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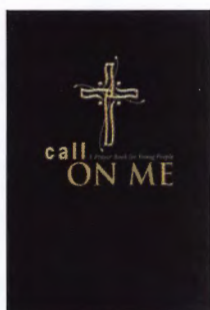


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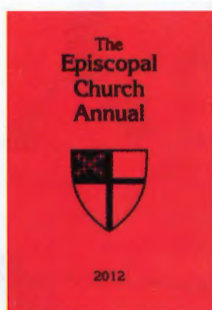
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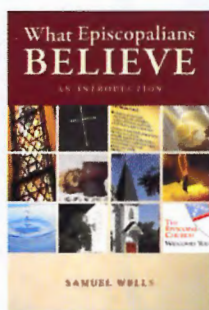
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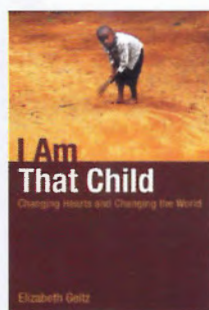
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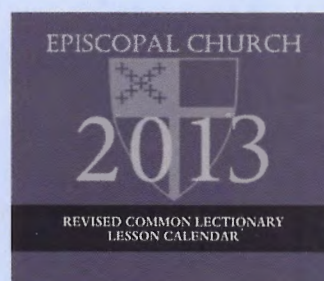
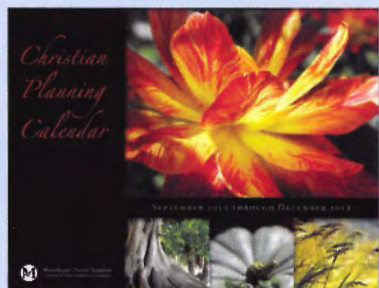


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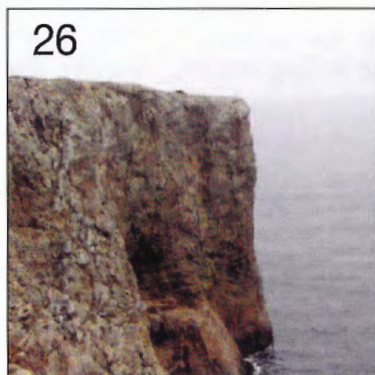
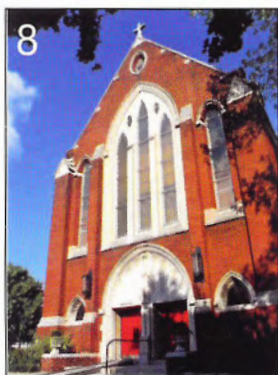
Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel in Indianapolis at the 77th General Convention of the Episcopal Church for the renewal and mission of your Church. Teach us in all things to seek first your honor and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. *Amen.*

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Everliving God, whose will it is that all should come to you through your Son Jesus Christ: Inspire our witness to him, that all may know the power of his forgiveness and the hope of his resurrection; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

ON THE COVER:

The dioceses of Province V. Adapted from The Episcopal Church Annual.



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We are grateful to St. Dunstan's Episcopal Church, Houston [p. 33], whose generous support helped make this issue possible.

THE LIVING CHURCH

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

Budget Debate Grows More Fraught

After months of budget-related tensions between Presiding Bishop Katharine Jefferts Schori, House of Deputies President Bonnie Anderson, and Executive Council, the presiding bishop has released an alternative budget for 2013-15.

"Budgets are moral documents," Bishop Jefferts Schori wrote in an eight-page introduction that included footnoted references to Scripture, church canons, the Book of Common Prayer, and the Anglican Consultative Council's Five Marks of Mission.

"Our investment of time and energy in preparing a budget is a kind of liturgical work, giving shape to the 'public work of the people.' Budgets reflect our hopes and dreams as a community. They reveal the secrets of our hearts. They represent a concrete strategy for achieving what we believe God is calling us to do and to

be in moving toward shalom or the Reign of God. They offer an opportunity for faithfulness."

President Anderson told Episcopal News Service June 21 that she was not aware the presiding bishop was preparing a different budget. Two days later she told the weblog Episcopal Café, in response to a question about the biggest surprise during her tenure:

"The Episcopal Church since 1785 has valued the voices of all the baptized in the way we make decisions. We make decisions together, clergy, laity, bishops, all. This democratic decision-making occurs in every venue of our life as Episcopalians; on vestries, at diocesan conventions and General Convention. I have been surprised at what I perceive to be an increase in the autonomy of some bishops and the willingness of

the laity to disenfranchise themselves."

The House of Deputies also will be busy with questions of structure, in addition to electing a successor to Anderson.

Announced candidates for that office are the Rev. Canon Gay Clark Jennings of Sagamore Hills, Ohio, and Martha Bedell Alexander of Charlotte, North Carolina.

Sally Johnson, an attorney in Minneapolis, has announced she will stand for election as the deputies' vice president if an ordained person is elected president. If a layperson is elected president, canon requires electing an ordained person.



Jefferts Schori

Credit Unions Find Episcopal Markets

Credit unions, a longtime ministry within the Episcopal Church, will become more prominent if General Convention approves Resolution A084. That resolution calls on Executive Council to "authorize the establishment of an Episcopal Credit Union" and present a report to Executive Council by August 2014.

Before 2001, when Executive Council condemned predatory lending institutions, involvement in credit unions had been primarily restricted to dioceses and parishes, which experienced mixed success. Credit unions (member-owned, not-for-profit financial institutions democratically controlled by members) have existed for more than 150 years. They originated in Europe.

"There is a long history of church-affiliated credit unions," said David Morrison, senior staff reporter for *Credit Union Times*. One of the first in the United States was chartered in New Hampshire in the 1930s for "people of modest means to pool their resources and have access to capital."

In 2011, after suffering six-figure losses for two consecutive quarters, Florida Episcopal Federal Credit Union, a joint organization chartered in 1974 by the four Florida Episcopal dioceses, was acquired by Insight Credit Union, which was originally formed for employees of Bell Telephone. At the time of the merger, Florida Episcopal had 1,400 members and \$3 million in deposits. A credit union affiliated with the

Diocese of Newark was also absorbed. Once it is acquired or merged with another credit union there is no guarantee that its original intent will continue to be honored.

The Episcopal Community Federal Credit Union, an economic justice ministry within the Diocese of Los Angeles, was founded in 1992, after violent protests shook the poor South-Central neighborhood. Episcopal Relief and Development provided initial funding. The Episcopal Community Federal Credit Union in Los Angeles provides financial services in a professional, personal environment, said Urla Gomes-Price, manager and CEO.

"We offer accounts and counsel-

(Continued on page 6)

Visit livingchurch.org for daily reports of news about the Episcopal Church and the Anglican Communion.

Canon Richardson to Retire

The Archbishop of Canterbury has announced that the Very Rev. Canon David Richardson, the Archbishop's Representative to the Holy See and Director of the Anglican Centre in Rome, intends to retire at Easter 2013.

Canon Richardson, who will be 67 in 2013, will have served for five years as director of the Centre. He has recently been instrumental in establishing a five-year plan in conjunction with the 50th anniversary of the Centre in 2016 and beyond. Richardson is dean emeritus of St. Paul's Cathedral, Melbourne, and one of four provincial canons of Canterbury. He and his wife, Margie, have two grown children.

"David has been a quite outstanding director of the Anglican Centre for the last five years, a period covering both the Lambeth Conference and the pope's visit to the U.K.," Archbishop Rowan Williams said. "He played a significant role in these events and many others. He and Margie have been hugely generous hosts to countless people and have raised the profile of the Centre throughout the Anglican Communion."

Adapted from ACNS

Corrections

"The Political Captivity of General Convention" [TLC, June 3] misstated a figure for average Sunday attendance. The Diocese of Fond du Lac's average Sunday attendance in 2009, as reported in the 2011 Church Annual, was 2,266. The average Sunday attendance for Eau Claire in that year was 872.

In a caption for "A Suffragan Bishop for Haiti" [TLC, June 17], the Rt. Rev. Lawrence C. Provenzano is among the group of bishops questioning Ogé Beauvoir.



ST. WULFSTAN'S BOOKS

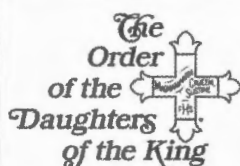
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Credit Unions Find Episcopal Markets

(Continued from page 4)

ing to second-chance accounts," she said, "people who have had problems with banks before and have been shut out of the financial system. We can also offer start-up and small loans to help members re-establish credit."

Gomes-Price said Episcopal Community Credit Union also offers ATM and credit cards. In specific instances it has also helped free individuals who have become entangled in debt to predatory lenders at interest rates so high that the debt, which might originally have been less than \$1,000 in order to replace a broken appliance, is virtually impossible to retire.

Episcopal Community Credit Union is small with about 2,400 members and \$3 million in assets, but the model has successfully been adapted elsewhere, perhaps most notably in the Diocese of Arizona. In 2009 the Rt. Rev. Kirk S. Smith saw a vision come to fruition with the creation of Episcopal Federal Credit Union, a division of an already established United Methodist credit union. Prior to his consecration in 2003 Bishop Smith had served for 12 years as rector of St. James' Church, Los Angeles.

In three years Episcopal FCU has attracted more than 400 depositors, including 46 congregations. It holds about \$3 million in assets, but its 65-year-old United Methodist partner holds more than \$70 million in assets and a charter to accept new deposits from more than half the United States, according to Janet Kaiser, member development and member services specialist. It offers members full-service banking, interest rates above those of banks, and personal service.

The Arizona diocesan credit union might not exist were it not for a suggestion by an examiner from the

National Credit Union Association who proposed working with the Methodists, said the Rev. Canon Timothy M. Dombek, Canon to the Ordinary and an associate director on the board of the United Methodists' credit union. Canon Dombek said that after Bishop Smith asked him to research establishing a credit union he learned that regulations vary by state and it was very difficult in Arizona. Canon Dombek said that when the examiner initially proposed the idea of a partnership, he was concerned about the loss of its Episcopal identity and objectives.

"She said we could call it anything that we wanted as long as we disclose that it is operating as a subsidiary of the UMC," he recalled. "The Methodists went out of their way to ensure that our denominational identity was clear. We have a very good relationship."

The United Methodist Church calls its judicatory regions conferences instead of dioceses. The credit union includes conference members in New England as well as every state in the Mountain and Pacific time zones with the exception of New Mexico.

Arizona supports a churchwide credit union and Canon Dombek said he hopes to give testimony when a committee decides which resolutions will proceed to the houses.

Last year at its convention the Diocese of Maryland approved a resolution to prepare a feasibility study on a diocesan credit union.

"A diocesan credit union could offer loans for debt consolidation; business start-ups; a used car; and appliances. They can offer credit to people who only have a job and the leverage of their word," the resolution said. "Credit unions change lives every day."

Steve Waring

Bishop Alexander Returns to Sewanee

The Rt. Rev. J. Neil Alexander, who left the University of the South's School of Theology when he became Bishop of Atlanta in 2001, will return to the school Aug. 1 as its dean. Alexander had announced in February 2011 that he would resign as Bishop of Atlanta to become professor in the practice of liturgy and director of the Anglican Studies Program at Emory University's Candler School of Theology. He had planned to begin that work this fall.



Alexander

Bishop Alexander, who has been serving as the university's chancellor, succeeds the Very Rev. William S. Stafford, who retired June 30, as dean of the seminary.

"Bishop Alexander brings the exact qualities that The School of Theology needs to win national stature and recognition and the wide support of the Church, for which it is so ready," Stafford said.

Cathedral Deans Convene

Ninety deans and their spouses gathered in Denver in late April to consider the role of cathedrals in the 21st century. "Our cathedrals are not necessarily the largest churches in our dioceses, but cathedrals continue to have a particular pull on people's imaginations, even those who consider themselves fairly secular," said the Very Rev. Peter Eaton, host of this year's conference. "However large or small we may be, I believe that we can be catalysts in our dioceses and communities to enable those who long for a relationship with God to find that meaning in their lives."

People "are not reading the new atheists because they want to be atheists," Dean Eaton said. "They are reading the new atheists because they

(Continued on page 31)



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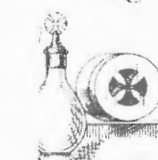
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All Saints

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The Revs. Daniel Billman, Thomas Honderich
and Michael Stichweh, affiliated clergy
10 a.m. Sunday; 6 p.m. Wednesday



All Saints traces its beginnings to 1864. Its current home, a red brick American Gothic building, was dedicated on Nov. 1, 1911, and celebrated its centennial last year. All Saints was the cathedral church of the Diocese of Indianapolis until the 1940s.

Beginning in the 1940s, Solemn High Mass became the standard Sunday morning liturgy at All Saints. On New Year's Day 1977 at All Saints, the Rev. Jacqueline Means became the first woman ordained to the priesthood with General Convention's approval.

All Saints offers gardening and knitting ministries as well as "Arts at All Saints," which includes choral groups, instrumentalists, actors, and dancers. The church also hosts an annual yard sale in the fall, in an effort to raise money for ministries in the community.

Christ Church Cathedral

125 Monument Circle
The Very Rev. Stephen Carlsen, dean and rector
8 and 10 a.m.; Santa Misa at 1 p.m.



Located in the center of Indianapolis on the historic Monument Circle, Christ Church Cathedral serves as "a house of prayer for all, a church for the city, a cathedral for the diocese." The choral program (which includes choirs for men and boys, girls, choristers, and Hispanic worshippers) is a significant part of the cathedral's ministry and worship. The cathedral has an active outreach ministry, working with

many other ministries in serving the city and internationally. It hosts an annual Strawberry Festival in June that raises money for local, national and international outreach groups.



Nativity

7300 N. Lantern Rd.
The Rev. Bruce Boss, rector
8 and 10 a.m.

Church of the Nativity resembles a retreat center, with its peaceful setting, garden, and 36-foot labyrinth. The labyrinth, a scale replica of an ancient design in the stone floor of Chartres Cathedral, France, circa 1200, is available to parishioners and visitors on various occasions for prayer and contemplation. Church of the Nativity works with other ministries, including the Damien Center food pantry and the Dayspring Center's Adopt-a-Room project.

St. Alban's

4601 N. Emerson Ave.
The Rev. Jean Smith, priest-in-charge
9:30 a.m.



St. Alban's first met in the basement of a bank in 1956 until the construction of its original building a year later. The church built its current worship space in 1971 and today continues to use its original building as the parish hall, offices, and library. After fire damaged both buildings, the parish made thorough renovations, adding a columbarium and a 10-by-30-foot tapestry on the theme of water in salvation history.

Committed to "Showing God's Love to All People," St. Alban's offers many opportunities for spiritual growth, including an active Education for Ministry group, weekly contemplative prayer gatherings, and a monthly book club. In the community, St. Alban's supports Public School No. 83, various homeless ministries, and Matthew 25 Ministries, a humanitarian aid and disaster relief organization.



St. Matthew's

8320 E. 10th St.
The Rev. Mark Van Wassenhove, rector
8 and 10:30 a.m.

Committed to Christian learning for all ages, St. Matthew's offers various educational programs, including children's Sunday School and "cover to cover" multimedia Bible study and Book of Common Prayer courses for youth and adults. As an active far eastside Indianapolis neighbor, St. Matthew's partners with many local organizations, including Irvington Association of Ministers and Community Outreach Ministry Eastside. St. Matthew's sponsored the Rev. Jacqueline Means when she was ordained to the priesthood in 1977.



St. Paul's

6050 N. Meridian St.
The Rev. John Denson, rector
7:45 a.m. (spoken); 10 a.m.
(with hymns); 6 p.m. (casual)

Established in 1866, St. Paul's was originally located in the heart of downtown Indianapolis. Eighty years later, a failing building and close proximity to Christ Church Cathedral

(Continued on page 28)

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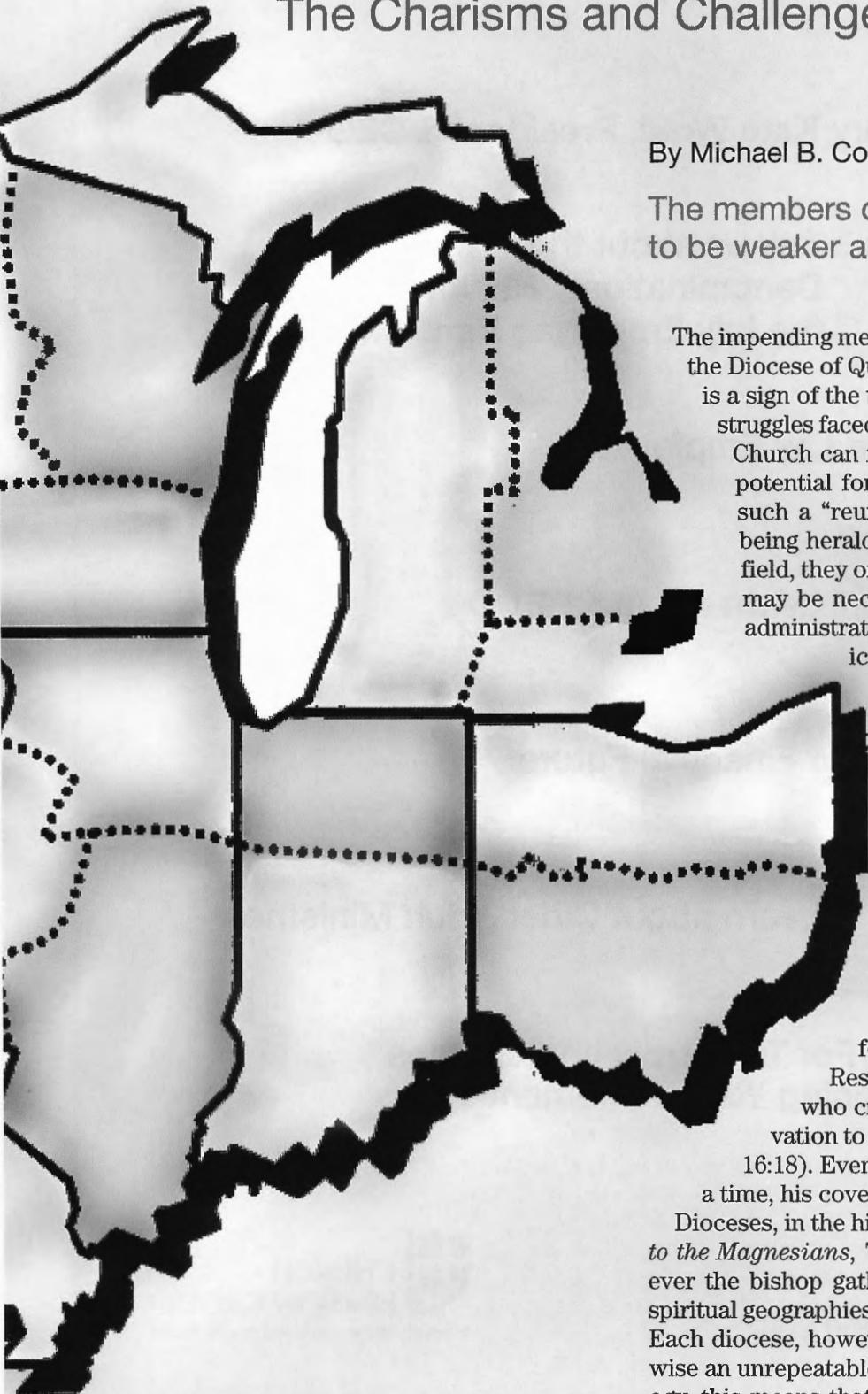
Spiritual Geographic

The Charisms and Challenges of Smaller Dioceses

By Michael B. Cover

The members of the body that seem to be weaker are indispensable.

—1 Cor. 12:22



The impending merger between the Diocese of Chicago and the Diocese of Quincy is more than an isolated incident: it is a sign of the times. It shows that the current financial struggles faced by many small dioceses in the Episcopal Church can reach a breaking point and portends the potential for further consolidations. In some cases, such a “reunion,” as the Chicago/Quincy merger is being heralded — along with the Diocese of Springfield, they originally formed the Diocese of Illinois — may be necessary. But before we rush to adopt an administrative solution for fragile dioceses, it is critical to take a step back and ask, first, what a diocese actually is, and second, whether the Episcopal Church’s smaller dioceses present us with a problem to be solved or a parabolic challenge to be answered.

Diocesan Spiritual Geography

The Church, like the people of Israel, does not need to assert its right to exist. Unlike the Jeffersonian right to the pursuit of happiness which is founded on human self-evidence, the Church’s eternal foundation is the Incarnation, Passion, Resurrection, and Ascension of Jesus Christ, who created her as his instrument to bring salvation to the world (2 Sam. 7; Rom. 11:28–29; Matt. 16:18). Even if God should punish or chastise her for a time, his covenant promises are sure (Hos. 11:1–11).

Dioceses, in the high view of St. Ignatius of Antioch (*Letter to the Magnesians*, 7), constitute churches. They exist wherever the bishop gathers the people of God, and as distinct spiritual geographies they participate in the Church’s election. Each diocese, however, to risk an imperfect analogy, is likewise an unrepeatable ecclesial species. In ecclesiastical ecology, this means that each Episcopal See is unique and irre-

placeable in the Church's 2,000-year history. While God retains the right to prune the Church as he sees fit, an orderly discernment on our end regarding how to meet the practical needs at the local level should keep this theological identity of dioceses in the foreground.

A Charism, not a Problem

Any discussion of small or fragile dioceses in the Episcopal Church should begin with their spiritual charisms. All three bishops with whom I spoke about this issue (Bishop Edwin Leidel of Eau Claire, Bishop Russell Jacobus of Fond du Lac, and Bishop Edward S. Little II of Northern Indiana) consider *size* one of the spiritual gifts of their diocese; few liked the label "fragile." Writes Bishop Jacobus: "We may be small and have a lot of challenges but we are *strong* and *firm* in our commitment to the mission and ministry of our Lord in this place."

Over the last four years, I have served as a newly ordained deacon and priest in the Diocese of Northern Indiana. Since I know this diocese best, I will offer two examples of its charisms.

First, as Bishop Little notes, the diocese's manageable size makes us "relationally rich." Thanks to this charism (and Bishop Little's shepherding), Northern Indiana has lost no churches since 2003. As a further consequence, clergy holding a wide range of theological commitments live and serve together in communion. Our clergy conferences serve essentially as think tanks composed of veteran and younger priests from across the theological spectrum.

In light of such collegiality, the increasingly shrill polarization evident in corners of the Episcopal Church seems less and less intelligible. Northern Indiana offers the wider church an alternative vision of herself.

Second, the Diocese of Northern Indiana has a long-standing relationship with the Roman Catholic Diocese of Fort Wayne-South Bend and provides a unique center for joint service and ecumenical dialogue between our two Communion. When Presiding Bishop Katharine Jefferts Schori made her visitation to the diocese in October 2011, a Roman Catholic priest was among the clergy welcoming her and offering an appreciation for the role of the Episcopal Church in South Bend. St. Margaret's House (stmargarethouse.org), an Episcopal day center for

women and children adjacent to the Episcopal Cathedral of St. James, is directed by a Roman Catholic laywoman, Kathryn Schneider. And of course, there is the unique intellectual ferment of Notre Dame, where Roman Catholic, Anglican, Protestant, and Orthodox scholars have been sharpening one another in all areas of theology for many years. Were Northern Indiana to be consolidated into another diocese, our relational richness and distinct ecumenical vocation would become largely attenuated as our parishes fell under the pressure to conform to the mission of larger dioceses whose focus was (geographically) elsewhere.

Interdependence, not Dependence

Given the autonomy of Episcopal dioceses as unique spiritual geographies and the good of preserving their charisms, what can the General Convention of the Episcopal Church do to support diocesan structures without unduly influencing this autonomy? One proposal in this year's Blue Book (Resolution A100) focuses on the interdependent relation of dioceses to their provinces and to the Episcopal Church, and suggests that financial and administrative support for smaller dioceses might be sought at the provincial level. Resolution A100, to my mind, is asking the right question in an orderly fashion. It suggests that conversations should happen first at the diocesan level, and goes so far as calling for "revenue sharing" among dioceses and potentially administrative sharing at the provincial level as well.

Some further questions: might a diocese temporarily become a "mission diocese," either of the Episcopal Church, of its regional province, or of another diocese, as an *interim* measure to support it through a difficult season and to better equip the saints for every good work in some of our country's most economically challenged regions? What of a missionary "collection" for a diocese, as St. Paul carried out for the church in Jerusalem? The early Church, as well as the history of the Episcopal Church, provides a wealth of ecclesial models that, with a little creativity, we might draw on in the 21st century.

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A Time to Build Up

Our limited means raise a natural question: which dioceses should be funded? That decision could

(Continued on next page)

Any discussion of small or fragile dioceses in the Episcopal Church should begin with their spiritual charisms.



ORDERLY COUNSEL Essays in Advance of General Convention 2012

(Continued from previous page)

depend on the creativity, vision, and energy for mission among the dioceses which request help. In this vein, I would like to make two observations regarding smaller dioceses, which are *not* suggestions but simply calls for reflection. The first has to do with our buildings.

Our buildings are beautiful. Like the fabled pillars of the earth — from cathedral arches to rood screens in country parishes — our sacramental spaces provide architectural dignity amid surrounding wastelands, seemingly buttressing the vast Midwestern sky. But they do not serve all of us equally well. I am fortunate enough to serve in a parish where our pews are full most Sundays, yet the building presents major challenges for families with young children and the elderly. Other congregations barely fill the church buildings they so faithfully steward. How might we turn our buildings from burdens into assets? Could a congregation be called to “fasting” from its building for a season of missiological revisioning and renewal? What would happen to our parish communities in the process?

Second, when should a diocese plant new churches or other ministries? In 2009, Archbishop Robert Duncan challenged the Anglican Church in North America to plant 1000 “works in the Anglican Way” during the course of his investiture (is.gd/AboutAnglican1000). How might Episcopalians plant new Anglican works using our current buildings as constructive assets? The answer will vary from diocese to diocese, but as every gardener knows, a plot with no new intentional planting thrives on random volunteers and inevitably goes to seed.

Kemper, Prisca, and Aquila

I have focused on what might be called “polity solutions” to the challenges we encounter in smaller dioceses. None of these, however, will matter much if the Episcopal Church does not recover its evangelical vocation, which in the Midwest once went hand-in-hand with catholic worship and order. Polity will not help us for want of “mere apostolicity” in the mode of St. Paul and Blessed Jackson Kemper.

I spoke recently with the music minister of a non-denominational church in Mishawaka, Indiana — they have four full-time pastors, two of whom are young fathers. He told me his family had left an affluent Chicago suburb to respond to a call from his

church in Northern Indiana. What would it take for our smaller dioceses to call clergy and laity with such confidence?

Kemper himself apparently had trouble persuading his New York colleagues to join him on the prairies and the farmlands of the Middle West. As a result, he trained clergy locally. That tradition is alive and well, and one which small dioceses with university resources should continue to foster. In addition to drawing on their academic partnerships, small dioceses are recruiting more “tentmaking priests,” those who are able to hold a primary vocation elsewhere or who are willing to take untraditional posts. A case in point: a courageous young priest I know will be leaving an affluent diocese to take up a cure in Northern Indiana, overseeing *two* small parishes, while his wife pursues doctoral studies at Notre Dame.

The importance of calling gifted lay ministers to small dioceses likewise cannot be overvalued. Writes Paul: “Greet Prisca and Aquila, who work with me in Christ Jesus, and *who risked their necks for my life*, to whom not only I give thanks, but also all the churches of the Gentiles” (Rom. 16:3-4, emphasis added). Although it’s subject to debate, Paul does not call Prisca and Aquila “apostles” (cf.

Rom. 16:7); as such they probably did not share that designation. Nonetheless, they underwent the same personal risks characteristic of the apostolic ministry (2 Cor. 11:21-33). In seeking to call charismatic leaders, how can churches and dioceses call the laity to a new level of missionary commitment?

No polity can thrive without apostleship. However, the joint calling of clergy and laity to step up to the apostolic challenge will also lead to new polities, as is happening in Northern Indiana. One particular model which Bishop Little has spearheaded is that of “regional ministry,” a particularly inspired example of which can be found in the recently formed Calumet Episcopal Ministry Partnership. The partnership comprises three independent parishes, whose vestries have agreed to envision themselves as “one church in three locations.” They share a lead priest, who celebrates at two of the three churches each Sunday. Retired clergy in the area help fill in the gaps. The most inspiring part of the ministry: although the three churches contribute to the lead priest’s salary disproportionately according to their income, the lead priest’s time is to be equally divided. This kind of “revenue sharing,” similar to that envisioned by Resolution A100, embodies the Gospel.

Our buildings
are beautiful
but they do not
serve all of us
equally well.

In Speculo

The way that the Episcopal Church decides to address the issue of small or fragile dioceses is in one sense purely an internal concern. However, it may have further ramifications. With dwindling numbers and struggling finances, flanked by the Anglican Church in North America, Roman Catholic, and Orthodox communions at home, and representing only 2.5 percent of the 80 million Anglicans worldwide, the Episcopal Church should see in the face of her struggling dioceses a mirror image of her provincial self. Just as each of our small dioceses represents a unique spiritual geog-

raphy which contributes to the whole, so the Episcopal Church has a valuable role to play within the Communion. As we gather to take counsel in Indianapolis this July and beyond, we do well not to "forget what we are like" (James 1:23-24) in relation to the worldwide Communion and our ecumenical partners. Let us pray that what we do unto one another may also be meted unto us. ■

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



ORDERLY COUNSEL

Essays in Advance of General Convention 2012

Ordered Administration

The Diocese in History

By Cheryl White

As the Episcopal Church seeks to administer itself today while simultaneously engaging and identifying with the broader Anglican Communion, there are potentially multiple points of conflict due to inexact corresponding structures within other global provinces. Perhaps the most obvious example of this is that some Communion provinces are structured to have true archbishops. The Episcopal Church instead developed the office of "Presiding Bishop" as a reflection of a tempered democratic understanding of authority which framed our early national republic. There is a shared common structure in the concept of the *diocese*, however; indeed, it is a strong and legitimate link which joins the Episcopal Church with all of Catholic Christianity.

The diocese has been the organizational framework for the life of the Church throughout the ages. Therefore, it is useful to review the diocese's history as an administrative structure in order to frame a

more complete understanding of its place within polity and governance today. However, there is much more to the concept of the diocese than mere matters of human administration. It is also an expression of God's great work in the world and the practical framework for carrying out the Great Commission of Christ.

The diocesan structure is at least 18 centuries old, with its roots in the secular governance of imperial Rome. The concept quickly took on an added dimension as Christianity spread throughout the empire by the end of the fourth century. Because its place in early Christian history corresponds directly with the development of episcopal authority, the diocese can be identified as the basic foundation for the governance of the whole Church. Indeed, it is the most prominent and consistent structure of the ordered historic faith.

With the advance of time and addition of territory, the administration of the Roman Empire reflected a policy of increasing subdivision of author-

(Continued on next page)



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ity and bureaucracy. Imperial provinces were eventually grouped together to be part of larger administrative units known as *dioceses*. By the time of the third century, the diocese was the intermediate level of Roman governmental structure as organized by Emperor Diocletian. Each diocese was governed by a *vicar*, or representative, of the *prefect*, who was accountable to the emperor in all civil and military affairs.

Because Christianity openly flourished with imperial sanction by the time of Constantine the Great in the fourth century, the Roman diocese became the logical framework for the center of ecclesiastical authority in the office of the bishop. Just as Christianity experienced this freedom of expression, the inevitable decay and decline of the Empire began. By the end of the fifth century, the collapse of imperial authority in the West was complete and the structures of civil government were gone. In many dioceses, the only remaining authority for social order was the bishop, whose office developed in parallel to that of the imperial governor. In fact, episcopal authority and imperial authority often overlapped in issues related to the general social order of the diocese, with the effect of strengthening the power of the office of bishop by the early Middle Ages. It is easy to understand how the diocese survived the Roman Empire as the seat of ecclesiastical authority in any given geographic region.

The development of the episcopacy is tangential to the history of the diocese, and although scholars may disagree on its origin and expression in the primitive Church, the hierarchical authority of bishops is well-documented in history. Considerable historical evidence points to the *episkopos* as the highest ecclesiastical authority within a diocese, and religious life in the region submissive to that authority, from Late Antiquity into the current age. Indeed, the bishop of any given diocese possesses a jurisdiction of divine origin, an authority over the faithful understood to be conferred by consecration.

Following the Protestant Reformation of the 16th century, the Roman Catholic understanding of episcopal jurisdiction deriving from God through a supreme bishop (pope) became untenable for many for obvious reasons. Yet, even in the reformed Church of England, episcopal authority within a diocese continued to be subordinate to that of the archiepiscopal authority of either Canterbury or York. The traditional Church hierarchy and ancient structures of organization remained intact within the Church of England, save the papal supremacy cen-

tered in Rome. It was this understanding of Church governance that survived the English Civil War and *Interregnum* of the 17th century and was transplanted in English colonies around the globe.

This was the understanding of ecclesiology that found its way to the American colonies. In the colonial period, Anglican clergy were under the authority of the Diocese of London, which in turn answered to the archiepiscopal authority of Canterbury. Following American independence, the Anglican expression in the new nation retained the traditional model of diocesan organization and yet simultaneously reflected a society infused with democratic values. There was no archiepiscopal authority once the colonial tie with England was severed. Each diocese began to select its bishop and naturally reverted to the traditional model of church governance with each diocese operating autonomously. Samuel Seabury, the first Episcopal bishop of Connecticut, obviously functioned in this manner, as did William White of Pennsylvania and Samuel Provoost of New York, whose consecrations as diocesan bishops took place before the formation of the Episcopal Church. Therefore, the diocesan structure existed in America both before and after independence from England, and before the first Constitution of the Episcopal Church.

One might be tempted to make the argument here that when meeting in convention in 1789 to ratify the first Constitution of the Protestant Episcopal Church in the United States diocesan bishops relinquished all autonomy in exchange for unity as a “national” church. However, the rejection of archiepiscopal authority is apparent in the naming of a presiding bishop, who, until the early 20th century, maintained diocesan obligations while simply presiding over conventions of the church. It was diocesan structure and authority from which the Episcopal Church derived its very existence.

Today, through the mystery of communion with all the faithful of previous ages, the diocese continues to reflect on a local level the teachings and ministry of the Church universal. It is the same historical concept that once nurtured the episcopacy as God’s instrument of authority for the faith and continues as a tangible link to the Church Catholic and apostolic. The Episcopal Church is therefore heir to one of the oldest manifestations of the visible and living Church, through the life of the diocese. ■

Cheryl White is professor of European and Christian Church history at Louisiana State University-Shreveport.

Not All Souls Are Saints

By Daniel H. Martins

All Saints' Day (November 1) is one of only seven occasions styled "principal feasts" in the calendar of the Episcopal Church's Book of Common Prayer (1979). November 2 is, for the first time in any of the American prayer books or their Church of England predecessors, listed as an optional commemoration of All Faithful Departed, known colloquially in most places as All Souls' Day. There is a clear connection between these two days, but there is also a traditional and appropriate distinction between them. It is my observation that, in the readings now appointed for All Saints' Day, the Revised Common Lectionary fails to grasp that distinction, contributing to a popular momentum toward conflating them. This confusion is precisely what lies at the heart of the divergent views expressed by Dr. Olsen and Bp. Rowthorn [TLC, July 1].

In baptism, a new Christian is set apart for God ("marked as Christ's own forever"), which is the fundamental meaning of holiness. *Saint*, coming from the Latin *sanctus*, speaks to that same status. The collect for All Saints' Day reminds us that God has "knit [us] together in the mystical body" of Christ, and the final collect given for use following the Prayers of the People (p. 395) speaks of the Holy Spirit making us "one with your saints in heaven and on earth" and claims that we are "supported by this fellowship of love and prayer," implicitly through the sacrament of baptism. All the baptized are, in this sense, saints, as the New Testament suggests with some frequency. So Rowthorn is undeniably correct when he cites the *Anglican Theological Review* article to the effect that "Holiness ... 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."

Nonetheless, Olsen's point, as I understand it, apprehends holiness (and, therefore, sainthood) from a different angle, an angle that makes possible the important distinction between saints as historical figures and saints as eschatological figures. In the evolution of Christian piety, some individuals, after departing this life, were singled out by the local com-

munities that remembered them, and became the objects of special recognition and devotion. (Rowthorn appropriately notes this phenomenon with respect to St. Polycarp of Smyrna.) It is to the names of these that the appellation *Saint* has been prefixed in the tradition of the Church. In many cases, just what it was about them that led to their being so regularized (or canonized) in the corporate memory of the people of God is lost to history. In some cases, no doubt, it was the mere fact of martyrdom. But the presumption has always been that those so recognized have borne witness to Christ in a particularly heroic way, that there was something about them — either in their living or their dying, or both — that is not only commendable but exemplary. They evince holiness of a sort that transcends the imputed holiness that all Christians receive in baptism.

It is sainthood — holiness — of this variety, rather than generic baptismal holiness, that the Church celebrates on All Saints' Day. It is this quality that enables those honored on November 1 (and on their respective days in the sanctoral calendar) to operate, in Olsen's helpful term, as "eschatological figures." And it is to this sort of sainthood that all the baptized, in theory, aspire: "and I mean to be one too," in the words of the ever-popular Victorian hymn. Sainthood remains, however, for the vast majority of us, an eschatological hope. "We feebly struggle" while "they [the capital-S saints] in glory shine" (Hymn 287). The project of Christian discipleship is to become

It is sainthood — holiness — of this variety, rather than generic baptismal holiness, that the Church celebrates on All Saints' Day.

more and more like them, because to do so is to become more and more like Jesus. In theological jargon, this is called *sanctification*, the process of being made holy. In this process, we are "aided by [the] prayers" of those for whom the hope of mature realized holiness is no longer eschatological but a present reality (BCP, pp. 489, 504). Yes, Anglicans have quarreled over whether it is appropriate to invoke these helpful prayers, but in the last 175 years or so the arc has bent steadily in the direction of accepting the practice. I have attended the Great Vigil of Easter for 34 consecutive years, in seven different places and six different dioceses of this church, and in every case the prayers of the saints — and I don't mean those visibly in the room — have been solemnly invoked before bringing new Chris-

tians to birth in the waters of the font. Should our sanctoral calendar not match our Easter piety, that is, our baptismal piety?

November 2 — All Souls' Day — is, in turn, a commemoration for the rest of us, those who will never be widely remembered in this world for heroic holiness after we have departed, as noteworthy as our accomplishments might be. It may be a good idea to avoid putting too fine a point on this, but All Saints' Day is when we remember — not merely by way of mentally calling to mind, but dynamically and eschatologically, through the Eucharist — those whom we would be most inclined to ask for prayer on our behalf. These are people we want to have in our liturgical calendar. All Souls' Day is when we remember, in the same dynamic way, those whom we would be more inclined to offer *our* prayer on *their* behalf. As much of an effect as some of them may have had directly on our lives, both individually and as communities, we do well to err on the side of extreme caution before adding them to any volume given to “celebrating the saints.”

Holy Women, Holy Men presents us with a category error. If we want a volume that offers information about Christians across confessional lines whose accomplishments, either in the world or in the Church, are worthy of being known by Episcopalians, this may very well be a worthwhile project. But it is not a liturgical calendar in any classic sense. It offers us good people who have done great things. What we need for the perfection of our holiness is a celestial cheering section of Saints who will encourage us by their example and aid us by their prayers. ■

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

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Tanner's Art

- Left:** *The Annunciation*
- Next page top:** *And He Vanished Out of Their Sight*
- Next page bottom:** *The Disciples See Christ Walking on the Water*
- Below:** Thoms Eakins portrait of Tanner

Courtesy of the Pennsylvania Academy of the Fine Arts Museum

Henry Ossawa Tanner

Realism and Transcendence

By Dennis Raverty

Henry Ossawa Tanner: Modern Spirit
 Cincinnati Art Museum through September 9
 Houston Museum of Fine Arts, October-January

Gustave Courbet, radical leader of the 19th-century Realist movement in Paris, when asked to include angels in a commission, famously quipped: "Show me an angel and I will paint one." This sums up the dilemma faced by any realistic painter attempting to represent the supernatural. Of course, the down-to-earth Realists were mostly concerned with portraying modern life and so only infrequently turned to religious subjects. However, on the rare occasions that they did, their attempts were generally unsuccessful.

Edouard Manet's *Dead Christ* looks more or less like any other cadaver from the morgue, and Thomas Eakins's *Crucifixion*, despite its meticulous attention to historical accuracy, looks like the execution of a common criminal, not the death of Christ. Despite the magnitude of their undisputed

historical importance, neither Manet nor Eakins were able to rise above their materialistic realism enough to represent the transcendent dimension of these subjects.

This is one reason that most commissions for religious art in 19th-century France went to now long-forgotten conservative academic painters rather than to avant-garde



Modernists, whether they were Realist, Impressionist or Post Impressionist. The academics used idealized forms based on Renaissance prototypes, but these derivative works, unlike the Renaissance art they emulated, were more often than not maudlin or sentimental kitsch that largely have been relegated to

the dustbins of history.

In a refreshing respite from this general rule, expatriate American artist Henry Ossawa Tanner, at the end of the 19th century, achieved in his *Annunciation* what Courbet intimated could not be realized. He was a realist who convincingly painted an angel. Taking an entirely new approach to this subject, Tanner shows Gabriel not in the anthropomorphic form of a man with

wings, but rather represents the heavenly messenger as a sustained illuminating presence that brilliantly lights up the small room. One thinks immediately of the burning bush Moses saw.

What is not readily apparent in reproductions is the almost expressionist palpability of the paint used to indicate the angel. The paint is applied here with lavish abandon in layer upon layer of heavy transparent colored glazes alternating with thick impasto scumbling. It is almost as if a painting by postwar Abstract Expressionist Mark Rothko were beginning to materialize at the foot of the bed.

At the same time that Tanner radically abstracts and dematerializes the angel, he takes great pains to give the apparition a realistic and believable setting. Observed from the artist's travels in the Holy Land, the rug on the floor, the furnishings in the room, even the pattern of the textile in Mary's garment are all carefully observed and accurate renditions of realistic details from the interior of a modest dwelling in late 19th-century Palestine.

The virgin, who appears to be a particular and unidealized Semitic girl around 15 or 16 (as historians tell us Mary would have been), is amazingly unafraid of this luminous presence in her room and listens carefully and thoughtfully to what he is saying. She is clearly free to accept or deny what the angel is proposing; her expression combines intelligence, fearless self-confidence and at the same time honest humility, yielding a grounded, ordinary, believable Mary, in stark contrast to her ethereal and otherworldly visitor.

Before his move to Paris, Tanner studied painting with controversial American artist Thomas

Eakins at the Pennsylvania Academy of Fine Arts. Later Tanner studied at the Academie Julian in Paris, the city where he eventually settled permanently, returning only sporadically to the United States. As an American of African descent (he was born a free man before Emancipation but his mother had at one time been a slave), Tanner served as a role model for more than one generation of African American artists visiting, living, or working in Paris. He is one of the few foreign artists considered by art historians to be part of the *fin de siècle* School of Paris.

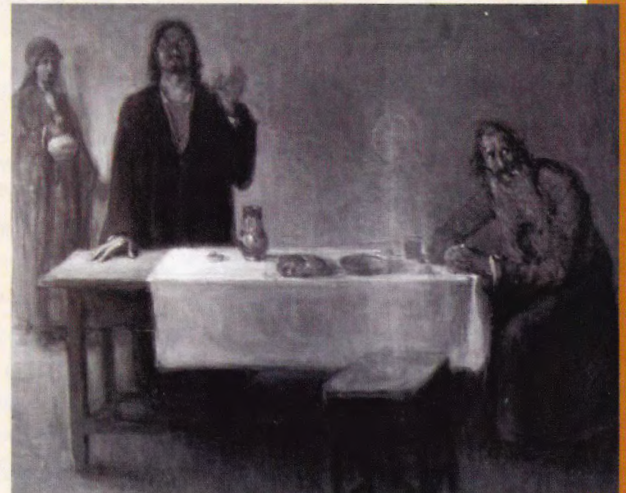
While many of the great masters of the late 19th-century School of Paris turned from time to time to biblical subjects — Auguste Rodin, Pierre Puvis de Chavannes, Gustave Moreau, Paul Gauguin and Les Nabis come immediately to mind — none of them dedicated the greater part of their work to biblical matters.

Tanner is best known for his iconic *Banjo Lesson*, where an old black man instructs a boy sitting on his lap, a mainstay in the popular imagination almost as emblematic as Grant Wood's *American Gothic* or James McNeil Whistler's *Arrangement in Gray and Black* ("Whistler's Mother"). Yet Tanner only did two of these genre paintings of African American life, devoting the majority of his work to biblical subjects and to paintings of Paris and the French countryside.

The influence of Whistler, another, older expatriate

American artist, is evident in many of Tanner's landscapes, especially Whistler's subtle, evening nocturnes. These shades of dusk serve as a cover for other disembodied apparitions in Tanner's work, as in the moonlit *Christ Walking on the Water*, where the same sort of luminous, disembodied, vertical form seems to emerge out of the twilight, virtually floating across the water to meet the astonished disciples. As in his earlier *Annunciation*, Tanner here represents the unrepresentable as an ethereal, radiant aura.

(Continued on next page)



After the Trauma the Battle Begins Post Trauma Healing

by The Rev. Nigel W.D. Mumford

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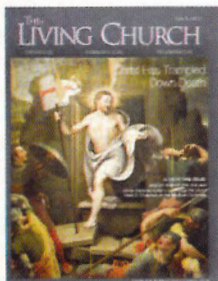
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Tanner's *The Resurrection of Lazarus*. Courtesy of the Pennsylvania Academy of the Fine Arts Museum

(Continued from previous page)

Another strong influence on Tanner was, of course, that earlier master of light, Rembrandt. This is most evident in one of the artist's largest and most ambitious paintings, *The Resurrection of Lazarus*. Several people are crowded into a cave-like tomb illuminated by light that seems to come from somewhere within the pit of the sepulcher itself. Tanner, a master storyteller, has shown the first moments of consciousness as Lazarus is just awakening. His eyes are open and his left hand is feeling the shroud cloth that lines the sarcophagus; his other hand is still on his chest where it presumably had been placed during the burial. Christ's hands have been enlarged by Tanner to emphasize his calm, gentle gesture toward Lazarus, palms up, beckoning him to arise. Christ does not so much compel Lazarus to arise as tenderly, patiently coax him to awaken from "sleep."

The people crowded into the tomb express amazement at what is happening. Some close their eyes, others look with fear, a few gaze upward with gestures of thanksgiving. On the left, just

behind a black man with a turban, one of the spectators looks directly at the viewer, engaging us as witnesses to the miracle.

Like Rembrandt, Tanner produced several versions of the story of the supper at Emmaus. In *And He Vanished Out of Their Sight*, the artist represents the moment after Christ's disappearance, leaving only a fading shaft of light where Jesus had just moments before been sitting. Here, as ever, Tanner evinces a recognition of the great Realist challenge, namely, to communicate the transcendent amid the vernacular, making the marvelous visible and concrete.

How? In Tanner's succinct explanation: "I invited the Christ spirit to manifest in me." ■

Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries. His feature articles and criticism have appeared in Art in America, The International Review of African American Art, The New Art Examiner, and Art Papers, where he was a contributing editor.

BOOKS

Poetic Priest to Poetic Priest

A Silent Action

Engagements with Thomas Merton
By **Rowan Williams**. Fons Vitae. Pp. 112. \$19.95

Review by Christopher Pramuk

One of the brightest threads in the ever-expanding and sometimes less than inspiring tapestry of "Merton Studies" is the Anglican-Eastern Orthodox trajectory. The late Canon A.M. "Donald" Allchin, a friend and correspondent of Merton's, may be credited as the "father" of this line of scholarship, which traces the considerable effect of Eastern Orthodox mysticism and theology on Merton's thought and, in so doing, illuminates his extraordinary ecumenical sensibilities.

It was Allchin's shimmering essays in the landmark volume *Merton and Hesychasm: Prayer of the Heart and the Eastern Church* (Fons Vitae, 2003)

which first awakened me, with a wonderful jolt, to Merton's turn to the Christian East during the late 1950s, and above all his immersion in the "sophianic" tradition of Russian Orthodoxy, much less known than his forays into Zen and other non-Christian Eastern traditions. One also finds in that volume a seminal early study on Merton and Russian Orthodoxy first published in 1975 by one of Allchin's students at Oxford, then a promising young scholar named Rowan Williams.

Since that first engagement with Merton, Williams has, by his own account, not been able to let him go. Four more essays would follow, most recently a tribute to Merton and Karl Barth on the shared 40th anniversary of their deaths (Dec. 10, 1968). *Silent Action* is a small gem of a book, gathering five essays and a poem that represent a very rich vein

of ecumenical conversation in the latter half of the 20th century, and some of the best commentary on Merton anywhere to be found. That is because Williams, like Merton, is a poet, priest, and theologian who embodies with uncommon sensitivity and grace what these vocations, too often oppositional in practice, intrinsically share: a commitment to the sacramentality of language.

Indeed as much as Merton advocates Christian and societal renewal through the "silent action" of the contemplative life, he could not escape, any more than the Christian can escape today, the profound need for the renewal of language in the public square. As Williams has it, Merton had no option but to "break silence," that is, "to act so as to make something

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BOOKS

(Continued from page 21)

different happen in words" (p. 65), not least by "smelling out death" in the present corruption of language (p. 50). The poetic and prophetic task is to interrogate the repetition of "old words for God, safe words for God, lazy words for God, useful words for God" (p. 50). The poet and prophet remind us that we "live under a very broad sky — which is sometimes a night sky" (p. 51). So also, properly, with the theologian.

In these essays Williams gets the dilemma of language, present everywhere in Merton's thought, exactly right. On the one hand, we need theology and Christian doctrine "because we need some notion of what it is we are trying to be attuned to" (p. 50); on the other hand, where doctrine makes no room for renewal, for the prayerful grasp of the Spirit's continuing action in history, "then doctrine is a waste of time; it becomes purely and simply old, safe, and useful" (p. 50). As a poet and contemplative Merton models the "costly openness" demanded by Christian love, an incarnate love in which we ourselves seek to become "new words for God" (p. 49). The alternative temptation, what Archbishop Williams calls "the politics of the self-enclosed

world" (p. 65), makes us into prisoners of our own "controlling will" (p. 51) and our public spaces into fields of warfare.

I have long felt, without quite understanding why, that books with large, stock photographs of Merton on their covers are best avoided. Happily this book avoids that impulse, but more importantly, Williams reminds us why hagiographical treatments of Merton are so often misplaced: "The great Christian is the man or woman who can make me more interested in God than in him or her" (p. 19). Merton is a great Christian because he "will not let me look at him for long; he will, finally, persuade me to look in the direction he is looking," toward a world everywhere haunted by God. Thus Merton's genius as a writer is akin to the "poverty of the priest who vanishes into the Mass" (p. 19); he does not "organize, dominate, or even interpret" so much as show how to respond attentively — here, now, to every environment in which we find ourselves.

What sets this book apart is Williams's commitment to commend Merton himself gratefully to God, as it were, in order to help us "turn further

in the direction [Merton] is looking, in prayer, poetry, theology, and encounter with the experience of other faiths" (p. 19). With lucid economy of prose and often breathtaking insight, Williams shows us that Merton's greatest gift may not be *what* he wrote so much as the *way* that he wrote, a way of Christian engagement both within and far beyond the Church that opens "a space for the conversation of free people" (p. 67). Whether Christianity is equipped for civic life today will depend not a little on whether Christians themselves make room in daily practice for the costly "grace of experiencing a true present, a sophianic depth in things" (p. 67). This book enriches us with two seasoned and very trustworthy guides for the journey.

Christopher Pramuk is associate professor of theology at Xavier University in Cincinnati and the author of Sophia: The Hidden Christ of Thomas Merton.

Be Not Afraid

Facing Fear with Faith

By Samuel Wells. Brazos. Pp. 224. \$17.99

Perhaps, just perhaps, this is the finest devotional book I will read this decade. And *devotional* is an inadequate descriptor for this remarkable book, in which we have deep and attentive readings of the biblical text, some rich theology, plenty of contemporary ethical connection, and some inspiring engagement with the challenge and journey of faith.

The book consists of 31 short chapters, divided into six parts. Dean Wells invites us to be not afraid of death, weakness, power, difference, faith, and life. The pattern of each reflection is the same: you are eased in with a story or illustration (which often makes you smile), then the issue is identified, followed by some careful biblical exegesis, culminating in an invitation to see the world differently. In the introduction, Wells promises that "each reflection is designed to speak to gut, head, heart and hand" (p. xiii). The good news is that Wells deliv-

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JULY 6-12

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ers on his promise.

Wells, sometime dean of the Chapel at Duke University and now vicar of St. Martin in the Fields, London, is probably best known as a Christian ethicist. Ethical themes pulsate through this book. He is willing to go where most of us fear to tread. His topics include euthanasia (he is against active euthanasia), Zionism (which he thinks can be a problem), the prosperity gospel (also a problem), racism (to reduce his thoughtful position down to a phrase is impossible), inclusive language (important, but *Father* is an important personal relational metaphor), and paying taxes (a good thing). Wells also loves to discuss poetry, movies, and books; the film *Priest* and the book *Watership Down* figure prominently.

His exegesis of both Testaments is outstanding. From Isaiah 43 to Genesis 16 to the Bartimaeus of Mark 10, he illustrates that he is both on top of contemporary scholarship and can apply the insights in a profound way. Any budding preacher who wants to learn how to read Scripture in a way faithful to the tradition and to modern scholarship should study his approach.

Wells shares much of himself in this book. We learn that his mother died while he was a teenager; we discover his work as a parish priest in an urban setting; we learn that he admires the skill of catching a baseball with one hand; and he introduces us to his practice of going away every three months and attempting to write his own obituary.

In many ways, this book is a classic apologetic for a thoughtful Anglican faith — trinitarian in shape, deeply in love with Scripture, and committed to a range of nuanced positions. It merits careful study, and is an extraordinary achievement: a book that really can change one's life.

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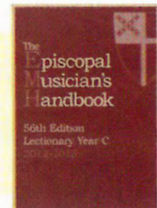
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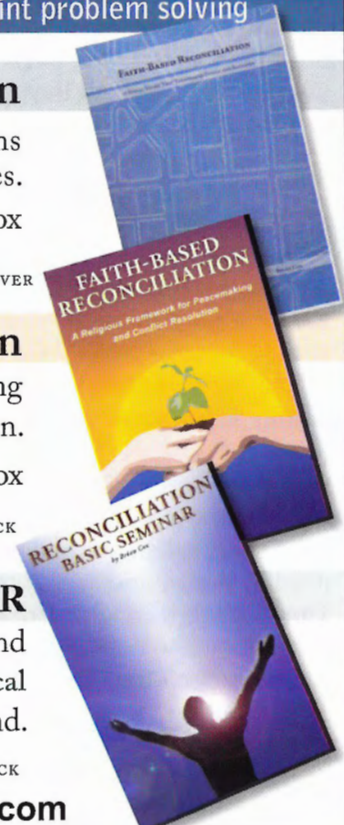
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CATHOLIC VOICES

To the Ends of the Earth

By Steven R. Ford

Just before his Ascension into heaven, Jesus commanded this followers to “go to the ends of the earth” (Acts 1:8), and that’s exactly what I have done. São Vicente Island (where I write this) in the República de Cabo Verde was, in fact, *beyond* the edge of the known world when first sighted by off-course Portuguese sailors in 1444. This largely barren rock of volcanic origin had apparently never before been visited by human beings, and the 1462 settlement of nearby Santiago Island was the earliest European community established anywhere at all in the tropics. It was also the farthest west that any southern European is known to have ventured and returned to tell the tale.

The Lord’s command to his followers, obviously, is not *just* to “go to the ends of the earth.” Disciples are to go so “that repentance and forgiveness of sins is . . . proclaimed in his name to all nations” (Luke 24:47). Cabo Verde, being uninhabited, had no one to whom Portuguese colonists could bring the gospel. They more than made up for this lack, however, by establishing a social order for which their descendents would eventually need to repent and seek forgiveness. They did this through introducing the slave trade, the mainstay of the local economy until the mid-19th century. “Repentance” took the form of chronic poverty among the now Creole inhabitants, and that’s lasted well

beyond these islands’ birth as an independent nation in 1975.

Although Cabo Verde citizens are somewhat better off economically than their mainland West African neighbors, a huge gulf separates the few very wealthy from the very poor majority here.

Bishop Tilewa Johnson of the Diocese of The Gambia recently addressed this situation in his Easter letter. “The poverty of so many of our brothers and sisters is the result of the greed of a few,” he writes. “Whilst a small minority can live with an amoral level of wealth, [too many] people survive with inadequate access to food, shelter, sanitation, health care and education. . . . There must be something wrong when people cannot afford adequate and nutritious food to eat. Such injustice cannot be the will of God. Our holy scriptures have something to say to us on this.”

And indeed they do. “But woe to you who are rich,” says Jesus to those who seek to follow him, “for you have received your consolation” (Luke 6:24). To one in particular he says this: “If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me” (Matt. 19:21). And Scripture records that the earliest Christians took these teachings seriously and even literally. “All who believed were together and had all things in common,” we read in Acts; “they would sell their possessions and goods and distribute the proceeds to all, as any had need” (2:44-45).

I have been confronted by income inequality while wandering around São Vicente, and I have been thinking about the Occupy movement back home. Like it or not, there *is* a growling disparity between the wealth of

the One Percent and that of everyone else. And one wonders if those few at the top receive far more than their work deserves, and whether those at the bottom are paid nearly as much as their labor is really worth. I ponder these questions in a place where, between poor and rich, “a great chasm has been fixed” (Luke 16:26).

Bishop Johnson and his people speak with a level of moral authority that comes from walking the walk. Clergy here, I am told, are paid the same since all share in the Church’s common ministry. In this sense, the church models the kingdom of God that it proclaims.

“We have often failed to speak a compelling word of commitment to economic justice,” the Episcopal Church’s House of Bishops wrote after its 2009 retreat in North Carolina. Perhaps, though, this is a *good* thing, since we have not yet begun to put our own house in order. A few high-end clergy are paid far more than anyone could ever need, and many in the lower echelons receive salaries that are little above subsistence level. There’s a pay disparity between male and female clergy, and a great chasm has been fixed between bishops and priests and between ordained and lay church employees. A whole lot needs to be changed if our church is to model God’s Kingdom.

American Anglicanism’s proclamation of the gospel to the ends of the earth no doubt rightly includes a proclamation of economic equality for all. West Africa’s proclamation to our American end of the earth, however, apparently includes a call first to embrace economic justice at home before commending it to others.

The road to the ends of the earth to proclaim the gospel runs in both directions. ■

The Rev. Steven R. Ford serves at St. James the Apostle, Tempe, Arizona.

Will Winners Practice Nonviolence on Blessings?

By Leander S. Harding

The Episcopal Church's 77th General Convention will very probably adopt a new liturgy for blessing same-sex relationships. The rationale given for these blessings in both the study commissioned by the House of Bishops and by the Standing Committee on Liturgy and Music's triennial report includes a redefinition of Christian marriage which denies the significance of God's creation of persons as male and female and demotes the significance of procreation and the biological family in God's plan for humanity.

Among other things this new teaching undercuts the vocations of motherhood and fatherhood, as our gendered identities are cut loose from their biblical grounding. The proposal is radical in its approach to the Bible and in its practical and pastoral applications. It changes centuries of Christian teaching on Holy Matrimony and will be unrecognizable to the overwhelming majority of the world's Anglicans and the wider *oikumene*, whether Roman Catholic, Orthodox, evangelical, or Pentecostal. The proponents of this new teaching regard it as their missionary duty to press forward in response to "the leading of the Spirit."

Here appears a moral challenge for the majority with the winning votes at General Convention. How will they engage locally those who as a matter of conscience cannot accept the new teaching? To what degree will the new teaching be made a *status confessionis*, that is, a teaching upon which the Church must unite or divide? This is unclear in light of its presentation as an act

of the Holy Spirit, leaving the ominous implication that those who resist are quenching the Spirit.

I suspect that the General Convention will not be of one mind with respect to requiring acceptance of the new teaching as a mark of loyalty to the doctrine and discipline of the Episcopal Church. If it is not to be a *status confessionis* this should be explicitly articulated, alongside a commitment to protecting the right of conscience by loyal members of the church — individuals, congregations, and dioceses — to resist. The ordination of women sets a worrying precedent here, as General Convention subsequently reneged on its promise to protect conscience, quickly resorting to canonical and legal pressure on traditionalist parishes and dioceses (even as provincial autonomy for the Episcopal Church in the wider Communion is vociferously defended).

It is doubtful that a new teaching can be successfully imposed on the flock of Christ; Christian faith in all its aspects must be the free response of the human heart to the grace of God. Happily, the truth of the Gospel has a winning and winnable power. New teachings go through a period of reception in

which the conscience of the whole Christian people takes its proper role in accepting or rejecting a *novum* as congruent with the faith of the Apostles. For the process to work properly it is necessary that innovators practice properly Christian methods of teaching and persuasion, marked by humility, nonviolence and forbearance.

Great objections have been raised by many progressives in our church to the Anglican Covenant because of its proposed disciplinary measures which are seen as coercive. What limits will be placed on coercion in the propagating of this new teaching on same-sex blessings? Will candidates who cannot accept it be barred from consideration for ordained ministry? Will congregations that cannot accept it be prevented from securing kindred rectors, or dioceses prevented from securing like-minded bishops? Will clergy and lay leaders be excluded from any significant role in the councils of the church? More generally, will those who resist be subjected to ridicule and scorn? Will our oft-touted commitment to inclusivity include a diversity of conscience in this field of theological and ethical innovation? Will we cultivate a Christian ethics of persuasion appropriate to the exercise of conscience, thus avoiding winner-take-all imposition?

If General Convention proceeds to approve same-sex blessings, more departures will doubtless follow. How the "winners" approach the process of reception will, in large part, determine the size of the exodus. ■

The Rev. Leander S. Harding is dean of church relations and seminary advancement and associate professor of pastoral theology at Trinity School for Ministry.

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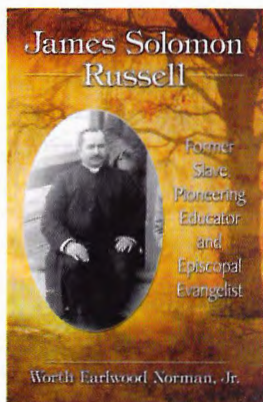
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Indianapolis Churches

to Visit While at General Convention

(Continued from page 8)

prompted a move 60 blocks north up the city's main street to what was then considered the country. Construction on the church at 6050 North Meridian was completed in 1946 and incorporated much from the original church, including stained glass, pews and statues.

St. Paul's undertook an ambitious renovation of the church building in 2006. This project included a 180-degree reorientation and expansion of the nave, installation of a Casavant Frères Opus 3856 organ, and an expanded campus.

St. Paul's has a self-supporting concert and choral scholar program and a nationally renowned intergenerational choir. The parish reaches out both locally and globally. Interest in green ministries is evident. St. Paul's is also home to several affiliated ministries, including The Children's Corner Preschool (celebrating its 25th year), National Episcopal Health Ministries and the National Episcopal AIDS Coalition.

St. Philip's

720 Dr. Martin Luther King Jr. Street
 The Rev. Michelle Roos, rector
 10:15 a.m.



Established in 1905, St. Philip's moved to its current location in 1986 to serve people downtown. Today, St. Philip's has a joint food ministry with St. Bridget's Roman Catholic Church, providing sewing classes, and hosting community meals.

On July 4, the church celebrates its Fourth Fest, a day full of festivities in the church and fireworks at night. On the Sunday nearest All Soul's Day, St. Philip's sponsors a Peace Walk to protest violence in the city.

St. Timothy's

2601 E. Thompson Rd.
 The Rev. Rebecca Ferrell Nickel, rector
 9 a.m.

St. Timothy's was founded in 1958 as a mission for the south suburban area

of Indianapolis. The church moved to its current location in 1969, and remains the only Episcopal church on the southside. The church oversees a Loaves and Fishes food pantry, which serves over 200 people each month. In an effort to promote community health, St. Timothy's hosts an annual Fall Jamboree community garage sale and health fair.



Trinity

3243 N. Meridian St.

The Rev. Tom Kryder-Reid, rector

8 a.m. (Rite I); 9:15 a.m. (outdoors); 10:15 a.m. (Rite II); 5 p.m. on second Sundays (Taizé)



The founders of what would become Trinity Episcopal Church (then known as Church of the Advent) met to worship for the first time in 1919. Within a few decades, the congregation outgrew its original space.

Trinity established its new building and name in the early 1950s.

In 1960, Trinity founded the now independent St. Richard's Episcopal School for students preschool through 8th grade. Trinity's Christian education programs include Godly Play, Journey to Adulthood, and various options for adults.

An urban church with a diverse congregation, Trinity's mission is to accept, nourish and send through worship, learning and service. Trinity serves the community through the Trinity Outreach Center, which houses partner ministries, including a Christian legal clinic, childcare ministry, food pantry and an outreach program that serves weekly Sunday dinner to the community.

Trinity's newest partner in ministry is Project Home Indy, a residential facility for pregnant or parenting teen girls. Trinity also demonstrates its commitment to high-quality music by integrating various musical traditions into its liturgy.

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Appointments

The Rev. **Timothy Jones** is dean of Trinity Cathedral, 1110 Sumter St., Columbia, SC 29201.

The Rev. **Jill Rierdan** is rector of St. Philip's, 128 Main St., Easthampton, MA 01027.

The Rev. **Philip L. Webster II** is rector of St. Mary's, 170 St. Andrews Rd., Columbia, SC 29210.

Deaths

The Rev. **John G. Mills**, a World War II veteran and 50-year chaplain to Fire Company No. 1 in Cold Spring, NY, died May 15. He was 92.

He was born in Marlette, MI, grew up in Ontario, Canada, and was a graduate of the University of California-Los Angeles. He attended Nashotah House and General Theological Seminary. He served in the U.S. Army Anti-Aircraft Automatic Weapons Battalion, 7th Infantry, Division Headquarters, and fought in the battle of Leyte Gulf and the invasion of Okinawa.

When Fr. Mills arrived in Cold Spring in July 1961, he found St. Mary's-in-the-Highlands Church smoldering from a fire set by juveniles. He led a rebuilding effort and served the parish for 31 years, retiring in 1992. For 30 years Fr. Mills led retreats for St. Christopher's Inn at Graysmoor, an alcohol and drug rehabilitation center. In honor of his service, St. Christopher's designated him as an associate. Fr. Mills was an assistant secretary to the House of Deputies during General Convention's meetings in Boston, Honolulu, Miami, and Detroit. He is survived by Margaret Mills, his wife of 62 years; two sons, Dr. John Gladstone Mills III, Arlington, VA, and Dr. Charles Mills, Worcester, MA; a brother, Dr. Frank Mills of London, Ontario; and three grandchildren.

The Rev. Canon **Larry G. Wilkes** died May 28 at his home in Arnaudville, LA, at the age of 61.

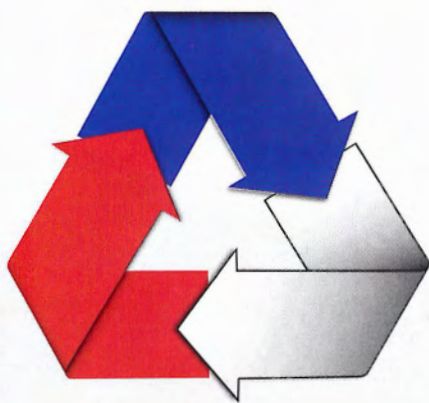
Canon Wilkes was born in Dublin, GA, and reared in Augusta. Pursuing a love of medicine, he enlisted in the U.S. Navy,

where he served as a hospital corpsman for 21 years. After his retirement from the Navy in 1989, he entered Virginia Theological Seminary, was ordained deacon and 1992. He served a cluster of parishes in southern Virginia for four years. In February 1996, he again answered the call to the sea through a commission to the U.S. Navy as a chaplain. After again retiring from the Navy in 2001, he became associate rector of San Jose Church in Jacksonville, FL. In 2003, he and his wife, Deborah, relocated to Arnaudville where he served as rector of the Church of the Ascension for four years, leaving the parish to work as the canon to the ordinary in the Diocese of Western Louisiana. In 2009, he became priest at the Church of the Epiphany, New Iberia, LA. He is survived by his wife and children.

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#1 IN COMPREHENSIVE RECYCLING

(Continued from page 7)

suspect that these are the only folks who are willing to tell them the truth. We must engage our contemporary culture with the same combination of conviction, commitment, and confidence in terms of the Gospel.”

The conference included a wide range of speakers who spoke of various aspects of cathedral life and ministry, and for the first time included Roman Catholic and Orthodox scholars. The conference began with a reception at the Governor’s Mansion and both the Mayor of Denver and the Governor of Colorado addressed the deans on the importance of fruitful civic engagement by churches for the general well-being of society.

The Rev. Richard Vosko, a Roman Catholic priest, spoke on “The Cathedral Church: Life in Between No More and Not Yet,” and Professor Richard Schnieder of Saint Vladimir’s Orthodox Seminary discussed the role and function of cathedrals in the Orthodox tradition. Chris Haw, coauthor with Shane Claiborne of *Jesus for President*, spoke on “A Devastated Church and City: Lessons from Ghetto Neo-Monasticism.”

Pam Wesley-Gomez, the Director of Development at Berkeley Divinity School at Yale, discussed the importance of resources in her presentation, “Looking Ahead: Current Trends and Five Strategies for Funding Future Ministry,” and Diana Butler Bass addressed “Cathedrals after Religion: How Can Cathedrals Lead?”

“We cannot rest on our self-understanding as ‘mother churches’ in our dioceses,” Eaton said. “In partnership with others, we can accomplish great things for the mission of the Church, and we must take the initiative whenever and wherever we can. The popularity of the novel and the television series *Pillars of the Earth* ought to be a salutary reminder to us that, even in North America, cathedrals still have the power to fire the imagination.”

Mike Orr in Denver

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Kings vs. God

When Shakespeare's King Henry ruefully admitted, "Uneasy lies the head that wears the crown," he could well have been speaking of the troubled kings of today's readings. There were surely many sleepless nights on the ivory beds of the palace at Samaria and inside the Machaerus fortress, Herod's desert castle on the shores of the Dead Sea.

King Jeroboam's Israel was caught up in the machinations of larger, rising kingdoms to the North. He was frantically working to assemble the alliances he needed to keep the fragile peace. His kingdom had prospered, but the wealth was not spread evenly, and growing inequality had led to societal fractiousness. Herod Antipas's wealth and power were but a shadow of his father's grandeur. Distrusted by the Romans, attacked by Jewish rigorists for his most recent irregular marriage, he bore the weight of ruling a people generally deemed the Empire's most ungovernable.

And God's prophets had, as always, impeccably horrid timing. Amos called for justice for the poor and warned of coming judgment. God was holding up a plumb line, and the walls of Bethel were marked for destruction. John the Baptist refused to back down in his criticism of the king's incest. To a Herodian, with a history of soap operatic family dynamics, this particular rebuke must have stung doubly hard.

The kings respond with bluster, cruelty, and blasphemy. The meddling prophets must be silenced. The kings call upon all their powers for the job, and yet their cowardice and folly are evident. Jeroboam will not face the Judean prophet himself, and so sends his high priest to administer the dressing down. Go

back to your sycamore trees. Your message from God has no place in the king's sanctuary; "it is the temple of the king," the priest repeats — a phrase that speaks volumes about the Northern Kingdom's religious life. Herod is still more ridiculous and heartless. At the end of his night of errors, the prophet's head lays before him on a silver platter — surely no aid to sound sleep.

The folly of kings, as so often in the Scriptures, is set against God's glorious consistency, the unyielding, inexorable torrent of the Divine will. He alone, our Epistle confesses, "accomplishes all things according to the purposes of his will." Though the prophets, too, play a part in his great "plan for the fullness of time, to unite all things in him, things in heaven and things on earth."

The prophets cannot be silenced. Amos issued his warning, and sure enough the master builder leveled the crooked walls of Bethel. Just as autumn follows summer, he "rose against the house of Jeroboam with the sword." And John's tongue still speaks, as St. John Chrysostom, that later prophet, remarked: "Even to the very ends of the earth, you will hear this voice and see that righteous man even now crying out, resounding loudly, and reproving the evil of the tyrant. He will never be silenced nor the reproof at all weakened by the passing of time."

Look It Up

Read Ps. 146. What would a hymn paraphrase for the presidential campaign season sound like?

Think About It

Where is "the temple of the kingdom" in the 21st-century global village?

The True Shepherd

Zedekiah was what the Babylonian king had renamed him: “the Lord is my righteousness.” He hailed from a branch of the royal family, but not as the proper heir, this Mattaniah of Judah. Just 21, he was little more than a puppet of the great master “beyond the river.” Nebuchadnezzar almost certainly meant it as a taunt, and plenty of snickering likely followed in the hanging gardens as he broke the joke to his courtiers — the ermine-fringed version of the rough soldier’s order, “sing us one of the songs of Zion.” Little Mattaniah would trust in the king of Babylon if he knew what was good for him, and leave the religious myth-making to Jeremiah the prophet, his sour-faced counselor.

Jeremiah knew his king’s throne straddled a rock and a hard place, but he bore no words of sympathy from the Lord. This king, too, had been tried and found wanting. He was no Moses, no David — no true Shepherd of Israel. But even as all was falling apart, there is hope. God, in his own time, would send a *true* Zedekiah, a great and final Shepherd, the Lord our righteousness. He would bring the exiles home, and execute justice. “In his days Judah will be saved, and Israel will dwell securely.”

Jeremiah singles out the shepherd’s care for his flock as the greatest mark of the promised ruler. Other prophets had criticized Israel’s rulers for their greed or corruption; a true shepherd, they stressed, would be revealed by his zeal for justice or commanding power. But for Jeremiah, the shepherd will be known by compassion, and the trust and confidence that his presence evokes in those who belong to him. “They will not fear any longer, or be dismayed.” God will raise up a shepherd to enact his own watchful care for the people, whose work will

reveal the covenant bond. Of this shepherd they will say, “He restores my soul, and guides me along right pathways for his name’s sake.”

Jesus is just this shepherd, Mark insists. Twice the people recognize him and hurry to be with him. They hunger for his teaching and healing touch. His power is evident and makes them feel safe. But most importantly, they desire *him*, just as he is drawn in turn. “He had compassion on them,” Mark tells us, “because they were like sheep without a shepherd.” Thus his rule is marked by communion shared with his people. On the shores of the lake are understanding, trust, love.

In assembling this Sunday’s lessons, the Lectionary editors made an inspired decision. The theme of the true Shepherd is the perfect backdrop to the abundant store of John 6, whose rich fare of wise teaching will sustain us for the next five Sundays. Shepherds provide their flocks with good food, protect them from danger, and guide them over trackless hills. But delight in the presence of the beloved, above all, marks the true shepherd. The sheep belong to him.

Look It Up

Read Num. 27:12-23. What marks of the “spirit of leadership” does God see in Joshua? How are they perfected in Christ?


Think About It

Jeremiah proclaims that when the great Shepherd has brought God’s scattered people home, they will “be fruitful and multiply,” fulfilling the first of all commandments. What other allusions to created life before the fall may be found in Jeremiah? Why is the connection so strong, and “natural”?



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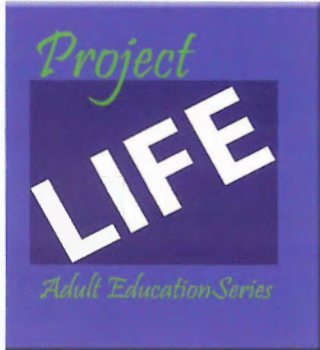
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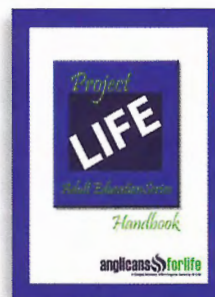
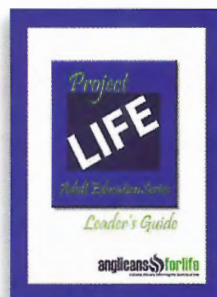
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