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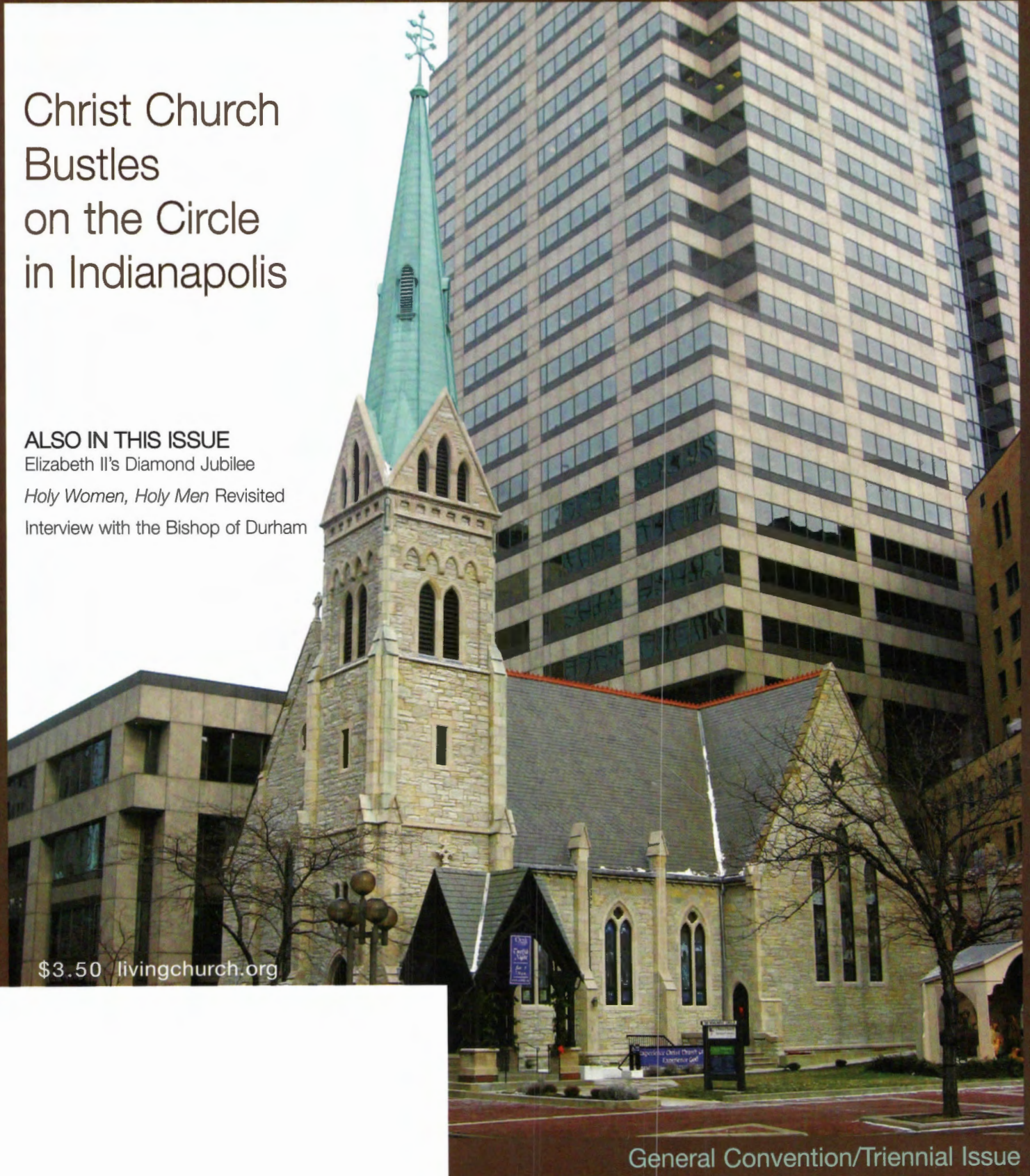
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# THE LIVING CHURCH

THIS ISSUE | July 1, 2012

## The *Episcopal* Church

Like most synods in Christian history, General Convention will host lively debate in committee, followed by formal synodical action, at once and by turns awe-inspiring and awkward, surrounded by various would-be influencers, peddlers, and crafts persons hocking their wares. In and through it all, we will maintain, as ever, that, appearances often notwithstanding, God is working out a small piece of his plan for the Church Catholic before our eyes. How so? One hesitates here; but the classical, canonical answer, even for us, is: first, and finally, in and through the ministry of *bishops*. Shocking! But do consider the pieces by Howell, Doll, Radner, and even Sears, Martin, and Martins in this light. Our western cultures long for decentralized networks and local integrity. What better time to extol the virtue and texture of true *locality*: sacraments sustainably administered and the apostolic word rendered to a human scale?

ON THE COVER: Christ Church Cathedral, Indianapolis. Wikimedia Commons photo



16 Five Daughters of the King sing at a commemoration of Christianity's coming to Malawi. Photo courtesy of The Daughters of the King



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We are grateful to Church of the Incarnation, Dallas [p. 77], whose generous support helped make this issue possible.

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# A Blue Book Sampler

By Douglas LeBlanc

At 759 pages and 155 resolutions, the Blue Book for the 77th General Convention addresses a broad range of topics, from blessing rites for same-sex couples to an embattled budget, from a kinder approach on clergy removal to additional Bible translations for lectionary readings.

This year's Blue Book, like those of 2006 and 2009, is not blue. Instead, it is salmon (Pantone 169 M, to be precise). A free PDF of the book is available ([is.gd/GCBlueBook](http://is.gd/GCBlueBook)). Here is a sampling of the copious resolutions and reports from the church's standing commissions and other bodies.

**Church Governance and Polity (Deputies):** This study committee has prepared a book, *Shared Governance: The Polity of the Episcopal Church* (sent to all deputies in early June by Church Publishing).

**Constitution and Canons:** Declined a request by the Diocese of Albany that the standing commission "study and begin the preparation of edits to the revisions that might be necessitated by constitutional concerns raised by canonical experts."

The standing commission acted on a request by Presiding Bishop Katharine Jefferts Schori to soften language regarding renunciation and abandonment canons. "The proposed amendments attempt to clarify that there is no negative connotation associated with that process, in large part by recasting the process in terms of 'release' from the obligations of Ordained Ministry in the Episcopal Church and 'removal' from the privileges that flow therefrom," commission members wrote.

**Ecumenical and Interreligious:** Seeks to address continuing theological divergence with the Evangelical Lutheran Church in America, even amid the full communion established by the decade-old "Called to Common Mission" agreement.

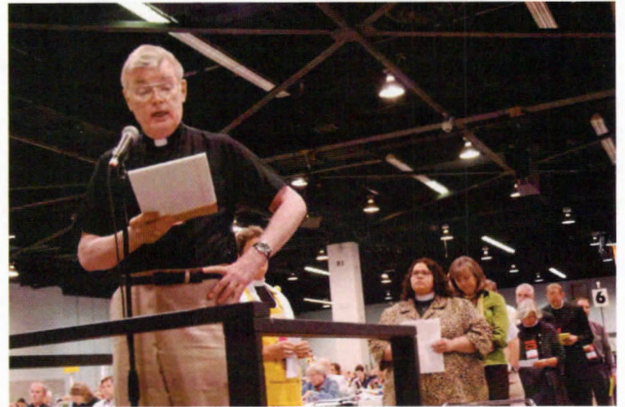
A resolution asks General Convention to "express its disappointment that the formal membership of representatives of The Episcopal Church in certain international ecumenical dialogues has been withdrawn by the Archbishop of Canterbury" and to "find ways to further the principles of unity outlined in the Chicago-Lambeth Quadrilateral."

**Executive Council:** Advises that the Episcopal Church "commit itself to continued participation in the wider councils of the Anglican Communion and to continued dialogue with our brothers and sisters in other provinces to deepen understanding and to insure the continued integrity of the Anglican Communion" but to add that it is "unable to adopt the Anglican Covenant in its present form." The council also asks General Convention to commit the Episcopal Church to anti-racism programs through 2018.

**Lifelong Christian Formation and Education:** A resolution affirms that "the baptismal theology of the Book of Common Prayer understands Baptism and not Confirmation to be the sacramental prerequisite for leadership in the Episcopal Church."

**Liturgy and Music:** One resolu-

tion authorizes a trial-use liturgy for blessing same-sex couples, and authorizes bishops to "provide generous pastoral response to meet the needs of members of this Church, including adaptation of the liturgy



Debate in the House of Deputies, 2009. Scott Gunn/Flickr

and declaration of intention" in that liturgy. Another resolution would create a task force to "explore biblical, theological, historical, liturgical, and canonical dimensions of marriage."

Commission members wrote: "As the Standing Commission on Liturgy and Music developed liturgical resources for blessing same-gender relationships, it faced repeated questions about marriage. What makes a marriage Christian? What is the relationship between the Church's blessing of a relationship, whether different-gender or same-gender, and a union, 'marriage' or otherwise, created by civil law? Is the blessing of a same-gender relationship equivalent to the marriage of a different-gender couple, and if so, should this liturgy be called 'marriage'?"

Another resolution authorizes trial use of *Holy Women, Holy Men* for another three years, leading to a revised edition in 2015 for a first



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reading toward its replacing *Lesser Feasts and Fasts*. Another resolution authorizes preparing more inclusive and expansive language for the Book of Occasional Services.

The SCLM also proposes authorizing the Common English Bible and The Message for lectionary readings.

**Ministry Development:** Proposes creating a reconciliation council consisting of the Presiding Bishop and president of the House of Bishops, and the president and vice president of the House of Deputies. The council would, at the request of a diocese's standing committee or convention, "intervene and assist in resolving the disagreement or dissension" between a bishop and a diocese. Escalating steps could involve removing the bishop or other diocesan leaders.

**Planning and Arrangements:** A resolution proposes Atlanta, Austin, Charlotte, Kansas City or Knoxville as possible sites for the 79th General Convention in 2018. The 78th General Convention will meet in Salt Lake City in 2015.

**Program, Budget and Finance:** The budget to be discussed at General Convention has prompted lively discussions among bishops and deputies. The committee has posted the draft budget, and welcomes comments, at this weblog: <http://jscpbf.blogspot.com>.

**State of the Church (Deputies):** "In the past three years, the Episcopal Church had a net loss of 196,476 baptized members; 50,066 of these losses occurred in the most recent year for which complete data is available. ... Average Sunday attendance (ASA) statistics show a smaller net loss from 2006 to 2010 than for membership (-107,575), but a larger percentage decline (13.4%)." The top three sources of serious conflict are ordination of gay priests and bishops (62.7%), finances and budget (52.7%) and priests' leadership styles (45.8%).

**Structure:** Endorses the principle of subsidiarity ("the appropriate balance between the unity of the  
(Continued on next page)

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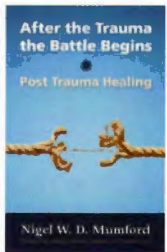
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(Continued from previous page)

whole and the roles and responsibility of its parts, all working toward and measured against a sense of the good of the whole"). Calls for reducing diocesan apportionments. Urges that, "as a matter of stewardship for the Church, the House of Bishops consider reducing its interim meetings to one per year, except in exigent circumstances."

**Theology (Bishops):** The members report: "It appears that recent controversies over the role of confirmation ... and also the continuing (and controversial) practice of inviting the un-baptized to receive communion may be more helpfully reframed in the light of a renewed and fundamental understanding of the eucharistic assembly and of eucharistic celebration as the quintessential gathering of the people of God."

## No Rush on Covenant

Members of the Anglican Communion's Standing Committee heard an update about the proposed Anglican Covenant when they met May 30-June 1 in London.

The Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion, said that eight provinces had endorsed the Covenant to date, in some cases with a degree of qualification. Committee members noted that their president (Archbishop Rowan Williams), chair (Bishop James Tengatenga of Malawi) and vice chair (Canon Elizabeth Paver of England) hold their offices other than as representatives of their provinces.

The committee consensus was that no timeframe should yet be introduced for Covenant adoption. The Standing Committee will return to the question after the Anglican Consultative Council meets Oct. 27-Nov. 7.

*Adapted from ACNS*

## Rhode Island: One Ballot



Kniseley

Of four dioceses that elected bishops June 2, Rhode Island acted the fastest. Clergy and lay delegates elected the Very Rev. W. Nicholas Kniseley, Jr., dean of Trinity Cathedral in Phoenix, as the diocese's 13th bishop. There were four other nominees: the Rev. Kurt Dunkle of Orange Park, Florida; the Rev. Cathy George of Dorchester, Massachusetts; the Rev. Ledlie Laughlin of Philadelphia; and the Rev. Jennifer Pedrick of Rumford, Rhode Island. **(Ballot on page 11)**

## Four Ballots in Texas



Fisher

The Diocese of Texas had the lightest slate in electing a bishop Suffragan to succeed the Rt. Rev. Rayford B. High, Jr. Still, it took four ballots for the Rev. Jeff W. Fisher of Waco to achieve clear majorities in both orders. The laity favored Fisher from the first ballot. The majority of clergy initially supported the Rev. Beth Fain of Cypress, a suburb of Houston. **(Ballot on page 11)**

## Historic Choice in Atlanta



Wright

The Diocese of Atlanta elected the Very Rev. Robert C. Wright, rector of St. Paul's Church, Atlanta, as the first African American bishop in its 105-year history. Wright led in both orders from the first ballot, and was elected on the third ballot.

There were four other nominees: the Rev. George F. Adamik of Cary, North Carolina; the Rev. Michael A.

(Continued on page 10)



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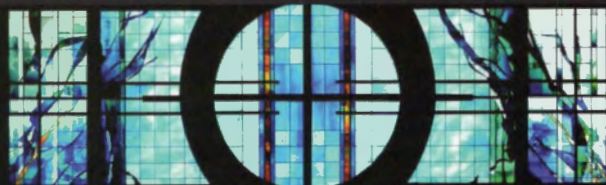
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(Continued from page 8)

Bird of Bronxville, New York; the Very Rev. Samuel G. Candler of Atlanta; the Rev. Martha N. Macgill of Baltimore; and the Rev. Canon James H. Pritchett, Jr., of Asheville, North Carolina. **(Ballot below)**

Three Ballots in W. Mass.



Fisher

The Diocese of Western Massachusetts has elected the Rev. Douglas John Fisher of Millbrook, New York, as its ninth bishop. Fisher won on the

third ballot June 2.

The other nominees were the Very Rev. Richard A. Demarest of Boise, Idaho; the Rev. Nancy E. Gossling of Glastonbury, Connecticut; the Very Rev. Ron W. Griffin of Eureka, California; and the Very Rev. Mark B. Pendleton of Hartford, Connecticut. Gossling and Griffin withdrew after the second ballot. **(Ballot below)**

Western Mass.

Ballot	1		2		3	
	C	L	C	L	C	L
<b>Needed to Elect</b>					40	86
Demarest	15	40	14	32	8	14
Fisher	25	51	35	78	<b>49</b>	<b>105</b>
Gossling	10	18	5	5	W	W
Griffin	11	11	4	4	W	W
Pendleton	17	52	20	53	21	51

Atlanta

Ballot	1		2		3	
	C	L	C	L	C	L
<b>Needed to Elect</b>					87	146
Adamik	21	39	14	18	1	3
Bird	19	63	16	58	4	22
Candler	47	51	64	72	75	80
Macgill	22	7	5	2	2	1
Pritchett	6	28	1	1	0	0
Wright	55	103	73	139	<b>90</b>	<b>185</b>

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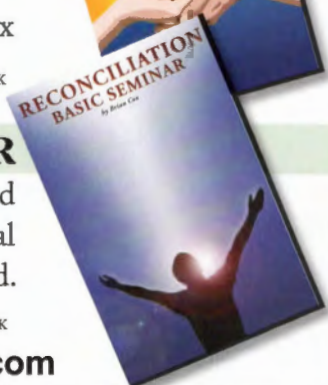
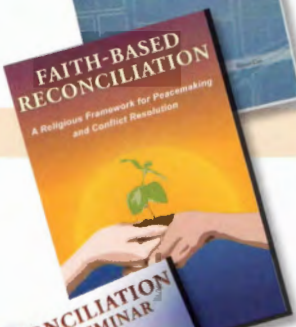
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## Texas

Ballot	1		2		3		4		
C = Clergy; L = Laity	C	L	C	L	C	L	C	L	
<b>Needed to Elect</b>								103	196
Fain	117	164	111	173	102	169	96	161	
Fisher	93	225	97	217	98	215	<b>109</b>	<b>230</b>	

## Rhode Island

C = Clergy; L = Laity	C	L
<b>Needed to Elect</b>	45	56
Dunkle	9	15
George	1	6
Knisely	<b>47</b>	<b>64</b>
Laughlin	27	20
Pedrick	4	6

## ECW Ponders its Future

Delegates to the 47th National Episcopal Church Women Triennial Meeting in Indianapolis July 5-11 will elect new leaders, recognize distinguished women in the church, and discuss the future of the triennial itself. ECW is a national network dedicated to serving within parishes and communities. It is open to all women who attend Episcopal churches, and many members have organized ECW groups in their parishes.

ECW has held its triennial meeting since 1874 to encourage fellowship and collaboration among Episcopal women. The 47th Triennial will meet at the Westin Hotel July 5-11. The meeting includes plenary addresses, workshops, teaching, and a Distinguished Woman Award ceremony. A central goal of the triennial is to help women learn from one another and gain a broader perspective on the church, said Marilyn Rishkofski, vice president for information and communications for the ECW.

This year's theme, "Many Paths, One Journey" reflects the diversity among the 400 delegates attending, Rishkofski said. "We're all so different and we take many different ways to

(Continued on page 75)

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# Christ Church Bustles on the Circle

By Lauren Anderson

Shortly after Christ Church Cathedral's sextons open the parish doors at 8 a.m., they welcome a stream of people arriving for daily Morning Prayer. The group could be different from day to day — a mix of parishioners, church staff, clergy, people who work in downtown Indianapolis, a homeless person — but they count on about ten to show up for the quiet, prayerful gathering in the nave.

And then the flood of daily activity begins. Set in the center of Indianapolis, the church will see a continual flow of people throughout the day: for daily Eucharist, Evening Prayer, Evensong, choir rehearsals, committee meetings, and the occasional drop-by from out-of-town visitors.

The Very Rev. Stephen Carlsen, dean and rector, says the bustle of activity is simply an expression of the cathedral's mission to be "a house of prayer for all."

"We see people in the church every day all day," Carlsen said. "We have prominent leaders of the community sitting next to homeless people in the pews."

It's an enviable picture of an Episcopal parish.

Christ Church Cathedral traces its roots to 1837, when it was founded by the Rt. Rev. Jackson Kemper, renowned missionary bishop. Twenty years later, the church placed its cornerstone on the historic Monument Circle in downtown Indianapolis. Today, dwarfed by surrounding skyscrapers, the cathedral remains the oldest building on Monument Circle, contributing to the church's inherent sense of tradition and history.

This year marks the 175th anniversary of the cathedral's founding and first Eucharist, a milestone the parish will be celebrating throughout year, Carlsen said. Now serving 375 people in four different Sunday services, the cathedral maintains two foundational commitments: a rich musical tradition and pursuit of service and missions.

Since its founding, Christ Church Cathedral's commitment to the Anglican musical and choral tradition has earned the church an international reputation.

"Cathedrals have a history of expressing the beauty of God

(Continued on next page)



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through their building,” Carlsen said. “Ours is through liturgy and music.”

Built into the fabric of worship, the rich transcendence of music and liturgy strike newcomers as they enter.

“People find that pure music goes beyond themselves and that’s what people are looking for in their worship experience,” said Dana Marsh, the cathedral’s director of music. “It speaks to the soul without having to put words to it. It’s not in your face or marketing methods of conversions. It happens very naturally.”

Carlsen likewise recognizes that the appeal of music enhances the parish’s outreach. For many, even those who would not ordinarily step into a church, music is what draws them initially.

“People come and find us through music,” Carlsen said. “Then they stay and deepen their faith.”

Among those drawn to the music and liturgy are young adults, who tend to favor the most traditional Sunday service. Marsh sees 20- and 30-year-olds embracing ancient forms of worship as a larger trend in the Church. As someone whose work involves training musicians and passing on the Anglican musical tradition to the next generation, Marsh considers this a promising sign of its preservation.

Fortuitously, young people are propelling the church’s music ministry. The cathedral boasts four choirs: a men and boys’ choir, a girls’ choir, a mixed-voice adult choir, and Coro Hispano.

Robust music ministry takes work to sustain. For the boys and girls participating, the choral program is a heavy commitment. In addition to leading the church’s four Sunday services, the choirs travel, record, and perform regularly. In a busy week, choristers will spend four or more hours in rehearsal. In one recent week the choirs spent two days recording. In another they performed at Washington National Cathedral.

“It’s certainly a busy program,” Marsh said. “But by the time a child going through the program finishes, [he or she] will know over 200 pieces of music, spanning over four centuries. They will be able to sing next to professionals without having to apologize for their inexperience. The program takes them to a professional level very quickly.”

While continuing to build on its music ministry, the cathedral also continues in its longstanding tradition of serving locally, nationally, and globally. The church tries to provide parishioners with hands-on opportunities to serve, which has contributed to its heavily lay-driven mission and outreach ministry.

The Rev. Drew Klatte, a deacon who serves on the mis-



sions committee, says the church’s efforts are rooted in the core principle of forming personal connections. While committed to giving grants to local, national, and international ministries, the church maintains relationships with those individuals and organizations.

“We believe mission isn’t just about us going somewhere; it’s about personal connections,” Klatte said. “At Christ Church, we talk about it in terms of a covenant relationship, wanting to have personal involvement with these people.”

Many of the cathedral’s mission partnerships have sprung out of these personal relationships. Christ Church has maintained a longstanding partnership with the Diocese of Central Ecuador, formed after a priest from the cathedral visited Ecuador in hopes of bringing more of the Anglican tradition to South America. Since the 1990s, the church has sent parishioners to Ecuador for various medical and construction projects, and plans to send another group this year.

Since the 2010 earthquake in Haiti, the parish has participated in relief efforts through Episcopal Relief and Development’s fund to rebuild Trinity Cathedral in Port-au-Prince. The church also supports the school and parish of St. Andre’s Church in Mithon, Haiti. After the earthquake, the church sent teams to lead trauma workshops and participate in other rebuilding work. Klatte, who has visited Haiti frequently since the earthquake, says he and a group of parishioners likely will visit Haiti again soon.

Locally, Christ Church bases its outreach on the same principle of building personal connections with other organizations. Klatte said the church is focusing on establishing sustainable relationships with local agencies that go beyond giving a one-year grant, involving the congregation in long-term giving and serving.

“We form personal relationships with the groups and people we work with, and it really does put a human face — or God’s face — to the mission that we do,” Klatte said. “We have helped bring concerns of the world back to the church. We at Christ Church can be rather proud of that.”

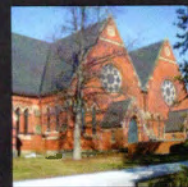
*Lauren Anderson, an intern at THE LIVING CHURCH, studies journalism at the University of Wisconsin-Madison.*

Read brief profiles of other Indianapolis churches in our next issue, July 15.



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Daughters at a Thanksgiving service in India. ~ Shawnee Irwin photo

# DAUGHTERS

By Grace Sears

Jesus called his followers to be generous as our Heavenly Father is generous, to give as freely as we have received: “Give, and it will be given to you. A good measure, pressed down, shaken together, and running over, will be poured into your lap” (Luke 6:38a, NIV).

The Order of the Daughters of the King was first given to Episcopal churches more than 125 years ago. In its early years (1885-1930), the Order was also given to about a dozen other countries throughout the Anglican Communion, although by the mid-20th century those cultivars had mostly died out. Yet in our second century, as in DOK’s formative years, God is again calling the Daughters to provide heirloom seedlings from the original stock to be cultivated in far-off places. The seedlings travel by multiple routes: some accompany missionaries, some develop through short-term mission trips or companion relationships, some go home with students or visitors, some are requested from the national leadership. Many chapters are growing vigorously in new environments, whether their members wear

saris, blue and white uniforms, T-shirts, or bright tropical clothing.

Today the largest concentration of the Order outside the United States is in Malawi, where missionary Esther Miller introduced it. Daughters now number about 2,000 across the four dioceses of Malawi, and elect their national leadership at regular triennials. Prayer meetings may go on for hours, with singing, dancing, and passionate intercession. Daughters in Malawi preach and lead Bible studies; they also visit the sick, the elderly, prisoners, and orphans. President Alice Mtenje writes: “During these visits the Word of God is shared and ... sugar, flour, bread, and soap are given to those visited.” In this small country where rural Christians often make their own bricks to build a church or school, and most of the population depends on subsistence farming, the energy and sacrifice required for Daughters to live out their Rule of Prayer and Rule of Service is stunning.

The first chapter formed in India grew out of a companion relationship between two dioceses: Western North Carolina, led by the Rt. Rev. Porter Taylor, and the Church of North India’s Diocese of Durgapur, led by the Rt. Rev. Probal Kanto Dutta. When Deacon Ann



Daughters carry their banner in procession at Magomero shrine in Malawi.



## Reap and Sow in a New Century

Fritschner accompanied Bishop Porter on a visit to Durgapur, it occurred to her that the women there would make wonderful Daughters. When Bishop Dutta visited North Carolina, Deacon Ann asked Daughters from her church to explain why their DOK crosses were a vital part of their discipleship.

Durgapur women soon requested training, and Western North Carolina sent Shawnee Irwin to initiate their study and discernment. In 2011 Shawnee returned to present the chapter's charter at Durgapur's great regional thanksgiving service. Two Durgapur Daughters, Rita Dutta and Archana Dey, attended the 2012 Triennial gathering of the Order in late June, after visiting their companion diocese in Western North Carolina.

In Kenya the first chapter launched in 2001 among seminarians in Berea Theological College in Nairobi, after initial training by Deborah Ajakaiye, chair of DOK International. After one of those seminarians graduated, her bishop commissioned her to develop chapters across the Diocese of Thika. The Rev. Mercy Wangechi Maina met with such success that 15 chapters were installed on a single day in 2007, and the Rt. Rev. Gideon Githega admitted more than 100 women

and girls to the Order at once. Later DOK's Self-Denial Fund helped Maina obtain emergency supplies to care for refugees who fled post-election violence.

The oldest international assembly of Daughters is in Brazil. Daughters in Porto Alegre and Pelotas engage in a wide range of social ministries to the hungry, the aged and infirm, and at-risk children; they also support their priests and parishes through active service. In Rio de Janeiro the Rt. Rev. Filadelfo Neto instituted the Cristo Rei Chapter last April, and among the charter members who took vows that day was Dora Macedo Ferreira. Dora is the senior warden of the church in Cidade de Deus, an area notorious for its drug trafficking past. She was discipled years ago by Elizabeth Daniel, an Episcopal missionary, and the Rev. Pat Powers, who introduced Daughters of the King to the church in Brazil. A plaque in the back of the church credits the Daughters, among others, with helping residents build their church, an oasis of hope in a very difficult environment.

Chapters in Haiti often work with chapters in the United States. Take the connection between two cathedrals. Joyce Pipkin, a Daughter who travels reg-

(Continued on next page)



# DAUGHTERS

Reap and Sow in a New Century

(Continued from previous page)

ularly to Haiti, matched the cathedral chapter in Lexington, Kentucky, with a chapter in formation at Cathédrale de Sainte Trinité, Port-au-Prince. The two groups of women began praying for each other, despite the language gaps in their email. These women had finished their training and were ready to be admitted at the beginning of 2010, just before their cathedral collapsed in the earthquake. In Lexington, Daughters kept praying. It was months before Joyce could confirm the safety of all 40 women on their list.

In November 2010, all the chapters in Haiti gathered for the first time to elect national officers and to charter two new chapters in Port-au-Prince, one of them at the cathedral. After the trauma their country had endured that year, Les Filles du Roy celebrated a new beginning marked with profound joy. Linda Robinson, president of the Lexington chapter, was there for the celebration.

When our Lord calls us to work in his vineyard, we always find he has been ahead of us, cultivating the field. Over the past several years Daughters have been called to unexpected places, and invitations are coming so fast it is hard to keep track of them. A chapter is forming in Panama. A new Daughter in Italy intends to form a chapter in Rome. We recently had our handbook translated into Swahili in hope of planting the Order in Tanzania. Daughters who have visited several churches in the Diocese of



A new Daughter receives her cross at San Juan Evangelista, Honduras.

Litoral, Ecuador, have received permission to introduce the Order there. Violence in Northern Mexico has delayed plans to start chapters, but some Mexican women hope to train in the United States. The Rt. Rev. Sylvestre D. Romero, our chaplain, wants to introduce Las Hijas del Rey to Guatemala. The Rt. Rev. Carlos López-Lozano, Bishop of the Spanish Reformed Episcopal Church, says he too would welcome Las Hijas.

In each of these instances, Daughters believe we hear the voice of the Good Shepherd inviting us to new fields of service. In awe and wonder, we discover that others — maybe in Israel or Germany or Kenya, Tanzania or North India or Ecuador — are seeking the blessing we have inherited. The more we share the Order across national boundaries, the more U.S. chapters are invigorated and inspired to be still more generous, more fervent in prayer, serving the Lord. ■

*Grace Sears, who recently completed her term as president of The Order of the Daughters of the King (doknational.com), is a member of the Living Church Foundation.*

“Juslene is leading a beautiful song. I cannot make out the words, but hum along as the women and girls sing with deep feeling. Next one of the women in the audience reads scripture, and then another prays. After another song, Juslene begins to pray, lifting her hands to God. I pick up some of the words. She is praying for the president of Haiti, for the leaders of Gonaives, for the church, as other women — kneeling now — murmur assent. Deeply moved, I too am praying — that these women will be filled with the power of the Spirit to withstand the challenges of their lives and bring light and hope and healing to the people of Gonaives.”

—Jan Lewis, “A Glimpse of Heaven in Haiti,”  
*The Royal Cross*, 76.2, 2008, p 7.



# Daughters of the King 2012 Delegates

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 a King  
 ristine Palmer  
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 ura Bell

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# Queen's Reign

## Marks a Transformed Anglicanism

By John Martin

"Dedication" has been the hallmark of the reign of Queen Elizabeth II, the Archbishop of Canterbury said June 6 during the national service of thanksgiving for the monarch's diamond jubilee at St. Paul's Cathedral in London. Archbishop Rowan Williams said he hoped the nation would follow her example: "We are marking six decades of living proof that public service is possible and that it is a place where happiness can be found."

People celebrated a four-day weekend with street parties, lighting 4,200 beacons across the country. Central London throbbed with crowds as the royal barge, the Spirit of Chartwell, led a spectacular flotilla of boats on the River Thames and an open-air con-

cert blended old and emerging star performers at Buckingham Palace. Churches everywhere invited whole neighbourhoods to celebrate a jubilee "Big Sunday Lunch."

Partying and pageantry are what Britain does best. During these four days people set aside their worries that this is Austerity Britain and a financial crisis in the Eurozone could blow cold economic winds their way.

It was not all that different in 1952. A nation struggling with postwar reconstruction and living under the weight of crippling debt had its mood lifted by the accession of a sparkling 26 year-old. In the ensuing years she has seen mind-boggling change but rarely misjudged how to play out her role in nation and commonwealth.

Much of Elizabeth II's reign was set

in the context of the Cold War. Closer to hand were troubles in Northern Ireland, including the assassination in 1979 of Lord Mountbatten, uncle of the Duke of Edinburgh, the queen's husband. There was the Falklands War in 1982. In 1992, which she called *annus horribilis*, her children's marriages fell apart. She contended with the death of Diana, Princess of Wales, in 1997 and the deaths of her mother and sister in 2002. Her personal popularity has if anything grown in the last decade.

As Supreme Governor of the Church of England she will soon welcome a seventh Archbishop of Canterbury. Geoffrey Fisher, who put the crown on her head during his archepiscopate (1945-61), expressed doubts

(Continued on page 22)



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# Queen's Reign

Marks a Transformed Anglicanism

(Continued from page 20)

about England's national defense. Fisher said he was "convinced that it is never right to settle any policy simply out of fear of the consequences. ... For all I know it is within the providence of God that the human race should destroy itself [in a nuclear war]." Fisher understood, however, that the end of the British Empire was imminent.

Britain granted political independence to Ghana in 1957, the first move in transition to a Commonwealth now consisting of 43 nations. The Commonwealth became a personal project for the Queen and there is no guarantee that her successor will continue to sustain it.

Changes were afoot in Anglicanism too. Fisher had already set his hand to changing former "mission fields" into autonomous dioceses and provinces. In 1955 he travelled to East Africa to consecrate three Africans to the episcopate. Fisher presided at his second Lambeth Conference in 1958. Some 311 bishops attended and issued a resolution calling for respect for the "consciences" of married couples who use birth control. In 1963 the Anglican Congress in Toronto devised a process called MRI (Mutual Responsibility and Interdependence in the Body of Christ). Through MRI post-colonial dioceses and provinces supported each other's mission priorities. MRI was eventually superseded by Partners in Mission consultations, the major activity of the ACC in its early years.

For the Church of England and its Supreme Governor there was the task to engage with a process begun much earlier, by which a national church of an island nation became part of a world communion. What began as ad-hoc solutions became today's Instruments of Communion. The 1897 Lambeth Conference had created the Lambeth Consultative Body, a prede-

cessor of the Primates' Meeting that was superseded by the Anglican Consultative Council. The Church of England, with its ties to the state and the British Constitution, was and remains in a different category from the rest of world Anglicanism.

This still applies in choosing the Archbishop of Canterbury. Fisher is said to have met with Prime Minister Harold Macmillan to advise against appointing his former pupil Michael Ramsey as his successor. Macmillan reportedly responded: "Thank you, your Grace, for your kind advice. You may have been Doctor Ramsey's headmaster, but you were not mine." Selecting the Archbishop of Canterbury is no longer a prerogative of Prime Ministers, but even with the recent inclusion of one non-English archbishop on the current Crown Nominations Commission it remains an overwhelmingly English process in which the monarch still has a role.

Fisher said at his retirement that he left the Church of England in good heart. Very soon the hollowness of his

comment was revealed as numbers at worship declined and the church had its share of controversies. At the start of Queen Elizabeth's reign Muslims in Britain numbered less than 20,000. Now there are between one and two million British Muslims (2-4% of the population), more than half of them born in Britain. The fastest-growing faith in Britain

is Buddhism. But projections of the demise of the Church of England have proved wide of the mark. It is unrecognisably different from 1952 but it adapts and changes daily and recent surveys reveal numerical growth, notably in London. Cathedral worship is burgeoning.

Historians are still debating developments in world Anglicanism in the decades after 1952. Numerically the Anglican Communion ranks third after Roman Catholic and Orthodox

churches and geographically is the most widespread Christian community. Numerical recession in its former heartlands has been more than matched as Anglicanism witnessed massive growth south of the equator. In 1980, according to the *World Christian Encyclopedia*, it was advancing at a Pentecost-like rate of 3,000 a day. The Church of Nigeria is second only to the Church of England in baptized members.

Scottish Bishop John Howe, secretary general of the Anglican Communion (1970-82), played a key role in developing the two additional Anglican Communion "instruments," the Anglican Consultative Council and the Primates' Meeting, alongside the office of the Archbishop of Canterbury and the Lambeth Conference. Howe became a key proponent of the principle of provincial autonomy: "We meet together as a global Communion to consult then we return to our provinces and legislate for our particular context."

It was clear, however, that these wineskins would be sorely tested should Anglicans be unable to agree and abide by internationally shaped consensus. There were already signs of this even in the 1950s and '60s. In Africa there were conflicting views about polygamy. Bishop John Robinson's *Honest to God* shook Anglicanism and caught the theologically astute Archbishop Michael Ramsey off-guard. In the United States the inability of the Episcopal Church's House of Bishops to agree how to rein in Bishop James Pike was another portent. The Episcopal Church acted unilaterally in ordaining women to the priesthood.

When a group of English theologians published *The Myth of God Incarnate* a dismayed Archbishop Donald Coggan called for an international theological and doctrinal commission. His successor, Robert Runcie, hoped it would become a panel to which divisive issues could be referred for adjudication, but his idea did not gain support. The first Lambeth Con-

Over the years Queen Elizabeth seems to have become more at ease in talking about her faith.



ference (1867) had declined to function as a Supreme Court for Anglicanism. The first Primates' Meeting (1979) took the same stand.

The increasing confidence, outspokenness, and political muscle of the newer churches of the majority world have brought these issues into sharpest focus. The first meeting of the Anglican Encounter in the South, held in Kenya in 2005, posed the key question: How can we be Anglican while also true to our cultural contexts?

The allying of leaders, dioceses and networks from the South with groups in Australia, Canada, England, and the United States cannot be fully explained in terms of political expediency. The decolonising phase that gave us the Anglican Instruments is receding and globalization is creating new mindsets and alliances. Lambeth Conferences were once of prime importance in forming the Anglican identity and international networks for bishops of Asia and

Africa. The advent of email and easy international travel has changed that and the new alliances are not narrowly Anglican.

China has conducted a huge charm offensive in Africa and the rest of Asia and there is an important Christian angle on this. The global missionary movement, incubated first by the Spanish and Portuguese and later by the British Empire, with America becoming a huge player in the 20th century, now has a new locus. According to Kang-San Tan, the Malaysian-born director designate for Asia with the Church Mission Society, Asia has now surpassed the United States, Britain and Europe as a sender of missionaries. China is now the world's largest mission-sending country with 100,000 missionaries. India is sending 82,950 and South Korea 19,950.

All this spells a very different future for world Christianity, and Southern Hemisphere Anglicans increasingly

look to China and these countries as their priority partners in mission. No small portion of the criticism of the Instruments of Communion expressed by leaders from the South has been that while they excelled in maintenance they have underperformed as a stimulus for mission expansion. "Mission by the poor for the poor" is a new watchword.

Over the years Queen Elizabeth seems to have become more at ease in talking about her faith. Her 2011 Christmas Broadcast was perhaps the high watermark when she said: "Finding hope in adversity is one of the themes of Christmas. Jesus was born into a world full of fear. The angels came to frightened shepherds with hope in their voices: 'Fear not.'" That is a message for global Anglicanism too, as it faces a challenging and uncertain future. ■

*John Martin, in London.*



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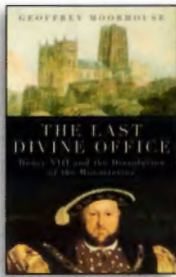
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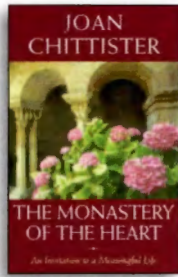
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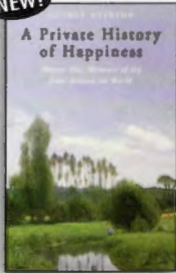
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# Reconciliation and Coffee

An interview with the Bishop of Durham

*The Rt. Rev. Justin P. Welby was consecrated as Bishop of Durham in September 2011. Daniel H. Martins interviewed his brother bishop by email soon after Welby visited the Episcopal Church's House of Bishops in March.*

**Two of your predecessors (David Jenkins and N.T. Wright) drew frequent headlines for very different reasons. For what do you hope to be best known, in headlines or otherwise?**

My main ambition would be not to be too much in the headlines at all, as given the state of the British Press it would probably mean I had done something immensely stupid. However, if I had to be there are about three areas that really seem to be coming to the fore.

The first is the need for the Church to grow in numbers, and in spiritual depth. I am in the middle of planning, with my colleagues, a long-term program of evangelization which will involve three or four missions a year across the diocese, covering the entire diocese every five years. In each of those, both bishops will live in the area of work and two years will have been spent in preparation. We are trying to avoid an "up with the rocket down with the stick" approach, and going rather for a steady-state push that does not exhaust people but leads to a cultural change that says it is normal for us to share our faith. So that would be one thing.

Secondly, for that to happen in this area it has got to be clear that



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the Church is working effectively with those on the edge. The biggest issues we face at the moment are around loan sharking and its consequent evils, and very high youth unemployment. It would be really wonderful to see headlines about the churches' contribution to facing these social issues. In terms of the local economy we are quite a major employer, and because of our huge number of extremely old buildings (one of our churches has been in continual use since A.D. 640 and many since the 10th or 11th century) we are able to generate significant employment when we can find the funds to do work on our churches.

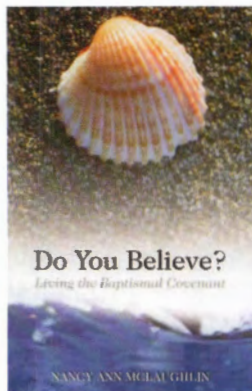
Thirdly, I suppose I would like to be known, in headlines or otherwise, as a bishop who cared about God and cared about the people. However, I think I know my own lack of spirituality too well!

**Based on your experience in reconciliation ministry, what thoughts would you offer to Episcopalians who work for reconciliation within our province?**

My own experience of reconciliation goes back many years, but I have to say that the issues faced by Episcopalians and Anglicans working in any part of the Communion on the issues within the Communion are really difficult. Reconciliation within churches is one of the toughest areas because the issue of faith goes so deep into people's minds and souls. I think I would have two thoughts to offer at this stage to Episcopalians, and I have to say that from the Church of England we are not in a position of being holier than thou or being in a position to judge, and I am very aware of our own frailty.

First, we all need to remember that reconciliation at some point is an obligation, and will be inevitable once we are in heaven. Since all Christians are stuck with each other for eternity it is not a bad idea to learn to love each other before we

(Continued on next page)



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(Continued from previous page)

get to the point of death.

Secondly, reconciliation is not an event but a long process; like all processes it has to have a starting point. That might be as little as a cup of coffee with someone with whom you immensely disagree with a mutual understanding that you will talk about things you can agree on, or things of faith that are common rather

than focusing on what you disagree on. The biggest enemies of reconciliation are indifference and hurry.

**Corporate scandals leave some Americans feeling angry and handicapped in working for a just society. What encouragement would you offer from your experience in corporations and your thinking about ethics and finance? You mention corporate scandals,**

and we have had plenty of those. My own view is that the pay of many of our top executives in the big hundred companies in the U.K. is outrageous and even obscene. Although it is in some cases lower than that in the U.S., when you take into account the smaller size of our companies, proportionate to their turnover (*sales* in American) they are paid significantly more. This is especially true in the financial services industry, as it is with you. One of our most senior bankers, a practicing Christian, has spoken of the moral vacuum in the City of London, and the issue of how you fill vacuums is how you have to start. They can either be filled with good or they can continue as vacuums, which means that evil predominates.

We need to get to the point that we have arrived at in the past (because this is a cyclical problem that we have experienced before, especially in the late 1920s and in the 1930s) where there is a change of heart and a general recognition that being paid vast multiples of other people's pay is not acceptable in a society that wishes to be happy and secure. Ethics is both caught and taught and the Church needs to set a very clear example. That will be especially important in the way that Church money is invested and the way Church leaders behave in terms of their own power and position and use of hierarchy.

I think the biggest challenge for us at the moment is to reinvent the idea of what a bishop is, with a much more obvious emphasis on servant leadership than we at some times show. Quite often our liturgies of consecration of bishops and general liturgical practice emphasize to the unschooled observer the importance of the bishop, not the importance of Christ. That of course may be much more true here than it is in the U.S. ■

*The Rt. Rev. Daniel H. Martins, Bishop of Springfield, serves on the board of the Living Church Foundation.*

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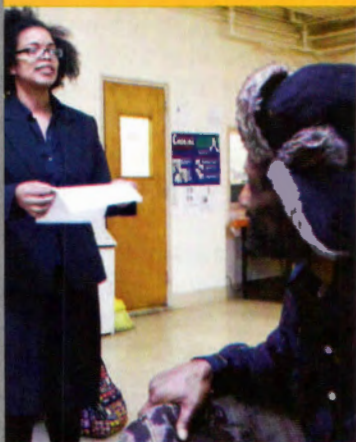






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# Reading the Blue Book with St. Irenaeus

By Mark Allen Howell

Reading General Convention's Blue Book alongside St. Irenaeus of Lyons (125-200) suggests some intriguing markers for placing ecclesial reforms in a Catholic context. Unity and concord are a gift of the Spirit, who has entrusted the labor of catholicity to the Church and her bishops. Our communion has recognized "the value of [this] historic episcopate" (Chicago-Lambeth Quadrilateral, cited in Resolution A038: see BB, p. 142), of which Irenaeus was one of the architects. What better way to mark Bishop Irenaeus's feast day this year, therefore, than to reflect on the role of bishops and other Church leaders as stewards of our covenant relationship?



## The Gospel Ministry

Irenaeus had a passion for spreading the faith around the world, into different languages and cultures. He was a transplant to Lugdunum (Lyons), possibly from Smyrna (now Turkey). He knew that the Christian faith must be contextualized in diverse cultures, but without change. "For although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the Churches which have been planted in Ger-

many do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been established in the central regions of the world" (*Adv. haer.* 1.10.2). As we allow more dynamic rendering of terms in the Book of Common Prayer to "capture the spirit of different cultures" (BB, pp. 115, 178), we should be careful to defend the faith of the Church Catholic in all things.

Irenaeus presented the gospel to people who may be killed for becoming Christian, and yet who knew that sharing the faith is the ultimate act of hospitality. Reading the Blue Book with Irenaeus, we find agreement in the importance of the Church as a communion with the Father by baptism through the indwelling of the Spirit (*Adv. haer.* 1.4 and *Dem.* 7; cf. BB, p. 156). In this light, an "open table," separating Holy Communion from baptism, presents a distinct problem. To offer Christ through his body the Church via proper administration of his sacraments *is* itself the site, and guarantor, of the Spirit's radical inclusivity.

On all counts, the fullness of apostolic teaching grows as a gift from God from the Church's unitary being and holiness which is in Christ, the God man who was without sin. □

## The Ministry of Covenant Community

Irenaeus challenges us to reflect on our conventions and councils as instruments to reaffirm rather than reinvent orthodoxy. His writings evince a reception of the apostolic faith, guided by the Church's administrators. For Irenaeus, leadership arises from a broad plurality of bishops, who play a central role in leading our communities. As he writes, we are to "obey the presbyters" of the Church who "possess the succession from the apostles" (*Adversus Haereses*, 4.26.2). As himself a bishop, Irenaeus was guided by others in preserving the apostolic teaching and carrying out his ministry "by the Spirit of God, renewing its youth, as if it were some precious deposit in an excellent vessel" (*Adv. haer.* 3.24.1).

To read our Blue Book with Irenaeus is to measure our recent conventions — in every sense — by the values of historic and universal Christianity. Unity within diversity, for instance, is ensured by certain identity markers given to protect the God-given shape of the body. In this way contemporary Christian identity is accountable to what went before — the collected opinion of the Church Catholic (*Adv. haer.* 3.4.1). "A Churchwide conversation about our theology of marriage" will necessarily therefore include the geographically and chronologically dispersed (BB, p. 169).

*Mark Allen Howell is a doctoral student at Dallas Theological Seminary working in early catholic Christianity and beginning a discernment process toward ordination in the Diocese of Dallas.*



# God's Masterpieces

## A Different Kind of Cell

The Story of a Murderer

Who Became a Monk

By **W. Paul Jones**. Eerdmans. Pp. 136. \$14

Review by Dan T. Edwards

Anyone. Anywhere. Any way.

God's love and power can redeem and transform anyone, without exception. It can happen anywhere, in even the most impossible circumstances. It can happen any way, despite all the moral and spiritual reasons it should not, through the agency of the good, the bad, the neurotic, and even the cruel.

*A Different Kind of Cell* by W. Paul Jones is couched as the biography of a killer converted, but it is

more. It is a story about God. In his letter to Assumption Abbey telling his fellow Trappist Brothers of the unexpected and sudden death of inmate Clayton Fountain, Fr. Paul called him "one of God's masterpieces of redemption."


I read this book with an eye at once sympathetic and jaundiced. If one serves in the world of felons, the options are cynicism and ambivalence. Naïveté is not on the menu. I still visit a Nevada prison to administer the sacraments. I correspond with a murderer who like Clayton has served over 30 years and longs with equal desperation to be paroled and ordained. Before my ordination I was a criminal lawyer whose cases included a cold-blooded contract hit,

a hot-blooded wife-killing, and the murder of a baby by her mad mother. It was enough to harden even a liberal's bleeding heart.

But 30 years ago something happened in my soul. I was trying Christianity on as a spiritual experiment, saying the Jesus Prayer all day long. When the court appointed me to represent a prisoner with a felony rap sheet of three and a half pages and I went to interview him for the first time in jail, I recalled the story in Matthew — "When I was in prison you visited me" — and promptly put it out of my mind.

But my new client did not speak much English and I did not speak much Spanish, so there were stretches of silence. In one such pause I found myself looking into his eyes and heard the words rolling

(Continued on next page)



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## BOOKS

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through my head: "Lord Jesus Christ, Son of the Living God, have mercy on me, a sinner."

The judgment I had passed on him fell away, and I saw Christ for the first time. I saw him in a felon's face illuminated by a bare light bulb through a glass barrier in a jail visitation cell. Anyone. Anywhere. Any way.

I have to keep my heart and my mind open to a book like *A Different Kind of Cell*. It describes the warping of Fountain's spirit by an abusive father, how he snapped and killed his Marine sergeant, then went on to kill fellow prisoners and a guard — five victims in all. Prisoners, guards, and the government all wanted him dead. Then a woman with her own demons began writing him and urging him to faith. He became Roman Catholic and practiced his faith with a blind fury of spiritual supererogation. His spiritual director did not quite trust this jailhouse conversion and even Fr. Paul, who became his confidante and friend, was not sure of him.

For most of the book I had my read of Clayton. I believed he believed. I believed his conversion was sincere. But his motives were mixed. Whose motives are not mixed? Clayton's conversion was as authentic as the conversion of a man who gets religion along with his cancer diagnosis. And prison mixes motives in a distinctive way. Clayton's faith and sense of call to the priesthood were part and parcel of his desperate hope for freedom and a decent life on the outside.

Those are not bad things to want, and prison forces the inmate to do whatever it takes to pursue such good things — sometimes even prayer. Clayton placed all his hope in Jesus to open his prison doors the way they opened for Paul and Silas. Instead of appeals and writs

(the avenues of salvation and fount of hope for most inmates), he fasted and prayed, mostly for others.

For many of us (myself included), God is oft-times the means to an end. We use God to get what we want. If someone is in desperate straits, like solitary confinement for five life sentences, some of them running consecutively, God is the means to freedom. But to use God as a stepping stone to something we value more than God is an idolatrous flaw in our faith. I found Clayton's intense religiosity



familiar. I have seen it before, and I know it is real, but there is something not quite right about it.

After nine years of righteousness and spiritual discipline, Clayton came to see there was no light at the end of his tunnel. It did not matter if he walked on water and healed lepers: he was never getting out of prison. He was not even getting out of solitary, and if he did he would be killed first thing. That was when he experienced his second and more perfect conversion. He surrendered to the will of God, and faced "the possibility of my being asked to sacrifice my freedom for Christ." At that moment of grace, Freedom ceased to be his God and God became his Freedom.

Clayton was finally accepted as a Family Brother, a hermit member of the Cistercian Community at Assumption Abbey. This is a story of what theologian Edward Schillebeeckx calls "transignification" to interpret what happens in the mystery of the Eucharist. In transignification, bread becomes the body of Christ in order that *we* may become the body of Christ.

This is the story of how Clayton Fountain's cell was transignified from a place of isolation into a place of solitude, a place to be set apart from the human race to a place of encounter with God. How is such a thing possible? The same way the Eucharist is possible. Fr. Paul writes: "Love is such a precious thing, so

fragile. When it is present, there isn't much difference between a prison cell in solitary confinement and monastic cell in a tiny monastery on an Ozark hill." Love makes it happen. And "what can separate us from the love of Christ?"

Fr. Paul concludes that the early years of Clayton's life asked a question. The final year answered it. "Are there limits to God's mercy? Clayton Fountain taught me the answer: No. Absolutely none."

Anyone. Anywhere. Any way.

*The Rt. Rev. Dan T. Edwards is Bishop of Nevada.*

## A Controversial Churchman

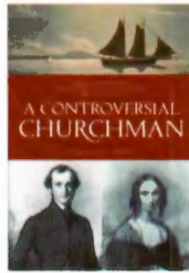
Essays on George Selwyn, Bishop of New Zealand and Lichfield, and Sarah Selwyn

Edited by Allan K. Davidson. Bridget Williams Books. Pp. 292. \$49.99, softcover.

Church historians have never overlooked the major role of George Augustus Selwyn (1809-78) in the life of the 19th-century Anglican Communion. As the first and only Bishop of New Zealand, Selwyn arrived in 1842 to begin a remarkable missionary career involving the widespread establishment of churches and schools. Selwyn advocated tirelessly for the rights of the Maori, the indigenous people of New Zealand, and laid the foundations of highly successful Anglican missionary activity in Melanesia. He returned to England in 1868 after a sometimes quarrelsome missionary episcopate to serve as Bishop of Lichfield. He is commemorated in the calendar of the 1979 Book of Common Prayer on April 11.

These broad outlines do not do justice to the ways in which Selwyn's work was simultaneously radical and traditional. *A Controversial Churchman*, edited by Allan K. Davidson, does much to open new horizons of inquiry to illuminate the ongoing importance of Selwyn's life and vision. Eleven essays, delivered in 2009 in connection with a cele-





This collection is especially significant for its specific attention to Sarah Selwyn.

bration of the bicentennial of Selwyn's birth, form the core of the book, along with a foreword by the Rt.

Rev. Sir Paul Reeves, the first Maori-descended Governor General and Archbishop of New Zealand.

This collection is especially significant for its specific attention to Sarah Selwyn (1809-1907), who survived her husband by almost 30 years and lived to the then extraordinary age of 98. Janet Crawford's essay, "A Help not a Hindrance," reviews Mrs. Selwyn's life in New Zealand, described as one "of hardship, of constant anxiety, relieved, cheered, and sanctified by unswerving trust in God, and by indefatigable labour on behalf of the race to whom they were together bringing the message of the world's reconciliation to God in Christ."

Ken Booth looks at a period of

Selwyn's life on which scholars have generally spent less attention: his 1868-78 tenure as Bishop of Lichfield,

focusing on aspects of his years there that were informed especially by his time in New Zealand: synods and conferences, the cathedral, the theological college and provision of clergy, local mission within the diocese, and disestablishment. Warren Limbrick writes on Selwyn's effective efforts "to take church principles to do with apostolicity and tradition and re-embodiment in the church in the New Zealand context."

Bishop Terry Brown contributes an especially important essay on Selwyn's visits to the United States in 1871 and 1874. As the first English diocesan bishop ever to visit North America, Selwyn preached to General Convention, and traveled throughout the United States and

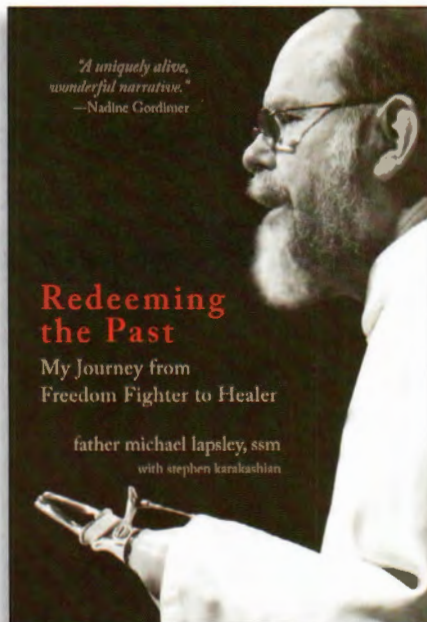
Canada. Here, he helped to encourage American participation in the second Lambeth Conference, and set in motion strong relationships between English and American dioceses. Brown's exploration of "the missionary hero's prophetic utterances against Anglican sectarianism, individualism, empty pluralism, racism and the supreme Selwyn sin, laziness," is in many ways the most important in the collection.

*A Controversial Churchman* is an attractive and well-edited book, with more than 50 color and black-and-white illustrations, and a helpful index. It deserves a wide readership for the ways in which it explores the lasting impact of both George and Sarah Selwyn in the formation and growth of the Anglican Communion in the 19th century.

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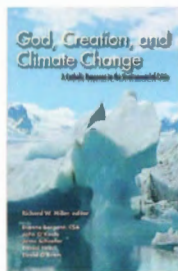


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## God, Creation, and Climate Change

A Catholic Response to the Environmental Crisis

Edited by **Richard W. Miller**. Orbis. Pp. 160. \$20.

In September 2009 five Roman Catholic scholars gave lectures on ecological and economic justice. *God, Creation, and Climate Change* compiles the five lectures and adds a transcript of the panel discussion that concluded the lecture series.

Richard W. Miller, assistant professor of systematic theology at Creighton University, illustrates the ecological problem with an array of statistics and facts. Dianne Bergant, CSA, offers a historical perspective in "The Bible's Wisdom Tradition and Creation Theology." She suggests that wisdom literature is "intended to serve a theological or social goal rather than describe the reality of humankind's place within the broader creation" (p. 35). Bergant emphasizes that much of contemporary biblical scholarship is

grounded in a science-centered culture of the 19th century and its anthropocentrism of progress.

John J. O'Keefe's "Creation, Incarnation, and Resurrection" considers three ideas of eschatology that can restore people's connection with the environment. Jame Schaefer's "Environmental Degradation, Social Sin, and the Common Good" is squarely centered in Roman Catholic social ethics. Shifting common good and dignity from an individual to a corporate responsibility, Schaefer advocates alternatives to current social, economic, and political structures that are bound up with communal sin.

In "Theology and Sustainable Economics" Daniel K. Finn seeks to reconcile the common good and the prevailing American idea of human

fulfillment as "having whatever we want" (p. 104). David J. O'Brien's "Another Call to Action" provides historical background on Roman Catholic social movements and relates them to the complexity of the environmental movement. He believes Christians must recover a sense of "thick citizenship, where personal, business, professional, and civic lives are all shaped by the common good" (p. 123).

Each essay is couched in magisterial sources and references to encyclicals abound. This collection provides excellent background reading. As O'Keefe writes, "to the extent that we destroy the earth, we destroy the very conditions of our own existence and quite literally turn away (i.e., sin) from God's creative plan for life" (p. 67).

*Jonathan Potter*  
Berkeley, California

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# Henry Caswall

## Pioneer for Anglican Unity

By Peter M. Doll

What else other than an adventurous, romantic temperament would have prompted a privileged 18-year-old English youth of good family and prospects to have left all behind in 1828 to follow Bishop Philander Chase to his nascent college in the frontier wilderness of Ohio? Or to marry the bishop's niece, Mary Chase Batchelor, when he was only 20? Or to go on to serve as missionary, then parish priest, and then teacher at a church school in St. Louis? If the ardent spirits of youth brought Henry Caswall to America, a more mature Romanticism later channeled them into a hopeful vision of a worldwide communion of Anglican churches. He manifested a focused determination to do all he could to lower the structural and interpretative barriers to understanding between the Church of England of his baptism and the Episcopal Church of his ordination.

Caswall was the son of the vicar of Yatley in Hampshire; his great-uncle was Thomas Burgess, who as Bishop of St. David's founded St. David's College, Lampeter, and therefore strongly supported the efforts of Bishop Chase to found his own "western seminary." Henry's younger brother Edward also gained renown as a translator of ancient hymns and as a follower of John Henry Newman to Rome and the Birmingham Oratory. The Caswall family had the advantages of wealth and influential connections, but both brothers defied convention in the ways they fulfilled their vocations to the priesthood.

If he chose to defy convention, Henry nevertheless had in abundance the confidence imparted by his family's station in the world. He negotiated with precocious aplomb the grueling journey by ship, river and canal boats, stagecoach, and farmer's wagon from England to Gambier, Ohio. If he ever regretted exchanging the cloisters of Oxford for the frontier hardships of Gambier, he gave no clue. He imbibed the democratic spirit of Americans and engaged easily with people of all sorts of backgrounds and religious persuasions. In the first edition of his book



Henry Caswall

*America and the American Church* (1839), Henry (writing in the third person) summed up his early experiences:

He has resided nearly ten years in the United States, and has travelled no less than eight thousand miles within their spacious boundaries. As a student, he has mingled with students, as a teacher with teachers, and as a clergyman with clergymen. He has seen society in the log-cabin as well as in the drawing-room, while in his pastoral capacity he has been called to study the foibles of his parishioners, no less than their excellencies.

In each edition of *America and the American Church* (second edition, 1851), Caswall sought to inform a British audience about the nature of the Episcopal Church and its distinctive history, character, witness, context, and vocation, as well as to



entertain them with accounts of the natural wonders of North America and of the vigorous progress of "civilization" there. He also wanted to shake the English church out of its introverted complacency by showing the power and effectiveness of reformed episcopacy in the new world: "The contemplation of a remote branch of the English establishment rising from its ruins, and not merely sustaining itself, but increasing with unprecedented rapidity, will induce Englishmen, it is hoped, to prize more highly those blessings which they now enjoy, and which so many in America are labouring to extend."

Each edition also had a particular polemical focus, the different emphases between the two testifying to the speed with which the reality of an Anglican Communion was developing in this period. In 1839 Caswall drew his readers' attention to the anomalous division between the ministries of the two churches. The Episcopal Church was established by the Church of England, which also consecrated bishops for the newly independent American church. They shared a common liturgical tradition and principles of church government, but the priestly orders of Caswall, an Englishman ordained in the Episcopal Church, were not recognized in the Church of England. American clergy could not even preach in English pulpits. He wanted to raise an Anglican consciousness, a sense of common purpose across national divisions, the better to share the blessings of the Anglican tradition in a global context.

Caswall was not shy about acknowledging the strong differences between English and American churches and governments. On the contrary, he insists not only that the differences between them are appropriate but also that this diversity contributes strength and flexibility to the whole. The Anglican Church could never become universal if it could coexist with only one form of civil government or culture. He is never more eloquent than when he rejoices in the breadth of the Anglican witness:

As [the author] may appear to speak occasionally like a republican, he deems it incumbent on him to state, that he regards the American form of government as being, on the whole, well adapted to the present condition of the people, and to the independence which naturally belongs to the possessors of a territory more than sufficiently ample for the population. But, though he may be a republican in America, he is satisfied that he never could become a republican in England. In like manner, he admires the popular constitution of the American Church, chiefly on account of its fitness to the peculiar habits and feelings of the

nation. It is a beautiful scheme by which, on the one hand, the proper influence of the three orders in the ministry is maintained; while, on the other hand, the voice of the people not only receives due respect, but exerts as much authority as the most democratic Christian could desire. Although the author considers that many regulations similar to those of the American Church might be adopted in England with safety and advantage, he believes it must be plain, that a large portion of the peculiarities of the system are exclusively American, and would be exotics in any other portion of Christendom.

Here surely is an important reminder for Christians today, that the faith is inculturated in different settings in individual ways and that unity in faith does not depend on uniformity in practice.

Even if Caswall recognized the need for national churches to have their own customs and peculiarities, he was no advocate of an ecclesiastical free-for-all. With the second edition of 1851, he had returned to England and become Vicar of Figheldean in Wiltshire, having obtained a private Act of Parliament passed on his behalf recognizing the validity of his orders. The greatest issue for Caswall was now "Synodical Action." The Church of England, though still established, needed to recognize that it was no mere creature of the state and to be weaned from any sense of Erastian dependence on the state. Caswall's American experience was instrumental: "While corporately identical with the Church of England, it will appear that the American Church has, by degrees, formed for itself a system of legislation adapted to its position, and favourable to its growth, without the slightest interference on the part of any secular authority."

Convocation had not yet been re-established in the Church of England, but disestablishment of colonial Anglican churches in Canada, Australia, and New Zealand was inspiring the desire for synods and indeed for a great synod which would unite all the churches of the English Reformation. For Caswall, synods were no panacea; he was alive to the dangers of political institutions in the life of the Church, to the divisive power of "local feelings and party prejudices. ... In times of controversial excitement, American Churchmen look forward to the meetings of their Conventions with anxious apprehension, and regard them as a subject of earnest prayer and supplication to the Almighty." Nevertheless the benefits of such institutions far outweighed their disadvantages.

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It was to exclude the damaging effects of “merely local and temporary influences” that Caswall argued for “Synodal Action on a grand scale” to unite the churches of England and America and to accrue

Caswall dedicated the remainder of his life to strengthening the bonds of union between the churches and nations.

great advantages to both. If the relative balance of influences he perceived between the churches now feels dated, there is an enduring wisdom in his passionate desire that the churches should recognize their mutual interdependence on one another:

We should not be so much in danger of “measuring ourselves by ourselves, and comparing ourselves among ourselves.” Each portion of the Church might supply to the other many of the very elements of which it is particularly in need. It cannot be doubted that various

causes, historical and otherwise, retard the advancement of the Church of England, which might be more clearly manifested to us by the unbiased discrimination of our western brethren. On the other hand, we might contribute our part in elevating their standard of judgment on various important points of doctrine and of practice. We might increase their feelings of reverence and respect for antiquity, and in return receive from them a portion of their elasticity, their perseverance, and their energy.

Caswall loved passionately both of these churches and their individual expressions of the Anglican tradition, but more than anything he longed for the unity of the whole Church, knit together by the episcopate joined by a great synod:

Then it would appear that neither the local influence of Rome, or of England, or of America, is essential to the efficiency of that spiritual society, which is built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. The same Epis-

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copate to which in the beginning the work of diffusing Christianity was committed, and on which the gracious promises of the Redeemer were conferred, would show itself as the great bond of union, and the main foundation of ecclesiastical strength.

Caswall dedicated the remainder of his life to strengthening the bonds of union between the churches and nations. He accompanied the delegation of English clergy to the United States in 1852 for the celebrations of the third Jubilee of the Society for the Propagation of the Gospel, which had supported missionaries in the colonial period. He poured his energies into the Anglo-American Emigrants Society, encouraging emigrating English and Irish Anglicans to join the Episcopal Church. He returned once again to the United States in 1868, and he died in Franklin, Pennsylvania, in 1870. He did live to see the revival of the Convocations of the English Clergy from 1854 and the convening of the first Lambeth Conference in 1867, for both of which he had been such an effective evangelist.

We live in a time when hard-headed rationality tells us that our churches have grown too far apart for unity to be recovered. We need to recover something of Caswall's romantic affection for the distinctive riches that characterize the churches of England and America, and also to see one another with eyes of love, to recognize that with all our differences God has made us to be one in him. We have a common heritage that has made us the Christians we are today; it is an inheritance which is too precious to throw away.

Crucial as bonds of affection are, however, they cannot do all the work of unity alone. Caswall challenges all of us not to measure ourselves by ourselves, but to acknowledge that in order to be whole we need through our different perspectives and priorities to find ways to rediscover that unity that Christ has bestowed on us by baptism. In a telling phrase, he insists that "the hope of the Church is in going forward, in 'lengthening her cords and strengthening her stakes.'" The Church must be flexible enough to allow for different expressions in different places, but she must also be anchored ever more firmly to the stake that is our unity in the Body of Christ. Caswall knew the challenges of this paradox were acute in his own day; they are no less so in ours. ■

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

ORDERLY  
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# Twelve Theses on the Ministry of Bishops

By Ephraim Radner

The Episcopal Church is struggling to redefine its order and mission in the face of rapidly declining membership amid a radically changing civil society. The role of bishops has always been central to our church — hence our church's name — but this role is now itself a part of the struggle for the Episcopal Church's faithful mission. What are bishops *for*? To what are they accountable? How should they engage in the oversight (*episcopo*) of the Church and what role should they have in her councils and decision-making? General Convention is only one place, if a key one, where these questions arise. Without addressing particular issues before Convention that involve our bishops — their constitutional responsibilities, doctrinal authority, discipline, and role in the Communion — let me suggest, in the form of several theses, some foundational elements that ought to inform our church's understanding of her bishops.

**1. The full description of the episcopal office is given in the Holy Scriptures' description of Jesus Christ.** This is because this full description of Jesus Christ is the figure that the episcopal office represents (1 Pet. 2:25).

**2. The office of the bishop is properly understood only within the contours of the whole Scriptures,** for it is all the Scriptures that coherently describe Christ Jesus. No scriptural description of the episcopal office can be offered that is "repugnant" to other Scriptures (Articles of Religion, XX), any more than this can be done with respect to

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Christ. This means that the Old Testament, as well as the New Testament, is rightly brought to bear in understanding the episcopal office (cf. Luke 24:44).

**3. The office of the bishop is universal, not local, in its foundation, effects, and criteria of evaluation** (Eph. 2:19; Rev. 21:14; BCP, p. 517), because formed by and tied to the full figure of Christ who died for the sins of the whole world, and whose Church is universal (Eph. 1:22-23; Col. 1:15-20).

**4. There are normative standards of Scriptural coherence for understanding the office of the bishop**, including John 10:1-18, 21:15-19; Mark 10:35-45; Acts 1:21-22, 2:26-35, 2:43-47; 2 Cor. 11:1-30; Eph. 4:11-16; 1 Tim. 3:1-7; 2 Tim. 3:10-4:2; Titus 1:7-9; Heb. 13:7, 17; and 1 Peter 5:1-6. These texts and their meaning are rightly related to the people of Israel (Rev. 21:12-14) and her prophets, including Moses and the Law.

**5. These standards can be ordered under two headings:** the pastoral and the apostolic. One describes the ministerial purpose of the bishop's role, the other the practical tasks of the bishop's work in fulfilling that role. In fact, though, because each represents the person of Christ, they are completely integrated.

**6. The pastoral role of the bishop can be divided into the two aspects of Christ's divine shepherding:** ultimate care and salvation of souls (Ezek. 34; Heb. 13:17; 1 Cor. 4:1-2; 1 Tim. 4:16) and self-giving and subjection within the Body of Christ (cf. 1 Pet. 5:1-5).

**7. The apostolic role can be divided into two aspects of Christ's mission in the Holy Spirit:** teaching (Matt. 28:20) and the pneumatic power of holy living (James 5:16; Mark 9:29; 16:20; 1 Cor. 2:1-5).

**8. All other aspects of the episcopal ministry, whether particular gifts or duties, are provisional supports to these roles and tasks;** the ordering of the Church likewise. Anything that obstructs, weakens, or subverts these in the life of the Church is to be judged inadequate and changed. Anything that permits, strengthens, and furthers these elements is to be judged faithful and encouraged (1 Cor. 3:10-15; 1 John 4:1).

**9. The ecclesiastical ordering of episcopal ministry is always "with others":** other bishops, and the

Church as a whole (Acts 2:43-47, 15:6). The notion of a bishop "acting alone" is a Christian oxymoron.

**10. The ecclesial order of synodality ("walking together") – meeting in the council of mutual subjection and companionship in Christ – has best expressed such a support,** especially in that it also includes other ministries of the Church. The scriptural witness, the history of the Church's life, and the direction of ecumenical agreement have affirmed this.

**11. Synodality describes the way Christ Jesus himself orders the Church through his own person** (Luke 24:13-27; Acts 1:21-22), which includes practical actions: seeking, gathering, protecting, building up, remaining in fellowship, and giving away the self through standing beside.

**12. It is necessary to measure the current practice of the Episcopal Church through several criteria:**

- *Money and property:* are our bishops personally and in their synodical life representing the commandments and life of Jesus with respect to material goods?
- *Personal life:* are our bishops clear exemplars of holy living as Jesus has taught us in the Holy Spirit?

• *Private and public speech:* are our bishops witnesses of the clarity, truth, generosity, and patience of Jesus' own words and encounters?

• *Aptitude in teaching:* are our bishops wholly dedicated to and capable of teaching clearly the fullness of the Gospel and of the Scriptures as a whole?

• *Willingness towards mutual subjection:* are our bishops subject one to another, and to the Body of Christ as a whole, and do they work for this purpose?

• *Concern for salvation of souls:* do our bishops have as their highest goal the expenditure of their lives for the sake of the eternal life of the Flock of Christ, near and far, locally and universally (John 10:16)?

• *Unity of fellowship:* do our bishops give themselves, even to death, for the sake of establishing and maintaining the "bond of peace" within their sisters and brothers in Christ, and for the sake of sinners in both the Church and in the world (Eph. 4:1-16)?

Theses like these are indicative, not exhaustive: the Scriptures linked to them are not so much proof-texts as signs of the rich breadth of episcopal life bound up with God's Word; the theological categories are prods to evangelical seriousness, not intel-





General Convention cannot hope to lead the church forward faithfully in these difficult times without encouraging and allowing our bishops to reclaim their vocation.

lectual abstractions. But it is important to have such indicative criteria for the episcopal ministry as a baseline for consultation and decision-making about the Episcopal Church's current and future mission.

It seems clear to me, for instance, that some of the destructive conflicts and confusions of our common life in the past few years has derived in large measure from a failure to order our episcopal ministries in light of such a baseline. Matters touching upon our relationship among dioceses, property disputes, teaching, our place in the Communion, ecumenical responsibilities, the way decisions themselves are made or ignored — all of these flashpoints of dispute and conflict can at least be significantly clarified by

a more robust commitment to the shape of our episcopal order as a church of Christ. General Convention cannot hope to lead the church forward faithfully in these difficult times without encouraging and allowing our bishops to reclaim their vocation. And our bishops themselves will not fulfill these vocations without leading the Convention on the basis of their calling. ■

*The Rev. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto. Baylor University Press will publish his latest book, A Brutal Unity: The Spiritual Politics of the Christian Church, in October.*

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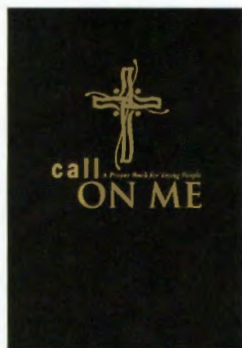
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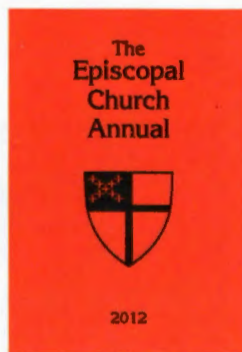


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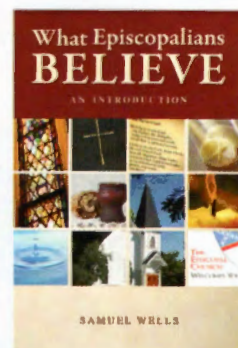
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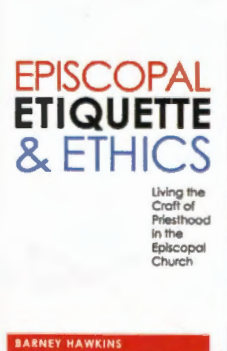
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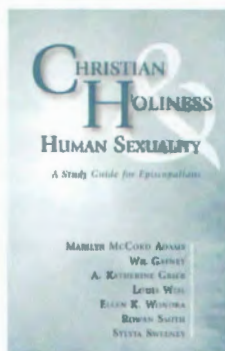
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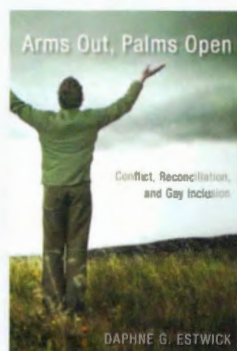
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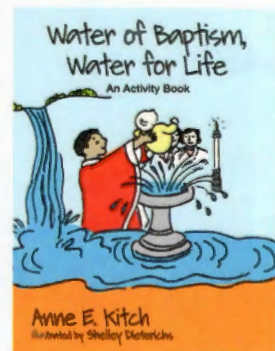
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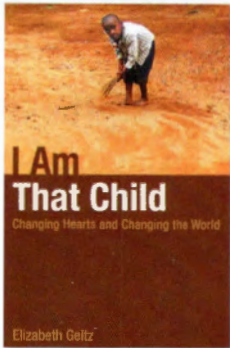
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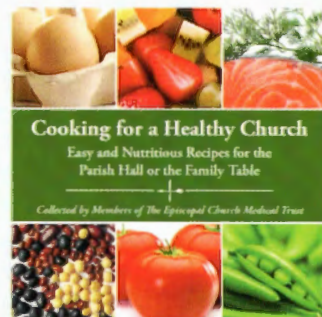
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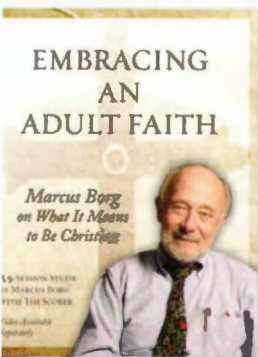
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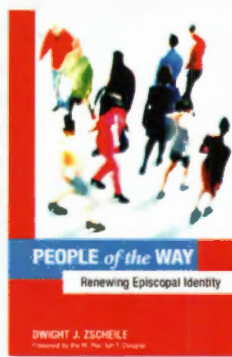
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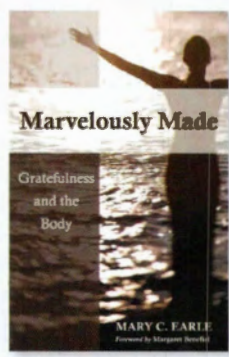
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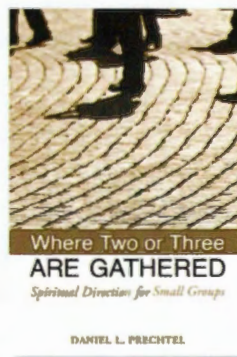
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# Holy Women, Holy Men Misconstrued

By Jeffery Rowthorn

Derek Olsen's "So Great a Cloud of Memories" [TLC, May 6] is flawed by misconceptions about *Holy Women, Holy Men* and the intent of the Calendar Committee of the Standing Commission on Liturgy and Music which prepared it. I will address four aspects of Dr. Olsen's article.

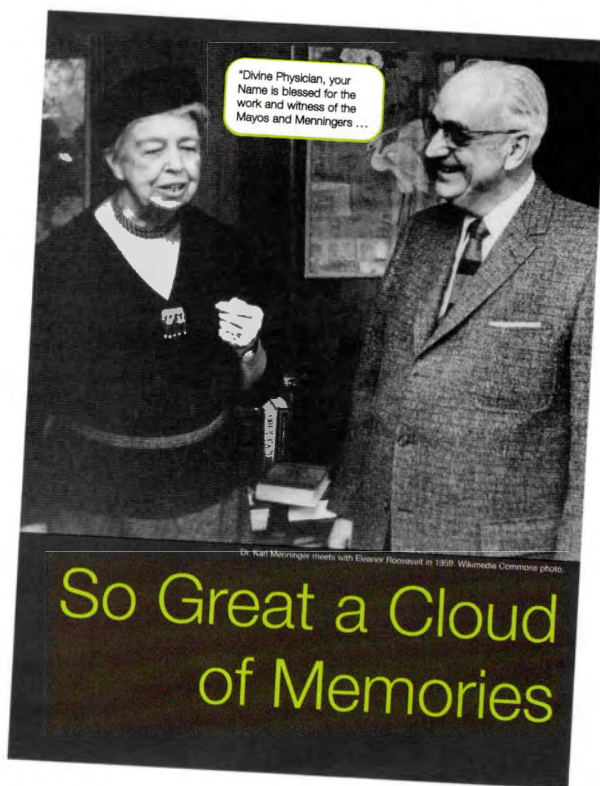
## The Centrality of Baptism

Olsen rightly stresses the emphasis on baptism in the 1979 prayer book. To suggest that the committee was either unaware of this or indifferent to it is, quite simply, wrong. From start to finish the recovery of the centrality of baptism was wholeheartedly affirmed as we worked. The most eloquent expression of this can be found in "The Baptismal Ecclesiology of *Holy Women, Holy Men*: Developments in the Theology of Sainthood in the Episcopal Church" (*Anglican Theological Review*, 94/1 [2012], pp. 27-36) by Ruth Meyers (a member of the committee) and Daniel Joslyn-Siemiatkoski. They conclude with these words: "Holiness in the Episcopal Church, then, does not come as a separate gift of the Holy Spirit that only a few may attain, but rather is an implicit quality of all the people of God made possible by virtue of the sacrament of baptism."

## Invoking the Prayers of the Saints

Olsen expected to find in *Holy Women, Holy Men* an acknowledgment of "the intercessory role of the saints" and, not surprisingly, he was disappointed. In his first English version of the Great Litany (1544) Thomas Cranmer included an explicit invocation of the saints: "all the blessed company of heaven, pray for us." The Litany in the first Book of Common Prayer (1549) did not include this invocation, however, and no English or American Book of Common Prayer since has made any explicit request that the saints pray for us. This is true also of what he calls "the venerable liturgical supplement, *Lesser Feasts and Fasts*" (1964 and onwards).

"[M]y central concern," Olsen writes, "is that ... *Holy Women, Holy Men* has fundamentally chosen to treat the saints of our church as historical figures and not as eschatological ones." The earliest non-biblical commemoration in the Calendar, that of St.



Polycarp (A.D. 156), arose because of the desire of the Christians in Smyrna "to celebrate the day of his martyrdom as a birthday, in memory of those athletes who have gone before, and to train and make ready those who are to come hereafter." There is no mention of their asking the blessed martyr to intercede for them. As the Calendar has grown over the centuries, so has "the great cloud of memories" that binds us to those who have been "the lights of the world in their generations" and makes us ready for faithful witness to Christ in our day. In his mercy God equips us through grateful remembrance of the saints of the past and through the spiritual encouragement of their costly discipleship.

## Collects Old and New

Olsen faults the Collects in *Holy Women, Holy Men* as "strictly between 'us' and God; we thank God, and ask God to motivate us in particular ways." Perhaps he is unaware of the crucial fact that every existing commemoration was carried over into *Holy Women, Holy Men*. The Calendar committee intentionally modeled the new collects in the book on the structure and content of the collects in *Lesser Feasts and Fasts*. The further criticism he makes — "What we ask to imitate is their professionalism" — is simply incorrect. Like him, "we are not trying to form professionals; we are trying to form Christians."

## The Range of Commemorations

Olsen says that the revised calendar reinforces the "tyranny of the visible" and attributes to the com-

(Continued on page 44)



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# Holy Women, Holy Men Misconstrued

(Continued from page 42)

mittee “the assumption that the Church is composed of the ones whom we see around us.” How strange, then, that we should have drawn on centuries past and places distant in order to lift up before the Church “a host of witnesses which is not restricted by ordained status, denomination, gender, culture, or professional calling. . . [A]n extraordinary array of men and women . . . all created by the Father, all baptized into the Son, and all empowered by the Holy Spirit for ministry in the most diverse of settings and circumstances” (preface to *Holy Women, Holy Men*, p. x).

The Calendar was prepared in response to a resolution of General Convention 2003 which called for a revision of *Lesser Feasts and Fasts* to “reflect our increasing awareness of the ministry of all the people of God and of the cultural diversity of the Episcopal Church, of the wider Anglican Communion, of our ecumenical partners, and of our lively experience of sainthood in local communities.” Anyone who uses this Calendar in public and private prayer will be left in no doubt that, as Olsen says, “the Church is broader and wider and deeper than our local community.”

So it is that John Calvin is included in the Calendar (as he is in the calendars of the Church of England, the Evangelical Lutheran Church in America and the United Methodist Church). So too is Pope John XXIII (cf. the calendars of the ELCA and the Anglican Church of Canada). Andrei Rublev, Harriet Beecher Stowe, Christina Rossetti, and J.S. Bach are among those “whose creative work or whose manner of life has glorified God, enriched the life of the Church, or led others to a deeper understanding of God.”

*Holy Women, Holy Men: Celebrating the Saints* invites the Church to enter more deeply into the fellowship of this great cloud of witnesses who though dead still live and by God's grace contribute with us even now to

“the sacramental conversion of all creation into the life of God.” □

*The Rt. Rev. Jeffery Rowthorn, retired from the Convocation of Episcopal Churches in Europe, chaired the Calendar Committee of the Standing Commission on Liturgy and Music for six of the nine years during which Holy Women, Holy Men was being prepared.*

## Aided by Their Prayers

By Derek Olsen

Bishop Jeffery Rowthorn and I appear to agree on quite a number of things: the centrality of the baptismal covenant to the current prayer book, that there is a certain continuity of structure between many collects from the predecessor *Lesser Feasts and Fasts* to the current *Holy Women, Holy Men*, that the formation of Christians is our fundamental goal, and that the diversity of the sanctoral calendar should reflect the diversity of the Church in a whole variety of ways.

However, it is equally apparent that Rowthorn and I have a substantial disagreement about the theological implications of the baptismal covenant, a thorough-going baptismal ecclesiology, and its subsequent effect on our theology of sanctity.

I note that in his rebuttal Rowthorn works around the edges of my argument and does not address the core theological issue at hand. My central theological argument was encapsulated in this portion:

By virtue of their life in Christ through the mystery of baptism, [the faithful dead] are for us not historical figures but eschatological figures. The difference between the historical and the eschatologi-

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

I contend that if we focus on the centrality of the baptismal covenant and push for a fundamentally baptismal ecclesiology, then it will have profound effects on how we think through and answer some of the classic questions of Anglican theology. Rowthorn does not address the eschatological “present-ness” of the faithful dead. Our focus on baptism demands that we wrestle with the fullness of the baptized body of Christ in our worship. When I used the phrase “the tyranny of the visible” it was to challenge a reductionistic vision of the worshipping community that limits the present members of the assembly to those seen around us — excluding the host of baptized eschatologically present with us in and through baptism. (How the bishop finds in this a rejection of diversity is unclear to me.)

The Church must decide if it is serious about having a baptismal ecclesiology. Is the baptismal covenant simply a one-trick pony to be trotted out as an apology for a limited set of social justice issues and stabled the remainder of the time? Or else, is baptismal ecclesiology a fundamental theological principle that guides us in thinking through who we are and what we believe?

Rowthorn is correct that there has been a reticence in English and American prayer books to ask explicitly for the prayers of the





saints. However, the collect cited both by former Presiding Bishop Griswold and myself, which includes the phrase “aided by their prayers” (BCP, pp. 489, 504), is not only included within our current book but was borrowed from the Scottish 1929 prayer book. That the place of the saints has long been a contested issue in the Anglican tradition a perusal of calendars will confirm: from the fulsome Sarum calendars of the authorized Henrician primers to the spare apostolic calendars of the 1549 and 1552 prayer books to the flourishing of black-letter days in the 1561 revision and their retention and amplification in the 1662 edition to the return of apostolic austerity in the first American book, disagreements over the place and value of the faithful departed are part of our heritage. As I noted at the beginning of my piece, *Lesser Feasts and Fasts* was in production before the authorization of the 1979 prayer book and, in many ways, its collects (including those brought into *Holy Women, Holy Men*) lack a thoroughly baptismal perspective. I’m not suggesting that *Holy Women, Holy Men* fails where *Lesser Feasts and Fasts* succeeds; rather that the revision project offered a new opportunity to connect the baptismal dots more deeply which opportunity was passed up.

Anglicans will continue to argue over the appropriate honors for the faithful departed. But we still have a particular opportunity. An emphasis on baptismal ecclesiology provides a new vista into this continuing discussion, a vista that I believe demands a greater emphasis on the essential continuity of the baptized community and a recognition that the faithful dead remain fellow workers with us in the household of God. □

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

Phoebe Pettingell and Bishop Daniel Martins will continue the conversation in our next issue, July 15.

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# We Sing of God's Mercy

By David Zahl

This year marks the 50th anniversary of The Beach Boys, which means the group is undergoing one of its periodic comebacks: new album, new tour, high-profile television appearances. In 1976 the boys attempted to capitalize on a similar, um, wave of nostalgia with a pleading chorus: "We're singing that same song / we're still singing that same song." It was simply not much of a rock & roll sentiment, and the song didn't chart. But transport the chorus into a religious context and it finds surer footing — the good news of God's mercy and forgiveness is a message that bears repeating.



Indeed, one of the core inspirations for founding Mockingbird Ministries was the conviction that we cannot outrun our need for grace. The gravitational pull of control and anxiety, not to mention the reality of personal suffering, is simply too strong. Hence the name Mockingbird, referring to the curious characteristic of repeating a message heard, over and over again.

Mockingbird began in 2007 as an outreach to young adults in New York City, the fruit of relationships formed at Calvary-St. George's Church in lower Manhattan. It soon blossomed into a multimedia initiative, and in 2010 operations moved to Christ Episcopal Church in beautiful Charlottesville, Virginia, where they continue today.

Given our 20-something origins, perhaps it should come as no surprise that Mockingbird found particular traction online. The website ([www.mbird.com](http://www.mbird.com)) casts a wide net, looking at subjects as varied as pop culture and social science, literature and psychology, theology and sports. The hope is to identify and catalog some of the myriad ways in which a Christian understanding of reality — what

human beings are like, what God is like, and how the two intersect — is bearing out in the world around us, and to do so with a sense of playfulness and humor. And the response has been encouraging: we draw 40,000 unique visitors each month and our articles have been featured in *The Atlantic Monthly*, *The Daily Beast*, *Christianity Today*, and *Modern Reformation*. Instead of decrying the increasing time people spend online, Mockingbird attempts to embrace web culture and meet people where they are. The web certainly meets us where we are.

This is not to say the entire ministry is virtual. Mockingbird also publishes books and hosts conferences. Our most recent publication, *This American Gospel: Public Radio Parables and the Grace of God*, looks at some of the spiritual and theological elements of the popular radio program *This American Life*. And this fall we will release *Grace in Addiction: What Christians Can Learn from Alcoholics Anonymous*. Our next conference takes place in Charlottesville in late September, and each spring we hold a multiday gathering in New York City.

While many of those involved are Episcopalians, Mockingbird has no denominational affiliation. In fact, it's been exciting to see people from so many different backgrounds (including the completely irreligious) become involved. It helps to engage or re-engage faith from a safe distance (like, say, from behind a computer screen). It has been quite an adventure thus far, and we pray it will continue to be so. Of course, in the words of The Beach Boys, "God only knows" where we'll end up.

*David Zahl is director of Mockingbird Ministries and editor in chief of The Mockingbird Blog. He also serves on the staff of Christ Episcopal Church in Charlottesville.*





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# MISSION and Difference

By Jesse Zink

**W**e live in a world that cannot handle difference. The default posture toward those we meet is one not of relationship but hostility. We eagerly buy the latest Apple iGadget but rarely think about the low-paid employees who labor in appalling conditions to make them for us. Republicans and Democrats in Congress are unable to do something as basic as talk to one another. We erect bigger and better walls — both physical and otherwise — to protect our homes and countries from those who are not like us.

For the Church to be truly countercultural, we would be an incubator of heterogeneity. Instead, we risk mimicking the world's drive toward ever-increasing homogeneity. Whatever else one can say about the last decade in the Episcopal Church, it is undeniable that our divisions have resulted in a loss of heterogeneity. Christians continue to be divided by race, age, class, and much more on Sunday mornings, and throughout the week.

It is in this context that the word *mission* has entered the church's vocabulary. We can hardly turn around without being told that every decision — how we are organized, how we spend our money — must be made in light of God's mission. It is a welcome recognition of the priority of God's action in the church's life.

Yet "mission" risks becoming the latest buzzword, devoid of content and used merely as a rhetorical device in debates about decreasing resources. In urging structural reform, Bishop Stacy F. Sauls frames mission in terms of Jesus' sermon in Nazareth (Luke 4). But this is hardly the only way to think about mission. When asked about doing the works of God, Jesus replied: "This is the work of God, that you believe in him whom he has sent" (John 6:29). Jesus also commanded his followers to "proclaim the kingdom of God and heal" (Luke 9:2) and, after his resurrection, to "make disciples of all nations" (Matt. 28:19). These passages (and a host of Pauline and Old Testament verses) complicate, and enrich, conversations about mission.

**A**s I begin a career in ministry, I find myself returning again and again to the challenge of difference in the world. Difference will not go away. Try as we might, people who look differently, think differently, act differently than us — whether down the street or across the world — are only going to become a bigger part of our lives.

It is helpful to remember that God created difference in the world. Humans are not divine, nor are people like one another. Yet God created us to be in relationship. That is, God created us to be in relationships that span boundaries of difference, a task at which we have repeatedly failed. In the life, death, and resurrection of Christ, God reformed those relationships and pointed us toward that day when people from "all tribes and peoples and languages" will be united in praise of God (Rev. 7:9). This is what mission is: restoring "all people to unity with God and each other in Christ," as the catechism teaches (BCP, p. 855). This is, as St. Paul says, the "ministry of reconciliation" (2 Cor. 5:18).

It is no easy task, as a look around the world tells us, nor is it a matter of rearranging dollars on shrinking budgets. But before we start arguing about how to spend money, we need to talk about a spirituality of mission, that is, a way to become comfortable with the vulnerable, Christlike task of crossing boundaries of difference. When we do spend money, we need to spend it on work that allows us to engage those who are different from us. The Church thrives when taking its role in God's mission. As we look to proclaim the good news of God in Christ to a new generation, mission remains at the center of our faith. Profound difference exists in this world. Mission is what happens when we engage that difference according to the pattern of Jesus Christ. ■

*The Rev. Jesse Zink, a newly minted graduate of Berkeley at Yale, is a priest in the Diocese of Western Massachusetts and the author of *Grace at the Garbage Dump: Making Sense of Mission in the Twenty-First Century* (Wipf & Stock), from which this article is adapted. More information is at [www.jessezink.com](http://www.jessezink.com).*



# LETTERS

## Webber's Wide Net

Those who were pleased to read "Webber Center Renews Itself" [TLC, April 22] may also be interested to know of both the Robert E. Webber Institute for Worship Studies (iws.edu) and the Ancient Future Faith Network website (ancientfuturefaithnetwork.org). Dr. Webber's important work continues in many spheres!

*The Very Rev. Donald P. Richmond*  
Reformed Episcopal Church  
Apple Valley, California

### Not So Fast

Regarding the letter from Rob Kirschner on the filioque clause [TLC, May 6], the issue is not just whether the phrase is correct but whether half of Christendom has the authority to change the Nicene Creed without the presence of the other half. We should drop the filioque clause until we can have a truly ecumenical council, representing Christianity worldwide, to address the issue.

*Laura Chapman Rico*  
Los Baños, California

### Downscale Convention?

I was pleased to see the article by Victoria Heard and Jordan Hylden on General Convention [TLC, June 3] and hope that it will lead to a serious discussion about church bureaucracy, with participation by people from all levels of the church.

I have a few modest suggestions: the office of Presiding Bishop, Executive Council, and the Office of Government Relations should be abolished. The church office building in New York City should be sold, and an office should be established (Tulsa, Oklahoma, would do nicely) which would function merely as a collection point for information from and to dioceses.

General Convention should be

shortened by several days and forbidden to vote on any resolutions which have theological import or which deal with political issues, on none of which is the convention competent to make pronouncements. The convention should meet no more than every five years. On second thought, make that ten.

*Dale E. Elliott*  
Champaign, Illinois

"The Political Captivity of General Convention" was right on. I served as a security guard at the 1994 General Convention. One of my duties was to check the badges of those entering the House of Deputies and I got a good look at the delegates. Most were young, affluent and yuppie-liberal types unlike most Episcopalians, who are older, more conservative and middle class.

I do not believe the House of Deputies is really representative of the Episcopal Church. I do not know exactly how to solve the problem but the goal should not be to send the politically popular who can afford to go but to find holy people of faith who would go focused on serving our Lord Jesus Christ.

*Charles Carter Wicks*  
Elkhart, Indiana

### Boone Porter and Jazz

The Boone Porter retrospective [TLC, June 3] was very much welcome, as those of us who knew him remember him annually at this time of year (he died June 5, 1999). Larry Crumb mentioned the St. Olaf Conference, Boone's "last gift" to the church. Among the planners and workshop leaders, I organized and directed the Boone Porter Institute at Nashotah House the following three summers, in an effort to keep alive Boone's vision of the ministry of all the baptised and the priest-

hood of all believers in an Anglican context.

Because Boone liked jazz and understood it as a model for shared ministry, I organized the institute like a jazz combo, with shared and improvised leadership, very de-clericalized! We had a wonderful cohort of "Boone Porter Fellows," including Bishops Mark Macdonald and Wilfrido Ramos-Orench, Frs. Jeff Lee and Mike Smith (now bishops), Deacon Suzanne Watson, and Billie Alban — who always introduced herself as a "perpetual layperson." Boone would have loved that!

At one of the Roland Allen Forums at Berkeley Divinity School/Yale in the early '90s, I was sitting next to Boone during a jazz trio performance. Leaning over at one point, he said to me (in what he supposed was "stage" whisper), "Roland Allen would have approved!" As anyone knowing Boone will remember, his hearing loss rendered everything audible, and all in the room cheered right in time with the music! I imagine such cheer in an eternity inhabited by the likes of Boone Porter and Roland Allen (whose designated day in *Holy Women, Holy Men* is June 8).

*The Rev. Dr. Michael Tessman*  
Church of the Holy Spirit  
Charlestown, Rhode Island

The June 3 issue seemed like a breath of fresh air. Pleasant, with little beating of the drum. I especially enjoyed Boone Porter's First Article on page 14. There are at least three "ports of entry" into the spiritual world: religious concerns and spiritual insights that come from the fabric of life; knowledge of our Lord, his teachings, the Cross, etc.; creation. Wonderful. Thank you.

*The Rev. Richard Belliss*  
Santa Clarita, California



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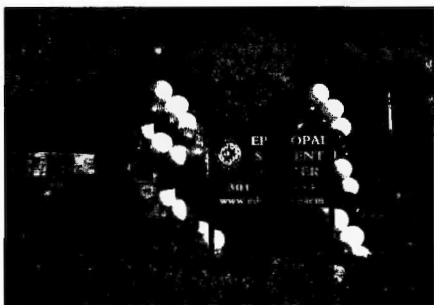
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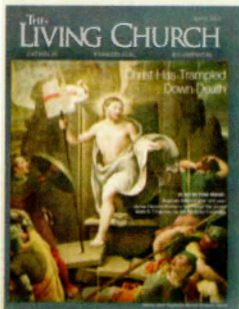
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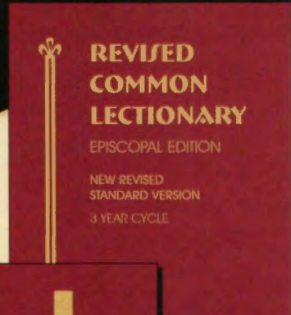


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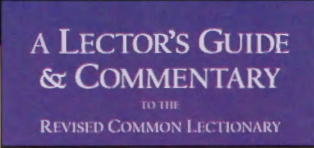


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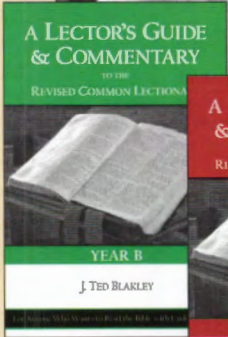
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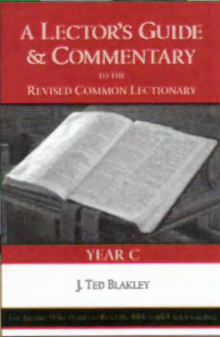
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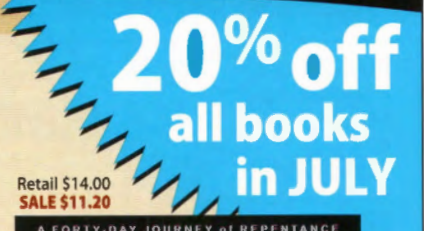
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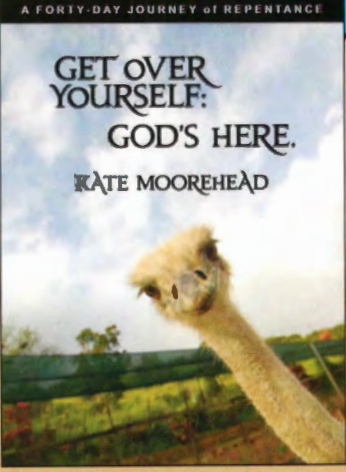
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# ECW Ponders its Future

(Continued from page 11)

get to our goal,” Rishkofski said. “We want to serve Jesus and to do the work that he wants us to do. We all want to get to the final goal where we’re all one in Christ.”

During the opening ceremony July 5, Presiding Bishop Katharine Jefferts Schori will bless the meeting and distribute crosses to delegates. The Rev. Lindsay Hardin Freeman (author of *The Scarlet Cord: Conversations with God’s Chosen Women*) will speak on the theme of the triennial by exploring the diversity among women in the Bible.

“The ECW is classically a wonderful, happy, forward-thinking group of women. They take on all kinds of issues and remain deeply faithful and extremely joyful,” Freeman said. “When we look at the women of the Bible, we have a lot in common with them and they also have so much to teach us. These women in the Bible have been overlooked for thousands of years and we can’t ignore them anymore.”

This triennial meeting will offer 76 workshops throughout the week, including “Women in the Life of Jesus,” led by the Rev. Edna Brown, and “Running on the Path, Our Hearts Overflowing with Love,” led by the Rev. Jane Tomaine.

The ECW will also host its First Triennial Meeting Run/Walk 5K on July 8. All proceeds from the 5K will benefit Craine House, a work-release program for women serving court-ordered sentences for nonviolent crimes. About 100 people have registered for the run and walk.

The ECW will also host a ministry fair, in which delegates describe their home parishes’ ministries. All the events, Rishkofski said, are intended to equip women when they return home.

“So many times you get isolated if you’re just one little parish,” she said. “We want the women to take back contacts, ideas and enthusiasm to their individual parishes.”

In addition to electing new officers, delegates will discuss the future of the historic triennial meeting. As the ECW experiences a time of transition, Rishkofski said, the leadership needs to consult its members about the future.

“Things are changing. We’re in transition,” Rishkofski said. “But we really want to hear from the women we serve.”

*Lauren Anderson*

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

SUBSCRIPTION RATES: \$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.

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## Bloody Redemption

**B**lood. For twelve years it had been blood, day after day, without any hint of relief. All her clothes were stained by it, its stench always hung about her body. It had cost her all her money, all her friends. No one would share a meal with her, no one would hold her tenderly with love. It was all the world could see in her — an outcast, marked indelibly by this curse.

The law of Moses ruled clearly, if ruthlessly, on the subject. A flux of menstrual blood made a woman ritually unclean. Her touch spread contagion. Her clothes, plate, bench and bed all carried the germs of uncleanness. She was like the leper, or the corpse. Once it has become clear that Jairus's daughter is truly dead, her father bids Jesus go his way. He does not want the well-meaning rabbi to risk contamination by touching the corpse of his child.

It's easy for modern people like us to despise the purity laws. They seem to represent all that is repressive, cruel and backward in Israel's religion. We are quick to applaud the pluckiness of the unnamed woman, sneaking up in the press of the crowd to snatch a forbidden cure — a kind of first-century Rosa Parks who would not be daunted by the ignorant customs of men.

But those laws testify to an intuition rooted deep in the faith of Israel. Human touch is rarely indifferent or innocent. It carries the heavy weight of sin, a curse handed down from our first ancestors. A gray pallor hangs about life and death and those activities that create them, and we cannot shake free of it as quickly and simply as we would like. Sin is worked deeply into it all, and calls out from the ground for redemption, not merely a more enlightened viewpoint.

The Book of Wisdom proposes an

alternative way of understanding the natural world: "He created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them." As a testimony to the faith of Israel, it falls a bit short, more a word from the acropolis than the temple, as so much else in this most deracinated book of Scripture. It has the flavor of a pious hope, though perhaps one not so grounded in fact as the author would wish.

But when the woman touches the hem of Jesus' robe, the blood stops. He takes the hand of a corpse and raises it to life again. His touch is more powerful than the contagion of sin; in him, at least, "the generative forces are wholesome." The King James Version captures the sense of it well: he perceived that "virtue had gone out of him." This is not mere power that conquers disease and death, but the essence of the Man, that which gave him singularity and meaning. Even here, as his ministry is beginning, we see hints of what is to come. Today he stops the flow of unclean blood, another day his blood will wash clean the garments of the saints. Today he raises a child who will die again, another day his body will rise in unconquerable glory. He is the Second Adam, the first Man of the new creation, and his virtue is the only new thing under the sun.

### Look It Up

Read Acts 19:11-12. Why are the clothes the measure of the man?

### Think About It

Isaac Williams wrote: "If the hem of his garment had such power to heal and cleanse when touched without, what shall be his Body and Blood received within?"



## Strong in Weakness

“God rides the lame horse,” wrote Luther, “and carves the rotten wood.” Indeed, the heroes of Scripture’s great drama include some unlikely stars in the leading roles. Aged Abraham becomes the father of a multitude. Moses the murderer leads God’s people to freedom. Peter the denier preaches the banner sermon of Pentecost.

But God’s messengers in today’s lessons hardly fit the bill for “lame horse” and “rotten wood.” They are the golden boys of Israel, the first-born, talented, well positioned, destined for success. To be sure, God raised up Ezekiel in a troubling time, as the defeated people groped to make sense of their faith and future along Babylon’s canals. But he is a priest, eloquent, well-accustomed to the things of God. St. Paul studies the Scriptures deeply, is a master rhetorician, and a community organizer with a dazzling conversion story. And the Savior of the world, the only-begotten: he *is who he is*, the eternal Word of the Father.

God sends out Ezekiel to prophesy “whether they will hear or not hear.” And not hear they do — or, perhaps, they do not try to understand. God loads the dignified cleric with a baffling message, harsh, and frequently obscene. And he commands him to deliver it through the antics of a circus clown. The great Jewish scholar Maimonides could hardly stomach the sum of Ezekiel’s exotic visions: “God is too exalted to turn his prophets into a laughingstock ... by ordering them to carry out crazy actions.”

But isn’t that just like God, after all? Paul was also blessed with exalted visions, a glimpse into the “third heavens,” yet God sent him a “thorn in the flesh.” His reticence keeps us guessing about its nature, but it was surely a trial. Perhaps Paul feared it would compromise

his mission; it certainly kept him from being “too elated.” Three times he begged the Lord to take it away, but God assured him it was for his own good, a reminder that he too must hang upon the gift: “My grace is sufficient for you, for my power is made perfect in weakness.”

Jesus must tread this same path of misunderstanding and humiliation. His fame spreads quickly and he returns, radiating, to his people. He had learned the Torah at their knees, and they knew his kindness and integrity. Yet they could not hear (or did not try), and God gave him few miracles to awaken resistant faith. “Prophets have no honor among their own,” our Lord declares — a truism less about prophets than about the God who gives them a word.

Barriers and misunderstandings are graven into the divine plan, on the way to grace. “Woe unto you when all men speak well of you,” says Jesus another day, with the pathos of experience. Easy acclaim, resounding success get in the way. Israel did not need another eloquent charmer amid exile. Without his thorn, Paul might have got on too well with the first church he founded and left half the Mediterranean world without the Gospel. And what if Jesus had married the rabbi’s daughter, opened a little clinic off the side of the synagogue, and dabbled in local politics, rather than dying, rising, and ascending, to sit at the right hand of the Father?

### Look It Up

Read 2 Cor. 4:7-12. Why is a thorn an appropriate image for Paul’s divinely given affliction?

### Think About It

Those who keep you “from becoming too elated” are God’s gift.



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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](http://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.



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