is a fine collection of short biographical essays on key English canon lawyers. Norman Doe, *Canon Law in the Anglican Communion: A Worldwide Perspective* (Clarendon Press, 1998) presents groundbreaking work on contemporary Anglican canon law. Much helpful information is available from the the Ecclesiastical Law Society (www.ecclawsoc.org.uk) and the Anglican Communion Legal Advisers Network (www.acclawnet.co.uk). ■

Benjamin M. Guyer is a doctoral student in British history at the University of Kansas.

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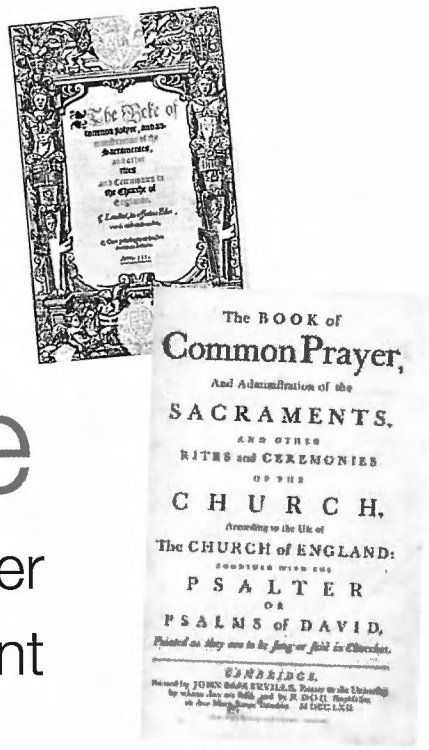


One Use

The Book of Common Prayer as Constitutional Document

By John C. Bauerschmidt

"All the whole realm shall have but one use": with this phrase the preface of the first Book of Common Prayer marked the end of the old liturgical regime that had prevailed in England in the Middle Ages, with various liturgical "uses" prevailing in different dioceses, religious orders, and cathedral churches, and the establishment of one use throughout England, authorized by Parliament and enforced by the power of the Crown. The liturgical rites and ceremonies in medieval England were all variants of the liturgy of the Church in Rome, as were most of the liturgies of the Church throughout Western Europe. Though different bishops on occasion would set liturgical use within their dioceses, or archbishops within their provinces, or even monarchs within their realms, Dom Gregory Dix argues that the principal authorizing force behind the liturgy was custom, with variation depending on the gravitational force exerted by the liturgical uses of the principal sees and the major cathedral and monastic churches (*The Shape of the Liturgy*, 2nd edn., p. 716).

The Act of Uniformity of 1549 established something new, what Dix called "the statutory liturgy," public worship with the force of law. Implementation of the Book of Common Prayer not only abolished the different uses of the English Church but also brought in a new order. The old liturgy had rested on the sanction of custom, but now the new statutory liturgy became first a revolutionary force in the reign of Edward VI before settling down under Elizabeth I as part of the comprehensive Anglican "settlement." Clergy were required from the first to use it and no other; and though Dix is merciless in exposing the inadequacies of any liturgy that is promulgated and enforced by statute either civil or ecclesiastical, it is hard not to acknowledge that this liturgy came over time (through its very statutory nature) to have the ancient authorizing force of custom as well.

The Episcopal Church has inherited this pattern of liturgical life, with a liturgy authorized by General Convention for use in all dioceses of the church (Constitution, Article X). The prayer book's presence here makes it a "constitutional document," one of those usages that help to define the way in which this church not only prays but is governed. A large part of Title II of the canons is devoted to ensuring that copies of the prayer book used in this church conform to the Standard Book of Common Prayer, to the role of the Custodian of the Standard Book, and to the extensive process required for revision of the book. Training in the use of the prayer book and other authorized liturgies is also required for those preparing for ordination. Conformity to the rubrics of the Book of Common Prayer is part of the "standards of conduct" for all clergy, who are also to refrain from neglect of public worship and Holy Communion "according to the order and use of the Church" (Title IV, Canon 4, sections 1a and h).

All clergy at ordination vow "to conform to the doctrine, discipline, and worship of the Episcopal Church," including use of the prayer book that stands as a constitutional document of the church (BCP, p. 513, etc.). Supplemental liturgies find their

place in our Constitution and Canons, but only those "authorized by this Church" as an extension of prayer book worship. Bishops, according to the Constitution and Canons and the prayer book itself, may only "set forth" other liturgies for very specific short-term purposes (BCP, p.13), and the clergy have no authority to use any other liturgy not authorized by General Convention.

Much has been written about the history of the Book of Common Prayer, including commentaries on the texts and rubrics of the various editions of the prayer book and even ceremonial guides to its use, but not much is made of its constitutional status. In having an authorized and authoritative pattern of worship historic Anglicanism shares a characteristic with Roman Catholicism, though not one with a common root in an earlier period (unlike many of our other shared traditions). In the face of the new opportunities posed by the invention of printing, and with a common need to reform and regulate liturgical practice, both the Church of Rome and the Church of England established liturgical texts with the force of law, either civil or ecclesiastical or both. The Episcopal Church has retained this discipline as part of its constitutional ordering. For Anglicanism, with a less developed dogmatic and canonical tradition than Roman Catholicism, a good deal of weight has been borne by a tradition of authoritative liturgical texts.

The Book of Common Prayer in its various incarnations has served as a unifying force within the Episcopal Church. Of course, there has never been complete uniformity in practice, even within the bounds of a single edition, but this does not undercut the force of its unifying tendency. Now, in the changed circumstances of a digital age, there are pressures on this unifying order. Some of these pressures are technical: we can now do things more easily to order our liturgy, to change it and adapt it, which do not require printing more books. But logically speaking, these technical abilities could just as easily lead to greater uniformity rather than less. Imagine a "liturgy of the day" dispatched on Monday morning from the denominational central office to all congregations, camera and projector ready! I don't think this is likely (or desirable) in the Episcopal Church.

The real pressure on our unifying liturgical order relates not to the changed circumstances of the digital age but to changes in our own understanding of the church that diminish it. We no longer understand the constitutional role of our own authorized liturgy, nor honor it (in many places) in practice. Bishops may have an idea that they can authorize some other liturgy than the one that is authorized by their own church. Clergy or worship committees may download a liturgy they like from an online resource and use it, or even write their own liturgy. None of these practices rises to the level of historic Anglican practice nor conforms to the constitutional pattern of the Episcopal Church. In the meantime, and as a result, the knowledge that the only liturgy appointed for use in the church is an authorized one has faded from the minds of many parishioners.

The real pressure on our unifying liturgical order relates not to the changed circumstances of the digital age but to changes in our own understanding of the church that diminish it.

Prayer book worship, in text and rubric, guards against the idiosyncrasies of individual clergy and congregations. It was intended to do so. The 1979 Book of Common Prayer has generous provision for variety without endangering the principle of common prayer. This liturgy and its supplements have been authorized by all of us through the church's own constitutional and canonical procedures. It is our liturgy, in the collective sense: the common possession of every member of the church, and not the possession of bishops, clergy, or worship committees.

Perhaps the fading of this sense of common prayer is only the result of adaptive solutions to new circumstances that will in the end enrich the church's way of praying. That may very well be. But it is also arguable that continued misunderstanding of the Book of Common Prayer's constitutional role will damage our way of taking counsel together about the bonds of our common life — not to mention the damage done by idiosyncratic liturgies to our tradition of praying and believing. Rather than enriching our way of praying, the neglect of the Book of Common Prayer is at least as likely to diminish our sense of what the Church is and what it does when it prays. As Episcopalians we join together in common prayer. The practice of authorizing a liturgy for use throughout the Episcopal Church remains a demonstrable sign of unity that ought not to be abandoned lightly, either in theory or in practice. ■

The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.

Eastwood and Moral Theolog

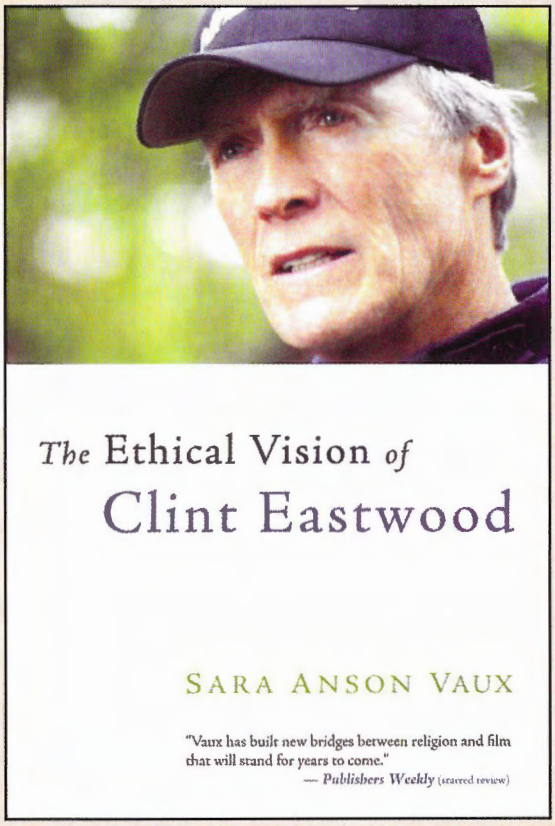
Review by Ken Ross

If the flinty gaze and violent oeuvre of Clint Eastwood have long been your guilty pleasure, rejoice. Sara Anson Vaux has redeemed your little secret. Dirty Harry, it turns out, had an ethical vision. That .44 Magnum was just a trope, a means by which Eastwood could remind us of the wages of sin and the bloody consequences of *lex talionis*.

As Vaux says in her preface: "Seen along a forty-year continuum, Eastwood's movies reveal stages in an unfolding moral ontology — a sense of being in the world." Eastwood, it seems, is interested in the narrative exploration of "justice, confession, war and peace." So it is time for all of his closeted fans — you know who you are — to come out and enter into conversation with this irascible, iconic and gifted filmmaker.

Of course Eastwood's oeuvre is more than Dirty Harry or the avenging angel characters of his many westerns. His work consists of an astonishing number and variety of films: *J. Edgar*, *Invictus*, *Gran Torino*, *Letters from Iwo Jima*, *Million Dollar Baby*, *Mystic River*, *The Bridges of Madison County*, and a host of other projects many of us have never seen. Whatever your view of Eastwood, he is more, much more, than you might suppose. He has directed 31 films to date. His filmography, as listed on IMDb, includes 605 entries, an amazing body of work. Eastwood has been as prolific as he has been influential. And as Vaux makes clear, his

The Ethical Vision of Clint Eastwood
By **Sara Anson Vaux**. Eerdmans.
Pp. 277. $24



artistic and moral vision has constantly evolved, while the themes that interest him have remained remarkably consistent.

This book examines the range of Eastwood's films in four principal sections: "The Angel of Death," "The Mysteries of Life," "Eternal War," and "Hereafter." Vaux reads into this body of work a theological undercurrent "steeped in religious symbols, religious ritual, and the promise of reconciliation." Eastwood is portrayed as someone who presents a counter-narrative, standing against our prevailing cultural mythologies. In his westerns, for example, Vaux examines how Eastwood's angel of death characters "breached the boundaries of the genre" by undermining the predominant myth of the American superhero. Eastwood's work, in its various genres, is interested in narratives that are either explicitly or implicitly subversive of the simple and formulaic stories typical of Hollywood.

Vaux argues that Eastwood's films are to "be read rather than watched." And Vaux is a capable guide, ably pointing out ways in which we can read his work. Within the four principal sections, she annotates key films and draws out inner meanings, points out symbolism, makes theological connections, and explains the filmmaker's craft. These observations make explicit why Eastwood's work is so durable. For many of us, the elements of his work have been enjoyed but not necessarily understood. The strength of the appeal of Eastwood's work may have been based on intuition more than a conscious appreciation of his subtext. Vaux deserves great credit for explicating the symbolism and moral discourse that undergirds Eastwood's work.

Vaux's insights will motivate many readers to revisit Eastwood's films. Her passion for Eastwood is contagious. So, if you thought that you would never see Clint Eastwood's name and the phrase *moral ontology* in the same sentence, you will no longer be surprised after reading this book. Eastwood's portrayal of the American hero, whose utterance of "Make my day" has become synonymous with the hyper-virile, revenge-minded protagonist, has in the end become the agent of its own deconstruction. The violence of an Eastwood film is neither gratuitous nor simple, and neither is Eastwood. He is a musically inclined, jazz-loving, history-reading, philosophically nuanced actor-director whose work should be of interest to us all, from cinephiles to theologians. ■

Ken Ross works in the mineral exploration industry in the United States and West Africa and is a member of the Living Church Foundation.

OUR UNITY IN CHRIST
In Support of the Anglican Covenant

Sufficient & Required?

By Mary Tanner

As provinces have discussed and voted on the Anglican Communion Covenant I have been surprised at the different reactions that have been expressed, sometimes in strong language. There are those who see the Covenant as a controlling mechanism, promoting a centralised authority which seeks to stifle the autonomy of provinces, offering a vision of the church that goes against the grain of Anglican ecclesiology. Others see it as a way of strengthening Anglican unity, handling difference and conflict in an adult fashion, and offering a framework for us to live mutually accountable to one another.

Then there are those who agree, reluctantly, that it is the only show in town. So far eight provinces have said yes and are in "Covenant communion." Twenty-six dioceses in England have voted no and 18 yes. This means that the Church of England has in effect said *no*, though the overall majority of votes cast were in favour. Even if the Church of England were to move to reconsider the Covenant, this could not happen in the lifetime of this General Synod and, therefore, not before 2015. The Church in Wales gave an "amber light," wanting to know more about the consequences of the Church of England's decision for the rest of the Communion and for the role of the Archbishop of Canterbury before giving its definitive response.

This is not a comfortable place to be in. How are we to make some sense of it? I suspect that we need to assess where we are in a bigger context. Christ, on the night before he died, prayed for the unity of his disciples then and for us — his disciples now. The unity we are called to live is for God's sake and the world's sake. Unity and mission are inseparable. It is sacrificial unity, a unity in which the world might just see in us a glimpse of its own possibility. Unity is to be lived out in each particular local place, globally, and in continuity with Christians through the centuries. No local church is self-sufficient. We need one another. Unity is not just a vague sense of belonging across oceans and continents but costly, expressed in mutual concern, mutual support, mutual love, in the sharing of gifts and resources and in seeking a common mind. It is unity in the one faith, confessed in words focused in eucharistic communion which issues in deeds.

The proclamation of faith in words and deeds is given in the specificity of languages, dances, images, symbols and customs unique to each place. It is unity in diversity. Without diversity there is no authentic unity, no catholicity. At the same time the local expression must never be at the expense of regard for the wider communion of faith and life. The one Gospel has to be recognisable in the midst of particularity so that we can celebrate together, saying "this is the faith of the Church, this is our faith." Each local community must be able to recognise Christlikeness in the others and recognise the One, Holy, Catholic and Apostolic Church in the others. But what is it that constitutes recognisable identity amidst the myriad particularities of time and space?

We Anglicans had a shot at describing Christian identity and unity in the Lambeth Quadrilateral: Scripture, Creeds, two dominical sacraments, and a threefold ministry with an episcopate locally adapted. Henry Chadwick once called this reticent statement "unity at a bargain basement price." Borrowed from the Episcopal Church and affirmed at the Lambeth Conference in 1888, it was reaffirmed at Lambeth

1920 and again in 1998. The Quadrilateral has served us well and shaped the ecumenical agenda. We have the Episcopal Church to thank.

But even as we were celebrating the centenary of the Quadrilateral in 1988 it had become clear that this reticent statement was barely enough. The number of provinces had increased; international travel and twinnings between provinces had increased our knowledge of one another, giving us a sense of joy in belonging to such a diverse Communion. At the same time, when issues arose in one part of the Communion that touched the very sinews of our common life, Anglicans had to consider where and how decisions that affected all were to be taken. It is an ancient principle: what affects the communion of all should be decided by all. What structures, therefore, of "graced belonging" — we struggled to find language that was not hierarchical or authoritarian — would enable us to listen to one another, to discern and decide together, and then live accountably to one another?

I find it useful to remember what happened when the Episcopal Church became convinced that there are no theological objections to women in the episcopate and that local mission actually required women bishops. This was clearly an issue that touched the unity of communion, for the episcopal ministry is, as one theologian described it, "glue that holds the Communion together." In September 1986 the House of Bishops of the Episcopal Church counselled restraint before the 1988 Lambeth Conference while consultation with the Anglican episcopate was taking place. For two years before Lambeth an intensive Communion-wide conversation set up by the primates took place in which provinces expressed their different views. "Listening as a mark of Communion" became the first chapter of a report which went on to tease out the biblical, ecclesiological, and ecumenical arguments for and against.

Much of the conference was given over to listening to bishops who held very different views, to the experience of women in the priesthood, and to the views of ecumenical partners. The result was not unanimity on the matter then, and we are not unanimous now. But it was decided that if a province were to go ahead then the others would remain "in the highest degree of communion possible" in spite of continuing difference. For more than 24 years the Communion has lived in a process of "open reception" of this ordering of the ministry. It has not been an easy road, and remains difficult in some provinces of the Communion. We have not been good at continuing to exchange experiences and question one another. But I believe that it is possible to recognise at least the beginnings of a credible model of discerning and deciding in communion, enabled by our Instruments of Communion and mindful of the imperfect communion we share with other Christians: a way of living with difference in respect.

Not only the matter of women's ordination was at issue in these years. There was also an intensifying discussion within the Anglican Communion and in ecumenical dialogues about Instruments of Communion, or "structures of graced belonging," as Presiding Bishop Edmond Browning called them. While ecumenical discussions were exploring what "personal, collegial and communal" structures or ministries, embracing ordained and lay, might hold Christians together, the Anglican Communion was increasingly experiencing the ministry of the Archbishop of Canterbury, the Anglican Consultative Council, the Primates' Meeting and the Lambeth Conference — though we remained unclear about their "ecclesial density": the relation between them, what areas each had primary responsibility for, and what weight their resolutions had.

In the years leading up to the 1998 Lambeth Conference the issue of homosexuality was raised in some provinces of the Communion. With hindsight it is not difficult to see failures in the way we responded to this. Although some provinces had reflected deeply about the matter, others had not. There was no official Communion-wide process of listening to and learning from one another, no Communion-wide delineation of what the issues were, or the implications for the ministry of ordained or lay. There was no Communion-wide attempt to bring Scripture and tradition into discussion with the experience of gay and lesbian persons in the different parts of the Communion, nor to determine together whether this was a communion-dividing issue. Many bishops at the 1998 Conference were distressed at the process that led to Resolution I.10 which resulted in confusion and hurt — confusion over the issue itself, and confusion over how Anglicans discern together and seek to reach consensus.

Unfortunately, a report that had been in the making between 1988 and 1998, *The Virginia Report*, received little attention at Lambeth 1998. An opportunity was lost to move towards a common understanding of Anglican unity and identity and how we might live dialogically and dynamically in Anglican communion.

All of this provides the bigger picture in which to understand the provenance of the Covenant. The Covenant was not an attempt to answer any particular question in the area of human sexuality. Nor was it a

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Sufficient & Required?

OUR UNITY IN CHRIST

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stick to beat us into submission in response to any particular issue before the Communion, now or in the future. It does not set out to stifle authentic proclamation of our common faith in our different cultural contexts. It is an attempt to express an understanding of our unity and identity, and to suggest how that might be lived out in a way that holds in balance authentic provincial autonomy and interdependence.

The Covenant seeks to express what holds Anglicans in graced belonging — Scripture, Creeds, dominical sacraments, ordered ministry; and then, going beyond the bargain basement price of the Quadrilateral, adding international structures of communion — personal, collegial and communal. Here the Covenant spells out with greater clarity than had been done before what it means to be Anglican. Section IV is different in kind. It maps out how things would work out in cases of severe conflict, what happens when relations break down. It's this section that many object to most. That's understandable. The juridical tone sounds un-Anglican.

Section IV states clearly that "the Covenant does not grant to any one church or any agency of the Communion control or direction over any church of the Communion." Nevertheless, it is uncomfortable when the Covenant sets out guidelines for dispute resolution, describing the responsibilities of a Standing Committee that seems to have assumed a role never discussed. It is uncomfortable because it requires of all of us that we accept that restraint may sometimes be asked. It means being prepared to accept that in the case of a very few issues we all need the broadest community of reflection and discernment in which to set our own, or our group's, convictions as we seek a common mind (which is not necessarily the same as unanimity).

Each of us might wish that the Covenant were different: perhaps shorter, more reticent; that the concept of covenant itself had not been used; that the place of an episcopal Lambeth Conference, acting together with the other Instruments, had been clearer; or that the responsibilities of a Standing Committee had been previously agreed. We may wish that Section IV had been distinguished as a different "genre," requiring a different kind of response from that for Sections I-III. Perhaps, however, what we should be asking is whether the Covenant is a sufficient description of life in communion, and whether its practical suggestions are what is required for deepening, nurturing, and maintaining Anglican unity and communion; is it "sufficient and required for our generation"? Will it help us journey together faithfully, living in the communion of God's own life of love while rejoicing in our diversity? Will it help us be mutually responsible, mutually accountable, and will it strengthen our communion in mission?

We are not today where we were when the Covenant was published. The Covenant is now in effect between those who have agreed to it. We are approaching what Archbishop Rowan described as

> the possibility of a twofold ecclesial reality …: that is, a "covenanted" Anglican global body, fully sharing certain aspects of a vision of how the Church should be and behave, able to take part as a body in ecumenical and interfaith dialogue; and, related to this body, but in less formal ways with fewer formal expectations, … associated local churches in various kinds of mutual partnership and solidarity with one another and with "covenanted" provinces.

What are we to do now? First, the process of response must be encouraged to continue. We need the fullest Anglican reaction we can get. The meeting of the Anglican Consultative Council in November should review the responses and give some account of emerging issues. It will need to draw out for us what it means in practice that some are now in "Covenant Communion," while others are outside the Covenant, though still part of the Anglican Communion. How will this affect the functioning of the Instruments of Communion? The Church in Wales has already asked questions about the position of an Archbishop of Canterbury.

Secondly, as Bishop Michael Doe has written, rejection of the Covenant must not be interpreted as turning our backs on the Communion but rather as an opportunity to build new bridges, to find new ways of supporting each other in the holistic mission of God in each and every place, and to show the world what unity and diversity can mean. Anglicans need to find together all the ways possible to strengthen relationships across the Communion in spite of our difference over the Covenant, not least in order to support those in situations of violence and deprivation of whatever kind. In spite of our difference we need to strengthen "affective communion."

Thirdly, the responses so far suggest that the basic underlying issue is the fact of different ecclesiologies. Some reactions seem to be based on a federal model of the Church, others a communion ecclesiology, and these divisions are not only between provinces but compete within them. We shall never agree about this

Covenant or any future attempt to discover what Anglican communion means until we have more agreement about the kind of unity God calls us to live in and for the world, and about the instruments that will nurture and sustain it. Perhaps what is taking place in the response process is a wake-up call to reflect on what it means to be "a communion of churches in the Anglican way." Perhaps we should go back to where we left off in the process started in *The Virginia Report*.

We need to have that discussion with the proliferating movements within our Communion. If we do not engage together with fundamental ecclesiological issues, there will be gradual fragmentation, as Archbishop Robert Runcie warned at the 1988 Lambeth Conference. We shall become not even a loose federation but separate ecclesial bodies. We must think together about what sort of church God calls us to be, not just for our own well-being but for the sake of our ecumenical partners who sometimes say it is hard to know with whom they are in conversation. This makes the current work of the Inter-Anglican Standing Commission on Unity, Faith, and Order urgent and on target.

We must think together about what sort of church God calls us to be, not just for our own wellbeing but for the sake of our ecumenical partners who sometimes say it is hard to know with whom they are in conversation.

Fourthly, issues of human sexuality will not go away. They have to be addressed by us together, with everyone around the table. When the conversation is not about those excluded from the charmed circle things are seen in unexpected ways. We need to go on with the listening process, and be given regular reports about what is being discovered. And we need to try to understand why we hold the different views we do and whether these are communion-dividing.

It is easy to protest that such a discussion neglects the more urgent issue of mission. But unity and mission cannot be separated. What we are exploring is what sort of church God wants us to be for a more effective and compelling proclamation of the reconciling Gospel of Jesus Christ, so that others can see in us a reflection of God's own life of love. Is the Covenant required for today's Anglican Communion? Is it sufficient to help us live now with and through difference, committed to one another, trusting that the Holy Spirit will lead us into all truth? I think it is required and sufficient for today — though it is not a final statement, any more than the Quadrilateral was in its time. ■

Dame Mary Tanner is a member of the Church of England and President for Europe for the World Council of Churches.

Not-So-Simply Catholic

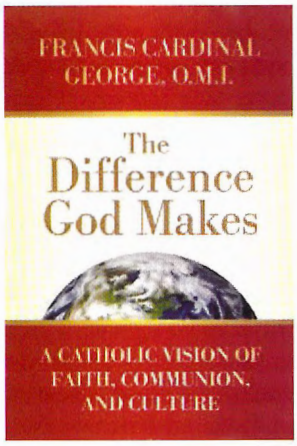
The Difference God Makes

A Catholic Vision of Faith, Communion, and Culture

By **Francis Cardinal George**, OMI. Herder & Herder. Pp. 368. $26.95

Review by Neil Dhingra

Francis Cardinal George of the Roman Catholic Archdiocese of Chicago holds that the fundamental problem with the United States is not economic or political but *metaphysical*. The heart of *The Difference God Makes*, a collection of his addresses, is the provocative equation of "secular" America with Augustine's City of Man. Following the Radical Orthodoxy movement, George claims that Augustine rightly saw Rome as based on the worship of "finite and self-assertive gods." The cruel rivalry of these gods inspired Rome's "faulty polity of violence and domination." And the metaphysical "primacy of antagonism," minus the polytheism, later reemerged in the thought of Hobbes and Locke and even the American founding, which assumed a "primarily antagonistic community." What might appear to be a neutral secular space in America is really marked by "antagonism, disassociation, and suspicion," abortion, euthanasia, and militarism.



This City of Man is a rebellion against the City of God, which is rooted in a metaphysics of participation. Here, George follows the priest-philosopher Robert Sokolowski's Christian "distinction," which claims that the Christian God, unlike the "finite and self-assertive" pagan gods, is not in competition with other supernatural beings or nature. We can all participate in the generosity of God and find ourselves related to one another "by bonds of ontological intimacy." This mutual participation creates the possibility of a politics that is based not on antagonism but peace. So, we discover the real possibility of a common life, which George illustrates with a short uncritical portrait of a medieval life of guilds and "sacramental rhythm."

This might seem to be a very radical book indeed. At this point, we might even imagine George agreeing with the theologian William Cavanaugh that the Church is called to be "interruptive" in contemporary American society. We might expect George to recommend groups like Voices in the Wilderness that consciously violated U.S. law, and to champion imprisoned conscientious objectors. George, however, desires a Church that will not simply be interruptive but will transform the culture "gently but subversively." The Church is already a "distinct cultural identity," formed by participation in the generous, noncompetitive Christian God, and ecclesiastical culture must meet and purify a damaged American culture from the acids of antagonistic modernity. After all, there are still "seeds" in American culture, despite the antagonism, disassociation, and suspicion.

The skeptic might suggest that George just wants to solve America's problems through conversion. George explicitly opposes any sort of religious coercion, but he defines culture as meaning and values that are instilled in members so that they are "spontaneously inclined to feel, think, judge, and behave in certain characteristic ways." A culture transformed by Catholicism might seem to be one whose members are almost automatically Catholic. Here we might find ourselves repeating some of the criticisms of George's Radical Orthodox sources — that, despite their rhetoric of peace, they can only imagine *overcoming* rival narratives and metaphysics, and that the only way to implement their metaphysics is to make everyone Christian (here, Catholic). There is something of that here.

But it is important to note, then, that much of the book is George suggesting that Catholics should be in dialogue with Protestants, Jews, and Muslims. This is because they can share a "communitarian ethos" and other forms of commonality with Catholics. George, however, is no pluralist — he will point out that Islam does not have Catholicism's resources for communion, since Muslims do not profess that God is a Trinitarian "oneness-in-difference." It is also unclear how George envisions dia-

logue with a "secular" American, given his criticism of the secular as metaphysically damaged. That might be a very short conversation.

George's book is open to criticism on several different grounds. His view of history gone wrong through bad metaphysics ignores other important factors, especially Christian division, which, in Yves Congar's words, led to the world being "exonerated, to a degree, from the duty to believe." George's reading of American history is also a bit two-dimensional, ignoring non-Catholic appeals to common interest that were quite common in the late 19th and early 20th centuries. George's criticism of individualism ignores some of the benefits of rights consciousness. As the historian Daniel Rodgers has pointed out, speaking of individual rights translates private experience into a "general claim and a potentially universalizing language." It has a "solidaristic dynamic." Furthermore, speaking of individual rights is an effective way to challenge fossilized customs and traditions. American Catholics have not always been capable of radical critique. For instance, as John McGreevy has pointed out, many Catholics opposed an immediate end to slavery because of the threat to social stability.

Even if we do share George's dislike of individualism, we also have to wonder if he reads contemporary American individualism correctly.

Even if we do share George's dislike of individualism, we also have to wonder if George reads contemporary American individualism correctly. As the sociologist Claude S. Fischer has written, Americans are individualistic in certain unfortunate ways (say, being likely to attribute poverty to character flaws) but are also relatively unindividualistic compared to Europeans in other ways. According to surveys, Americans are less likely to say that they would be willing to leave the United States for better conditions elsewhere, to distance themselves from the Church, or to justify extramarital affairs. Americans do believe in group commitment, but also in the individual's capacity to leave the group, should it become dysfunctional. For example, as Fischer writes, "American marriage has this character: modern Americans believe that people are free not to marry and free to leave an unsatisfactory marriage, but so long as a marriage continues, it demands faithfulness." Fischer calls this, tellingly if without too much theological exactitude, "covenantalism."

George grasps that Americans form voluntary associations but imagines that these exist mostly for enlightened self-interest. At another point, he likens the voluntary association to a "spiritual club" that fills a need for belonging but cannot change its members. But what if American individualism — covenantalism — is rooted in a Protestant idea of the self? In such an idea, God addresses each individual *directly*, and the individual subsequently responds. In *The Responsible Self* (1963), H. Richard Niebuhr wrote that the self might have previously lacked integrity as it was pulled here and there by many different gods. In such a sad situation, the self experiences internal conflict and, on a larger level, we see that "community lusts against community, nation against nation, church against state and state against church, religion against religion." Niebuhr writes: "In our wretchedness we see ourselves surrounded by animosity." But when God addresses us, we find integrity and social solidarity — "universal eternal life," the "open future," and the "open society." We receive a new context for our actions, which must become the actions of a citizen in a "universal society."

The Responsible Self has much in common with *The Difference God Makes*, and George cites Niebuhr's *Christ and Culture* favorably. Niebuhr, though, would presumably state that the individual can hear the Word of God's call to responsibility in different churches. One might commit to or disassociate from a church turned into an "enclave" on the basis of God's address. Needless to say, George would disagree. George, though never waspish, tends to portray Protestantism as individualistic, focusing on "subjectivism and experientialism" and unhappily tending to dissolve into "spiritualities without faith." But if Americans, including Catholics, have adopted a coherent Protestant covenantalism, George may want to revise his diagnosis and model

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of inculturation. In such a case, the Church is not confronting an environment in which religion is nothing but individualistic self-expression, but a culture where severe *theological* criticisms of the (Roman) Catholic Church are yet possible and nearly a third of born Roman Catholics leave the church, half of these for Protestant churches. Religious stability, then, is like marital stability. This isn't satisfactory for a Catholic, but it isn't quite antagonism, disassociation, and suspicion, either.

George is not simply making an argument about metaphysics and American culture. He is also speaking about internal Catholic issues. Instead of a "liberal" or "conservative" Catholicism, George counsels being "simply Catholic," in order to transform all cultures. George worries that Catholic institutions increasingly form professionals, not disciples. While less polarization in the Church would be welcome, it remains unclear just what simple Catholicism might look like (or how it might be implemented). How would simple Catholicism call us to conversion? At one point in the book, George, drawing on Hans Urs von Balthasar, suggests that a person might be "dazzled by the beauty he has seen" in the liturgy, with the "fascination" ultimately leading to communion. Similarly, while discussing saints, George refers to Mother Teresa as an "icon." This is all well and good, but it isn't clear that simple Catholicism escapes the criticism that Rowan Williams once made of part of Aidan Nichols's theology: that "it doesn't lend itself easily to a genuinely public process of conversation and contestation," relying instead on aesthetic criteria, the evocation of mystery, and appeals to authority. There might be a lot of "seeing," but not the "hearing of something potentially disruptive."

One important part of simple Catholicism is the role of bishops and priests. Bishops, says the cardinal, are "the verification principle in the development of doctrine." They should consult with the people, but also "have to determine whether what they want is in harmony with our faith." And priests cannot be replaced by lay leaders because priests are particularly conformed to Christ through Holy Orders and "can bring the Eucharist and the forgiveness of sins." They have a *potentia activa*, an active power. This is true even of Graham Greene's "whisky priest." Otherwise, George conjures up the specter of bishops "co-opted by state authority of political power" or by "pressure groups within the church." Without leadership connected to the celebration of the Eucharist by priests, "ecclesial governance develops into a secular and bureaucratic exercise of power."

I will assume that nobody wants to see bishops co-opted by political power or secular ecclesial governance. But George barely addresses the source of most skepticism about bishops — namely, the sex-abuse crisis. When George does address it, he moves quickly to condemn the "anti-Catholicism" in much of the reaction. Elsewhere, George has honestly acknowledged that, in the bishops' discussion of sex abuse, "what was missing, often, was the voice of the victim." Forgotten was the "justice issue here, vis-à-vis the victim, who was often crushed." The enormity of this is apparent when these thoughts are set alongside words from Séan Cardinal O'Malley of Boston at a Liturgy of Repentance in Dublin: "Jesus is always on the side of the victim, bringing compassion and mercy."

Why did this happen? It is at least conceivable that the bishops were co-opted not by political power but by another agenda. Members of the Murphy commission in Ireland may have identified this agenda, which surely was not confined to Ireland, when they wrote that the interests of church officials were "the maintenance of secrecy, the avoidance of scandal, the protection of the reputation of the church, and the preservation of its assets." If simple Catholicism depends on the leadership of bishops, this clericalist agenda also needs to be confronted.

Finally, even if priests are necessary to Roman Catholicism, George does not address the effects of the priest shortage. He notes that "today we struggle to create an adequate theology of lay ministry," since "theirs is a functional participation in the pasturing of the baptized." He does not do this here, however. And much damage has been done by an excessive regard for priests. No theology can assume that a priest will unfailingly seek holiness even after ordination or that an apparently fruitful ministry means that we can be certain that a priest is holy. It isn't quite clear to me from this book how we can form a realistic attitude towards priests.

The Difference God Makes should lead to equally interesting discussions of American history, individualism, and the future of the Roman Catholic Church in America and elsewhere. It very well might be the case that America's biggest problem is not reality television or the deficit but metaphysics.

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

Blinkered by Time

The Ecumenical Councils of the Catholic Church

A History

By **Joseph F. Kelly**

Liturgical Press. Pp. 216. $14.99

Review by Matthew S.C. Olver

There are many reasons for the resurgence of interest in conciliarism during the last generation. The major shifts introduced at the Second Vatican Council are probably the most obvious. The current crisis within the Anglican Communion has been rightly assessed as a problem that is fundamentally ecclesiological in nature, and the work of scholars such as Colin Podmore, Norman Doe, and Paul Avis — along with the texts of *The Windsor Report* and the resulting Covenant — have all attempted to highlight the need for conciliarism as a part of the remedy.

More broadly, ecumenists have begun to agree that ecclesiology is *the* first-order barrier to visible unity, under which all the other places of divergence sit properly. The ecumenical impetus and the concerns of particular ecclesial communities require solid and reliable introductions to the councils.

The Ecumenical Councils of the Catholic Church is, regrettably, not that book. While expressing the wish of most theologians that his "fellow believers knew more about the forces and people who shaped the church over the centuries," he still tilts the bulk of the book's weight to post-Reformation councils, an unfortunate example of what C.S. Lewis called "chronological snobbery." More substantively, the volume is plagued by a number of blunders in judgment and fact. These weaknesses arise out of an attempt to do too much — historical setting of the councils, details of the debates, content of their decrees,

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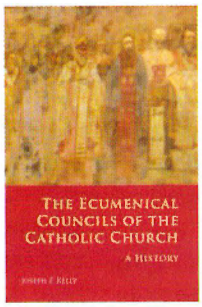
and theological judgments about the decrees — in just over 200 pages, and the author moving outside his area of expertise. When summarizing the history, the book clips along admirably and has much to offer. But as it shifts to theological judgments, it is on much shakier ground.



Kelly writes in a clear and accessible style and his discussion of topics such as the naturalness of councils and their original formats is helpful and clear. Additionally, his ability to focus on the pertinent historical details of the councils, and not to get lost in the weeds, is a difficult task and another of the volume's great strengths. His descriptions of various conciliar debates are often succinct, lucid, and interesting.

This makes the weaknesses all the more glaring since a number of them come in his introductory chapter, where multiple attempts to simplify complex matters often lead to plain misstatements. When he describes the authority of councils in the Roman Catholic context, he writes that "the ecumenical council is the supreme teaching authority in the Catholic Church," which means that "its doctrinal decisions" have "the same authority as Scripture and the traditional teachings of the episcopal *magisterium*." Such a statement lacks nuance and is extremely misleading. The *Catechism of the Catholic Church* makes clear that Scripture is a *part* of the Sacred Tradition ("[Holy] Tradition transmits in its entirety the Word of God": §81.2) and that the Magisterium "is not superior to the Word of God, but is its servant" (§86).

His discussion of heresy and heretics pits a rigid view of truth in the patristic authors against the modern scholarly emphasis on the *mysterion* of God, things "we cannot understand." The result: a modern and progressively enlightened Church. Chronological snobbery rears its ugly head again.

Norman P. Tanner's *Councils of the Church* (Herder & Herder, 2001) is half the length, a much stronger and more reliable introductory source, and corrects many of the weaknesses of Kelly's book. As English editor of *Decrees of the Ecumenical Councils*, Tanner brings an enormous expertise and knowledge to the endeavor and plays to his strengths by largely limiting his discussion to the texts of the councils' decrees.

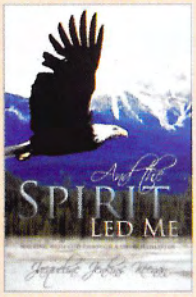
Kelly's book is a reminder of how much we need a historical theologian to produce a work that expands Tanner's explication of the text of the councils while also outlining the complexities of the historical setting and situating all of this in the evolution of dogmatic theology, ecclesiology, canon law, and Church discipline.

The Rev. Matthew S.C. Olver oversees worship and adult formation at Church of the Incarnation, Dallas, and is a member of the Anglican-Roman Catholic dialogue in the U.S.

And the Spirit Led Me

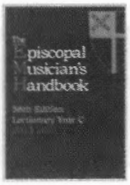
Walking with God Through a Church Disaster

By **Jacqueline Jenkins Keenan**. WestBow Press. Pp. 219. $17.95.



This is a highly personal (at times, alas, self-absorbed) memoir of an outspoken, eminently capable and deeply committed Christian laywoman trying to help the Episcopal Church avoid the catastrophe brought on by its leadership's embrace of a progressive view of sexuality. Trained as a veterinarian, the author examined the best scientific evidence regarding the oft-made claim of a genetic cause for homosexuality and found that the actual scientific evidence indicates the opposite and that homosexuality in women manifests itself in a vastly different way and with significantly less staying power than in men. The author appears surprised that so many Episcopal leaders have made up their minds and are uninterested in scientific evidence. She notes that flawed science even showed up in the traditionalist portions of the 2010 study by the House of Bishops' Theology Committee. The author's sad but hopeful tone will likely strike a responsive chord in many readers.

Daniel Muth
St. Leonard, Maryland



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SUNDAY'S READINGS | Pentecost 3, June 17

First reading: 1 Sam. 15:34-16:13; Ps. 20; **Alternate:** Ez. 17:22-24; Ps. 92:1-4, 11-14
2 Cor. 5:6-10, (11-13), 14-17 • Mark 4:26-34

Tree of Life

In his parables of the kingdom, Jesus speaks with striking audacity. In the eyes of the world, he is a barely tested young rabbi, hardly known outside his native region. He has only a few followers. Most authorities who have encountered him are full of questions and condemnation.

And yet Jesus is certain of the great miracle at work in this kingdom God is founding through him. The seed is scattered and the harvest surely will come. It grows up, "he knows not how," but the final vindication is certain. His kingdom is like a tiny mustard seed that grows, surely, into the greatest of shrubs, the birds of all nations flocking to nest in its branches.

Jesus' words recall Ezekiel's prophecy of the tiny seedling planted on the "mountain height of Israel." In a day when the mighty trees come crashing down, God would begin anew. One tender twig would be plucked from the cedar's top, and God would make it glorious. Israel would become a shelter for the birds of all nations. The whole world would come to share in her covenant, to worship her God. The people may be in exile, the temple in ruins, Jerusalem an abandoned heap. But God is not finished yet: "I the Lord have spoken, and I will do it."

These prophecies are botanical balderdash, at least on the surface. Cedars of Lebanon do not grow from cuttings, and a mustard seed, even in the best of seasons, does not become much more than an overgrown bush. Jesus and Ezekiel are really talking about another tree, the Tree of Life at the center of the garden, whose fruit is sweet with the power of immortality. It is the first tree, and the final one; and all God's lavish grace is, in one sense, distilled from its abundant fruit.

The psalmist is delivered from his enemies, and he traces God's grace sustaining his life. The righteous ones, who rely on God's power, have a promised share in his triumph. "They flourish like the palm tree," he says, "and grow like a cedar of Lebanon." He does not just feed from God's tree, but in a sense he becomes God's tree.

The mustard seed, too, is not just a sign of the kingdom but an image of its King. The Fathers made much of Jesus' particular choice of the mustard seed. Not only is it tiny, but pungent. When bruised, it releases its powerful smell. When Jesus is lifted up, he will draw all people to himself. He will become the tree of life, raising up his own with him to glory.

We have nested in his tree. Our life comes from its branches. And because he has triumphed, the tree will surely flourish. St. Augustine, not above the occasional mixed metaphor, sings the praises of this tree, rooted in heaven, and spreading across the earth. "Our root is upward. For our root is Christ, who hath ascended into heaven. Humbled, he shall be exalted" and "he shall spread abroad like a cedar in Libanus."

Look It Up

Read 2 Cor. 5:6-8 and Ps. 84. Why is our home in the tree?

Think About It

We hear Christ's audacious promises as part of a church in severe decline. What is promised to us and what is not?

SUNDAY'S READINGS | Pentecost 4, June 24

First reading: 1 Sam. 17:(1a, 4-11, 19-23), 32-49; Ps. 9:9-20 or 1 Sam. 17:57-18:5, 10-16; Ps. 133

Alternate: Job 38:1-11; Ps. 107:1-3, 23-32 • 2 Corinthians 6:1-13 • Mark 4:35-41

Rouse Jesus

We are not the masters of the sea. The Israelites, a landlocked people, understood this instinctively. They feared the sea's unpredictability, its uncontrollable force. Most of their neighbors believed that the world had begun in a watery chaos, that life could thrive only when a bit of ground had been wrested free from the monsters of the deep. The Israelites believed that the true God brooked no rivals, but for them the sea retained some hints of those nightmarish associations. In a time of increasingly violent weather patterns, perhaps we can better understand their intuitions.

Only God controls the sea. Only he can set its limits, his pointed question to Job implies. Its walls and doors are his work, and its proud waves obey his commands. To us the sea seems wild and cruel, but before God it is like a child, wrapped in the swaddling clothes he has chosen. The psalmist praises God's "wondrous works in the deep," his power to stir up a mighty wind and thundering waves (107:24). Yet his power to still the sea seems most divine. "He made the storm be still, and the waves of the sea were hushed."

On a dark and stormy night, Jesus' disciples are terrified. Some of them, at least, had been trained at the sail and tiller. But even these seasoned fishermen have been driven to despair by this storm's power and force. "Teacher," they cry, "do you not care if we perish?" He rises, calm amid the waves, and commands them: "Peace, be still." At once, all is calm. "Who then is this," they ask, "that even wind and sea obey him?" This is no ordinary miracle. The one who closes the doors of the sea is here, in our boat. And he commands the great calm, the eternal *shalom*. As the angel of the Lord told Enoch in a mystical text of Jesus' own time: "He proclaims to thee peace in the name of the world to come, for from hence has proceeded peace ever since the creation of the world, and so it shall be forever and ever."

He has granted us, too, a share in that peace. Our boat is small and the seas are rough. But the master of the sea is with us, and at a word he will speak peace. Have we left him to sleep in the stern, or does he command our way through the shoals? He is with us, but how often do we fall into faithless fear? Let us, St. Augustine urges, awaken him by prayer: "When your anger is roused, you are being tossed by the waves. So when the winds blow and the waves mount high, the boat is in danger, your heart is imperiled, your heart is taking a battering." Why? "Because Christ is asleep in you. What do I mean? I mean you have forgotten his presence. Rouse him, then; remember him, let him keep watch within you, pay heed to him."

Look It Up

Read Heb. 13:20-21. How is the stilling of the storm a foretaste of the resurrection?

Think About It

The disciples left Jesus asleep because they trusted in their own experience. What does this story tell us about the perils of neglecting regular discipline as we grow in the spiritual life?

(Continued from page 7)

the Church already is, and what we mean by delegation in other contexts."

Bishops will now offer guidance regarding the Code of Practice, the archbishops wrote. This change "does not give parishes the right to 'choose their own bishop' or insist that their bishop has a particular set of beliefs. It allows them to ask for episcopal ministry, as spelled out in Clause 2 of the Measure, only on the grounds of theological conviction about women's ordained ministry. The precise wording in the Code remains something for the Bishops and Synod to determine but it attempts to take seriously the fact that, as has been clear all along, simply providing any male bishop would not do justice to the theological convictions lying behind requests from some parishes."

Forward in Faith said it "welcomes the amendments to the draft legislation on women bishops passed by the House of Bishops," but added: "It was disappointing that the amendment which would have implemented co-ordinate jurisdiction was not passed. The draft Measure stills fails, therefore, to address questions of jurisdiction and authority in the way we need."

Women and the Church expressed unanimous concern about Clause 5 in the legislation. "The principal arguments WATCH has heard in favor of the amendment are pragmatic. Those against come under a variety of headings: the problems with process; the unforeseen legal effects; the institution of a permanent state of 'reception' for women; the consequences of qualifying 'maleness' and including taint on the face of the Measure." The church's General Synod will take further action on the proposal in early July.

Cono Sur Nixes Bishop-elect

The Iglesia Anglicana del Cono Sur's provincial executive and its College of Bishops have declined to ratify the election of the Ven. Michael Pollesel's election as bishop coadjutor of Uruguay. Leaders of the province said they made the decision "after discussion and prayer and in accord with [Cono Sur's] canons."

Pollesel said he learned of the reversal from the retiring bishop of Uruguay, the Rt. Rev. Miguel Tamayo Zaldivar. "I was disappointed," Pollesel told Marites N. Sisson of *The Anglican Journal*. "It's been a long wait." Pollesel has served as secretary general of the Anglican Church of Canada. That church's archbishop, the Most Rev. Fred Hiltz, expressed dismay at the Cono Sur's decision.

"This is going to be an upsetting time for that diocese," Hiltz said of Uruguay, which previously requested permission to align itself with another province in South America.

Carolina Cathedral Calls Dean

Trinity Cathedral Parish in Columbia, S.C., has called the Rev. Timothy Jones as its next dean. Jones begins his work July 16.

Jones has been senior associate rector of St. George's Episcopal Church, Nashville, since 2005. He is a graduate of Pepperdine University, Princeton Theological Seminary and the University of the South's School of Theology. He is a former associate editor of *Christianity Today* magazine.

EDS Offers Web Course

Episcopal Divinity School will offer a simulcast course, "The General Convention of the Episcopal Church," for two-hour sessions June 4-8. Dioceses may obtain a web address for five different sites.

The Rev. Canon Edward Rodman, John Seeley Stone Professor of Pastoral Theology and Urban Ministry, will lead the course. Guest lecturers include the Rt. Rev. Barbara C. Harris, House of Deputies President Bonnie Anderson, senior deputy Byron Rushing of the Diocese of Massachusetts, and EDS professor emerita Fredrica Harris Thompsett.

More information is available at http://is.gd/EDSGenCon.

PEOPLE & PLACES

Appointments

The Rev. **Christopher P. Keene** is rector of Immanuel, PO Box 47, New Castle, DE 19720.

The Rev. **Mark Lake** is vicar of St. Michael's, 2602 S 2nd St., Tucumcari, NM 88401.

The Rev. **Morgan M. MacIntire** is rector of St. James', 2050 Bert Kouns, Shreveport, LA 71118.

The Rev. **Paul D. Martin** is rector of St. Paul's, 275 Southfield Rd., Shreveport, LA 71105.

The Rev. Canon **Douglas Moyer** is rector of Christ Church, 205 N 7th St., Stroudsburg, PA 18360.

The Rev. Canon **Timothy T. Rich** is rector of St. Luke's, 99 Peirce St., East Greenwich, RI 02818.

The Very Rev. **Daniel Tuton** is rector of Hope in the Desert, 8700 Alameda Blvd. NE, Albuquerque, NM 87122.

Ordinations

Deacons

Kansas — **Peg Flynn, Sandy Horton-Smith, David Jenkins, David Lynch, Rex Matney, Adrianna Shaw.**

Retirements

The Rev. Canon **Gregg L. Riley**, as canon to the ordinary in the Diocese of Western Louisiana.

Deaths

The Rev. **Caroline G. Garside**, a deacon of the Diocese of Connecticut, died at home April 28 in Waterbury. She was 84.

She was born during the Great Depression in Youngstown, OH, and her family later moved to Windsor, CT. She was a graduate of Oberlin College, and worked for a publishing house and for CBS TV during its early years. In the mid-1970s she became recreation director at Cheshire Convalescent Center. She was ordained deacon in 1986. Caroline and Richard Garside were members, over the years, of Christ Church, Watertown; St. George's, Middlebury; and St. John's Waterbury. Richard Garside died in 2005. Deacon Garside is survived by her daughters Julia Garside Savage and Emily Metaxas and granddaughters Katherine and Caroline Savage.

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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.