July 29, 2012

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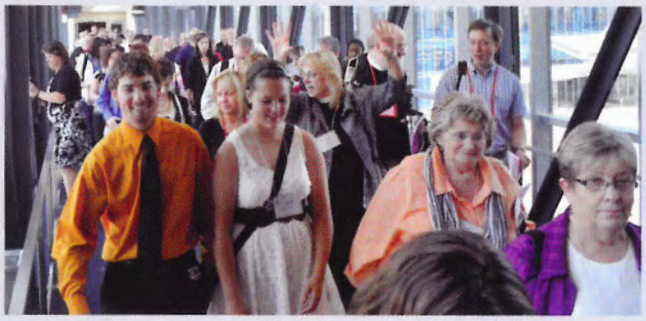
For the Church

Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. *Amen*.



ON THE COVER:
Temperatures in the lower to middle 100s made the skywalks in downtown Indianapolis especially popular at General Convention.

Matt Townsend photo

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We are grateful to St. Mark's Cathedral, Shreveport, Louisiana [p. 29], 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.

Matt Townsend photo

Time for gathering and greeting before the Eucharist July 6 at General Convention in Indianapolis.

Hot Times in Indianapolis

While most United States citizens gathered around barbecue grills and at evening fireworks displays July 4, Episcopalians converged on Indianapolis for the preliminary events of General Convention.

Bishops and deputies slogged their way through temperatures in the lower to middle 100s to discuss a shrinking budget, a blessing rite for same-sex couples, proposed revisions to disciplinary canons for clergy, whether confirmation should be required of parish leaders, and in what ways the House of Deputies and House of Bishops should share power.

"A lot of the anxiety in this body right now is rooted in fear of diminishment, loss of power or control, or change in status," Presiding Bishop Katharine Jefferts Schori said in her opening remarks. "The wider church — the grassroots — is not all that interested in the internal politics of this gathering. It is interested in the vitality of local congregations and communities, in ministry with young people, and in opportunities for transformative mission engagement in and beyond the local context. Our job here is to make common cause for the sake of God's mission. That is in part a political task."

Bishop Jefferts Schori also emphasized reconciliation:

"If this convention is the Episcopal Church's family reunion, then go find somebody who represents the outlaw side of the family for you and spend a few minutes learning your relative's story. You might promise to pray for each other through the coming days. Perhaps you can find time for a cup of coffee or a meal together. That kind of reconciling work will have a greater effect on our readiness for mission than any legislation we may pass here."

But reconciliation over coffee or a meal was a less immediate possibility for nine bishops who faced accusations of denying the Episcopal Church's canons. By the afternoon of July 6, a letter had gone public in which two bishops asked General Convention to "set the record straight" and accused their nine brothers of "boundary crossing."

Matt Townsend photo

The Most Rev. Katharine Jefferts Schori and her husband, Richard Schori, at General Convention's Eucharist July 6.

By filing an *amicus curiae* brief in a property battle in Ft. Worth, Bishops Buchanan and Ohl wrote, seven of the bishops "represented that dioceses can unilaterally leave," "denied the Dennis Canon and failed to safeguard church property," "recognized the wrong bishops," and "violated episcopal jurisdiction."

The bishops discussed the letter by the Rt. Rev. Wallis C. Ohl, Bishop of Fort Worth, and the Rt. Rev. John C. Buchanan, Bishop of Quincy, in a session closed to observers, and plan to resume their discussion as the convention continues.

Stressing Independence

"As we set about discussing how to restructure the church, we need to remember that the blessings of independence earned through struggle in many countries of the Episcopal Church are not yet enjoyed in common in the church either," said Bonnie Anderson, president of the House of Deputies, in her opening remarks.

Anderson's theme found further expression in committee hearings on topics as broad as the church's calendar of saints and how it distributes money.

On the convention's Prayer Book, Liturgy, and Music committee, the Rt. Rev. Daniel H. Martins, Bishop of Springfield, proposed suspending trial use of *Holy Women, Holy Men* and limiting the number of new names for the calendar to 15 per General Convention. Committee member Katrina Hamilton of the Diocese of Olympia said that if committee members got too caught up in numbers, the church calendar would be dominated by white males.

The Rev. David Thurlow of the Diocese of South Carolina said he took offense at Hamilton's remark. He cited the Apostles and Church Fathers and the Virgin Mary, among several others, as evidence that the

(Continued on next page)

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calendar of saints is more diverse than its critics contend.

The Rev. Ruth Meyers said women account for only 15 percent of the calendar and that *Holy Women, Holy Men* expanded that number by only 1 percent.

Money and Partners

The World Mission committee heard July 5 from the Episcopal Church's mission partners who said they did not receive full funding in the past triennium that they were promised.

Heather Melton, chair of the Standing Commission on World Mission, introduced representatives from the church's covenant partners in Liberia, Brazil, Philippines, Mexico, and Iglesia Anglicana de la Region Central de America (IARCA), all of whom supported a resolution calling the Episcopal Church to honor its covenant agreements and, if the church is unable to do so, to ensure partners are notified of funding cuts.

During the last triennium, the church did not fulfill all financial commitments to its covenant partners, a mistake that Sandra McPhee, vice chair of the Standing Commission on World Mission, says was the result of "financial confusion" at General Convention in 2009. Moreover, the diocese and provinces were not informed they would no longer be receiving funds.

Melton said the lack of communication with the church's covenant partners, in addition to being unable to fulfill financial commitments, is embarrassing for her as a member of the Covenant Committee. The miscommunication, Melton said, led to hard feelings, as well as hard budget cuts for the provinces and diocese.

Two of the dioceses took a 30 percent cut in their budgets. Representatives from the Diocese of Venezuela said funding for schools, nursing homes, and the salaries of clergy in Mexico and Central America were severely cut. The Rt. Rev. Jonathan

Hart, Bishop of Liberia, likewise said schools, health care, and evangelism training were affected when the diocese did not receive its anticipated block grant.

The Rt. Rev. Hector Monterroso of Costa Rica said his diocese cannot afford to lose any more funding.

"Who is next to be fired? We have three people: the bishop, the secretary, and the accountant," Monterroso said.

Melton said the Episcopal Church needs to become more aware of its covenant relationships, adding that the least the Episcopal Church can do is provide funding for its partners as they work hard to fulfill covenant requirements.

"They have all these promises they make, and all we have [to give] is a check," Melton said.

But, even with new resolutions, money is still tight. McPhee said she anticipates these resolutions will affect how the church funds covenant partners in the future.

"There's never been enough money, but now it feels like there's even less. It's tighter than it used to be," Melton said.

Challenging Confirmation

The subject of confirmation stirred passionate testimony July 5 before the convention's Education Committee. Clergy and laypeople addressed the committee on Resolutions A041, A042, A043 and A044, all of which engage the nature of confirmation as a necessary step in becoming an Episcopalian.

The Rev. Canon Robert Brooks, vice president of Associated Parishes for Liturgy and Mission, said the canons conflict with the Book of Common Prayer (1979), which describes Holy Baptism as full initiation into the Church. The resolutions seek to resolve that conflict, he said.

The Rev. Danielle Morris of the Diocese of Central Florida opposed the resolutions, saying confirmation helps create loyal members of the Church through education. She cited an example of a woman in her parish who wanted to serve on the vestry but had not been confirmed. "She said, 'I'll go through the classes,'" Morris said. "By the time she ended those classes, she said, 'I had no idea. I'm an Episcopalian because I am now a part of all of that inheritance.' She will be an Episcopalian for life."

Reporting by Lauren Anderson, Douglas LeBlanc, Joe Thoma and Matthew Townsend in Indianapolis.

Structure Thinks Big

By Matt Townsend

General Convention's Structure Committee heard testimony July 6 suggesting a reimagined role for the presiding bishop, a unicameral General Convention and markedly younger leadership.

Resolution B013, proposed by Bishop Ian Douglas of Connecticut, would eliminate the need for the Presiding Bishop to resign from a diocesan role upon election — a requirement enacted by General Convention in 1947.

"This is a fairly simple resolution with, perhaps, profound opportunity or consequences," he said. Douglas said it may be time to imagine a new model for leadership in the church, and that reducing canonical rules regarding jurisdiction would free the office to change.

"I submit that the constitutional confederacy, the corporate model, and the regulatory model no longer hold. We need something different," the bishop said. "We have a wonderful opportunity to reimagine what is the role of just this one particular office, the presiding bishop, as we look at electing our next presiding bishop. We have a window."

Bishop Larry Provenzano of Long Island, who proposed Resolution B015 calling for a unicameral General Convention, told the committee it was not a power play by bishops. "It is, however, in the context of our present system of governance, an attempt to further the witness and effectiveness of our church being in prayerful church council together," he said. "We need each other. We need to hear each other."

Provenzano said that all other Anglican bodies meet in unicameral bodies. "It's pretty clear that we are a unique body in the Anglican Communion."

The Rev. Canon Neal Michell, member of the committee and deputy from Dallas, asked Provenzano what he found to be broken about the church's current system.

"Wow, that's a great open door," Provenzano said. "I can speak for myself. I need to hear the voice of elected lay leadership and elected clergy in the leadership of the church. It seems strange to me that when we talk about the church being 'in council' that we meet in separate rooms and separate places." He explained that this stirs animosity and suspicion.

"I find it difficult to make decisions as we are here now about resolutions that come, say, from the House of Deputies to the House of Bishops without being able to have conservation other than amongst other bishops," the bishop said. "What I think is fundamentally broken is that we can't hear each other."

The Structure Committee also heard about Resolution D043, which would require at least one third of the membership of any restructuring-related commissions, committees, or consultations to be 40 years old or younger. The discussion drew a larger crowd of young Episcopalians, many of whom spoke about their experiences in leadership.

The Rev. Jason Emerson, deputy from Nebraska, said young people are committed to leading the church, not leaving it. "I'm very excited and energized to be a part of a church that's going to restructure itself," he said. "But I'm concerned about who's going to be at the table for that conversation." Emerson said younger Episcopalians will be in the church for decades to come and are well-suited to shape the church for current and future generations.

THE LIVING CHURCH ph

The Rev. Canon Victoria Heard of Dallas stands to spe at the Conversation on the Church.

Brightly Colored Conversation

By Douglas LeBlanc

Friends of THE LIVING CHURCH packed into an upstairs room designed for 175 people to hear Episcopal leaders speak of their faith and how it affects their work. Speakers at the July 6 Conversation on the Church, which convened at the Adobo Grill near the Indiana Convention Center, sat beneath a bright yellow wall decorated with a vivid crucifix in the style of Mexico's Día de los Muertos holiday.

The panelists were mostly from higher education: the Rev. Michael B. Cover, a doctoral student at the University of Notre Dame; the Very Rev. Thomas Ferguson, dean of Bexley Hall; the Rev. Canon Mark Harris of the Diocese of Delaware; the Rev. Canon Victoria Heard of the Diocese of Dallas; Steven Horst of Wesleyan University; the Rt. Rev. Daniel H. Martins, Bishop of Springfield; the Rev. Ruth Meyers of Church Divinity School of the Pacific; and the Very Rev. George Sumner, principal of Wycliffe College, Toronto.

Canon Harris had to leave early because of his duties on General Convention's World Mission Committee, which is discussing the proposed Anglican Covenant. He praised his experience on that committee as a model of what it means to be Christians in the Episcopal Church: "I think the business of struggling with people we disagree with is not a bad idea." Such struggle, he said, cuts

through surface conflicts and leads to deeper discussion."

The remaining panelists spoke with a simplicity and directness encouraged by questions from Christopher Wells of TLC: their favorite books of the Bible, their favorite theologians, their concept of mission.

The discussion became most lively, however, when turning to the charisms of Anglicanism and the importance of creating new congregations:

Sumner: Apostolicity, catholicity, recognizability.

Martins: "I think Anglicanism is kind of an accident. ... God is an opportunist, and exploits human mistakes. ... God is in the business of redeeming mistakes."

Heard: A Pauline understanding of grace, which Roman Catholicism embraced 400 years later.

Horst: Grasping that there are truths in life that we cannot fully understand.

Meyers: "I have come to appreciate more deeply the ties that we have through historical accidents and through baptism."

Cover: Anglicanism "presents a Catholic possibility, and it's only a possibility."

Ferguson: "Anglicanism may have run its course. ... The fact is that Anglicanism is constantly reinventing itself as a new way of being Catholic."

Canon Heard had an immediate response to the question "How do we plant churches?": "As often as possible."

Some dioceses have no memory of creating new churches, Heard said, adding: "Less than 5 percent of new suburbs have Episcopal churches in them. That should scare us."

"We don't know how to think of Christians as being anything other than the privileged majority," Bishop Martins said. "If people who walk off the street unformed are not baffled and repulsed by the Eucharist, we're probably not doing it right."

Horst said that if he speaks with someone about Jesus and that person feels most at home in a Baptist church, "It's a good day's work."

Healthy Debate on Health Care

By Lauren Anderson

Christian leaders have reached diverse conclusions about health-care reform and the U.S. Supreme Court's ruling that the Affordable Care Act stands the test of the Constitution.

In a June 28 statement, the U.S. Conference of Catholic Bishops reaffirmed its support of universal health care but stopped short of endorsing the legislation.

"For nearly a century, the Catholic bishops of the United States have been and continue to be consistent advocates for comprehensive health care reform to ensure access to life-affirming health care for all, especially the poorest and the most vulnerable," the bishops' statement said.

The USCCB opposed the final passage of the health-care reform legislation, adding that the decision fails to address the issues of abortion funding, protection of conscience, and coverage for immigrants.

"The decision of the Supreme Court neither diminishes the moral imperative to ensure decent health care for all, nor eliminates the need to correct [these] fundamental flaws," the bishops wrote. "We therefore continue to urge Congress to pass, and the administration to sign, legislation to fix those flaws."

Galen Carey of the National Association of Evangelicals raises similar concerns about conscience. "The Supreme Court ruled that the individual mandate to purchase health insurance is constitutional, but it has not ruled on whether the government can mandate insurance policies to include provisions that violate the religious convictions of some employers," Carey said. "Congress and the administration can and should resolve this controversy by exempting all religious organizations from provisions that violate their religious convictions."

First Things editor Rusty Reno opposed the law entirely, saying it is an excessively complicated "Rube Goldberg contraption."

Reno added that while he does not support the law, he appreciates that the court exercised judicial restraint. "Hopefully this sets a precedent for how the court will handle significant moral issues of our time," Reno said.

The Rt. Rev. Thomas Breidenthal, Bishop of Southern Ohio, supports the court's decision, saying that health-care reform communicates an important spiritual message to the country.

"None of us is really in disconnection from other people," Breidenthal said. "We're dependent on one another. It makes me happy that we can communicate this spiritual commitment in a new and powerful way. I hope that people will recognize the connection between health care for everyone and the Gospel."

Sojourners editor and Christian activist Jim Wallis supported the ruling, adding that the legislation is a step in the right direction toward universal health care.

"This is an important victory for millions of uninsured people in our country and ultimately a triumph of the common good," Wallis said in a statement. "Children, young adults, and families will have access to basic health care, adding security and stability to their lives."

Wallis said that certain questions are more important than the politics of this debate.

"We don't start with politics, but rather with how these decisions affect real people," Wallis wrote.

Matt Townsend photo

Wanda Bryan and Helen Bluehorse discuss evangelism on July 6 during a luncheon that was part of the National Episcopal Church Women's Triennial meeting in Indianapolis. The Rev. David Gortner of Virginia Theological Seminary told the several hundred women in attendance about the challenges Episcopalians face in discussing their faith with others.

"Here are our questions: how will the results of the decision today affect the people who still don't have adequate and reasonably priced health care? What about the people still not covered under the Affordable Care Act? Will there still be those who are too poor to be healthy in America? How do we move from a mindset that views health care as merely a commodity and not a human right? These are the questions for Christians, not who wins and who loses the political debate."

The Rev. Daniel Westberg, professor of ethics and moral theology at Nashotah House Theological Seminary, likewise advocates for moving beyond the confines of political debate. Westberg, who is writing a book on the ethics of universal health care, says health care reform should not be seen as a liberal issue, but rather a "fundamental issue of society."

"It's a real moral problem in our society," Westberg said. "We allow people to become bankrupt and face huge medical catastrophes because they are not insured. We tolerate that because we're used to it. It should be seen as an intolerable situation."

A political and theological conservative on many issues, Westberg acknowledges that he is more liberal than others on health-care reform. Westberg opposes the idea that being theologically conservative is irreconcilable with supporting universal health care.

"I think you can be conservative about a lot of issues, and yet be opposed to the war in Iraq and be in favor of health care," Westberg said. "I don't see why believing in the resurrection of Jesus and reading Scripture means not supporting health care. I find this puzzling."

Westberg says that definitions of "conservative" and "liberal" are often conflated, exacerbating the polarization of mainline and evangelical denominations. "There's no inherent reason for that kind of division."

Archbishop Williams Pleads for Peace

Speaking on the first anniversary of the independence of South Sudan, the Archbishop of Canterbury has called for urgent efforts to resolve outstanding differences between South Sudan and Sudan.

"I strongly endorse the joint appeal which the Anglican and Roman Catholic Archbishops of Juba have made on this significant anniversary," Archbishop Rowan Williams said. "As the two archbishops have warned, the current impasse is damaging to both nations. I welcome the vision which the Sudanese Church has set before us of 'two nations at peace with each other, cooperating to make best use of their God-given resources, promoting free interaction between their citizens, living side by side in solidarity and mutual respect.'"

The Rt. Rev. John Gattek, Bishop of Malakal, has asked for humanitarian relief for communities in the Benitu area of Unity state in South Sudan.

Anglicans around the world have been helping communities affected by the civil war in Sudan and South Sudan. Episcopal Relief and Development and the Australian Anglican Board of Mission work in partnership to support the health service provided by the church in Sudan.

Adapted from ACNS

Church of Uganda Elects Archbishop

The Anglican Church of Uganda elected the Rt. Rev. Stanley Ntagali as its eighth archbishop June 22. Ntagali has served as Bishop of Masindi-Kitara since December 2004.

Ntagali was born in Ndorwa County in Kabale District in 1955 and became a Christian at 19. He began working as a teacher in Wambabya Primary School, and later spent two years as a missionary in the Diocese of Karamoja. He did his theological training at Bishop Tucker Theological College, St. Paul's Theological College, Limuru, Kenya, and the Oxford Centre for Mission Studies.

Bishop Ntagali and his wife, Beatrice, have five children. His installation is scheduled for Dec. 16 at St. Paul's Cathedral, Namirembe.

New Leader for Church Mission Society

The Rev. Philip Mounstephen will serve as executive leader of Church Mission Society. For five years he has been chaplain of St. Michael's, Paris. He succeeds the Rt. Rev. Timothy Dakin, now Bishop of Winchester.

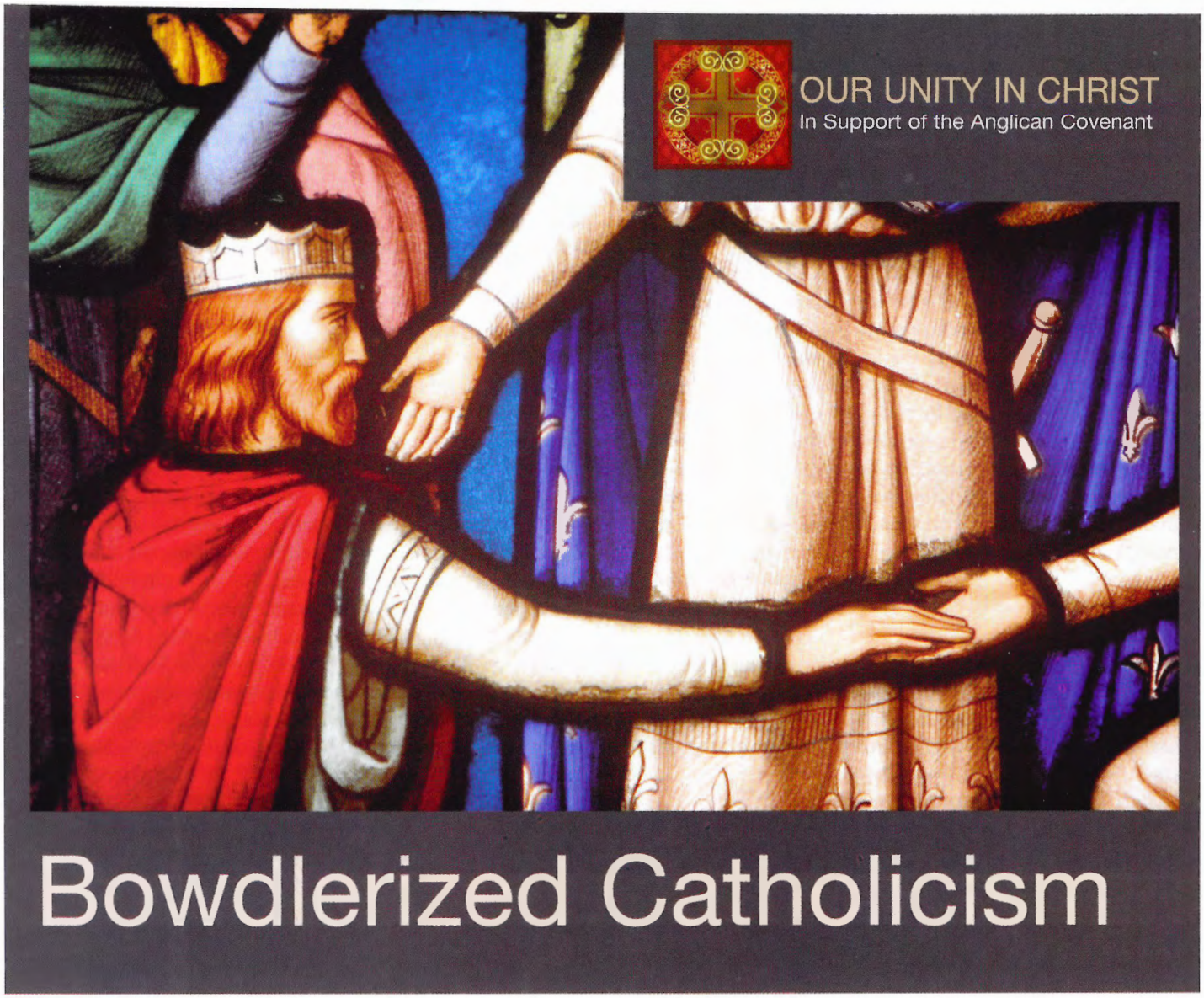
"I look forward to working in life-changing mission with partners the world over who share our abiding passion — that the world would know Jesus Christ," he said.

Adapted from ACNS

Bishop Atkinson of Western Virginia Dies

The Rt. Rev. Robert P. Atkinson, retired Bishop of West Virginia and former assisting bishop in the Diocese of Virginia, died July 4 in Jacksonville, Florida. He was elected bishop coadjutor of West Virginia in 1973, became its bishop in 1976, and retired in 1988. He assisted in the Diocese of Virginia from 1989 to 1993.

Bishop Atkinson is survived by his wife, Rosemary, and three children. His funeral will be private, but the family has planned a memorial service at Emmanuel Church, Greenwood, in August.



OUR UNITY IN CHRIST
In Support of the Anglican Covenant

Bowdlerized Catholicism

By Anthony F.M. Clavier

Perhaps only my fellow gray heads notice what an enormous change has occurred in the American Episcopal Church during the past half-century. In so many ways a Catholic approach to Anglicanism seems to have triumphed. Perhaps the most significant symbol of this triumph is the Book of Common Prayer (1979), one of the most high-church volumes to be adopted by any province of the Anglican Communion. I think this finally came home to me when an English bishop, one of the most vocal members of the Catholic party in the Church of England, told me that he could happily use the American prayer book. I was astonished.

One can point to its bold statement that the Eucharist is the principal form of worship on Sundays. One may cite the various forms of the Greater Thanksgiving contained in its Eucharistic liturgies, or the assumption that the Eucharist should be the setting for baptism, matrimony, and the burial of the dead. The order for the Reconciliation of Penitents clearly affirms the place of what was once termed auricular confession as an appropriate spiritual discipline. Prayers for the departed form a normal part of liturgical texts.

Fifty years ago a majority of parishes observed sung Morning Prayer as the principal form of Sunday worship. In parishes where reconciliation was available recourse had to be made to vague texts in the offices for the sick, or unofficial liturgies borrowed from Roman Catholic texts. Today Eucharistic vestments are used, the sacrament is reserved, bishops gad about wearing copes and chasubles, their heads adorned with miters, pastoral staffs carried — even if some bishops grasp them in the wrong hand. The consecration of bread and wine is accompanied by manual acts and elevations made public by the adoption of the westward position at the altar. These customs, fifty years ago, were normal only in the most "Catholic" dioceses. Today, even in such former bastions of low-church religion as Virginia, albs have become the normal form of clerical worship attire. Fewer and fewer clergy own a cassock and surplice, let alone a hood and tippet.

Yet, despite all this, there's an area in which development of Catholic belief and practice has made no progress, and indeed there has been significant regress. That area is crucial to a Catholic worldview. I refer to the concept of universality, pivotal in a robust

(Continued on next page)

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proclamation of "one, holy, catholic and apostolic Church" to which we all refer each time we recite the Creeds and renew our baptismal covenant.

Opposition to the Anglican Covenant continues to be linked, perhaps more vigorously than ever before, to a passionate belief in provincial autonomy and omnicompetence. The motive for this conservative, anti-developmental position is not doctrinal. Rather, it is asserted to protect what are called justice issues, and these are mixed up with a cultural attachment to American exceptionalism, normally espoused by right-wing political platforms, informed by a patriotic commitment to the ideal of Americanism, enshrined in the founding documents of the United States.

Quite remarkably Episcopalians cite Reformation ideas about National Churchism which developed in Tudor days as an apology for the separation of the English Church from the See of Rome. Tudor apologists like Bishop John Jewel were obliged to dredge up or create a national myth to defend the autonomy of the Church of England. The myth ran something like this: England was an empire before the Norman invasion. Imperial entities in ancient times developed national churches. It all looked rather odd in 1560. The empire was just adjusting to the very idea of nationalism, and in comparison with Spain, for instance, it was tiny — England, Wales, and perhaps Ireland.

A closer look at the thoughts of those Divines who attempted to justify the Anglican Reformation shows them to be caught on the horns of a dilemma. They were obliged to affirm the Royal Ascendency in all matters political and religious. Yet they still looked beyond the channel to other Reformed churches, hoping that some further unity might be envisioned, perhaps through a General Council of Protestant Churches. That hope dimmed as time went by. Politically the birth of a new British Empire, the union of the crowns of England and Scotland, the creation of imperial outposts abroad, gave further impulse to imperial justifications for what became known as Anglicanism.

For roughly 200 years after the Reformation, Anglicanism spread to the New World and slender outposts in Africa and India. The problem of justifying the theory of national churches hardly figured. The establishment of a dissenting Episcopal Church in Scotland, and then of a national church for the United States, changed all that. Yet for nearly 70 years after the creation of the Protestant Episcopal Church in America little thought was given to what that development meant in terms of ecclesiology, the theology of how area churches relate to each other within the one, holy, Catholic and apostolic Church.

Much of the movement towards a visible expression of worldwide Anglican unity came from the Tractarian Movement. Canadian and American bishops, we should note, pressed for developing robust intercommunion structures. Many worked for elevating the See of Canterbury to patriarchal status. They sought international instruments which would affirm doctrinal, structural and liturgical norms, and international forms of discipline. The first two meetings of pan-Anglican bishops in what would be dubbed Lambeth Conferences adopted resolutions which would have created a structure far more authoritative than the proposals contained in the Anglican Covenant.

> How do Anglicans express a sound doctrine of the Church without competent instruments of unity?

It may be justly remarked that this first move toward an Anglican Covenant failed because successive archbishops of Canterbury resisted most of these proposals. Even without formal recognition of the Lambeth Conference as a juridical synod of bishops, the authority of its deliberations was widely accepted. Pan-Anglicanism seemed a logical partner in the growing ecumenical movement. In ecumenical dialogue Anglicanism needed a united voice. Attempts to unite the church on the mission field required Anglican unanimity.

In practice the establishment of what are now called Instruments of Communion was a natural development in the quest not only for Anglican unity but for the eventual reunion of a fragmented Christendom.

The dissolution of the British Empire spurred a similar development of autonomous and more often than not national churches, in a climate of liberation and national aspiration. It was in this context that the ideal of the autonomy of national churches, developed in Tudor England, gained new life. Since the 1960s two impulses have been at cross purposes. The first was the impulse toward visible expressions of mutual responsibility and accountability between the churches of the Communion. The second was the rise of nationalism and the emergence of the United States

as a superpower. This dichotomy is alive and well in the Communion today, lurking behind the policies of the provinces of the Global South in opposing policies in North American provinces, and a formidable presence in the Episcopal Church's self-description as an autonomous worldwide church, accountable to no one but its own governing bodies. Catholicism and nationalism clash, woven together in a manner difficult to untangle.

The Anglican Covenant is a very mild attempt to reassert a vision of the unity of the Church into this context. Perhaps it is inevitable given the times and the seasons that its gentle proposals should be viewed as an attempt to subordinate provinces to an all-powerful, reactionary centralism. No fair and impartial reading of its text would lead one to such a conclusion.

We have the irony of an American church, transformed so remarkably by the triumph of "Catholic" teaching and practice during the past half-century, clinging stubbornly to an ecclesiology at odds with its own development. At the same time the Episcopal Church now seeks to affirm a Catholic sacramentalism and territorial episcopate, while harking back to the Reformation's pragmatic defense of national ecclesiastical autonomy, tinged with denominational aspirations once believed to be antithetical to any genuine belief in one, holy, Catholic and apostolic Church and the ecumenical vocation of Anglicanism (which has become a notable gift to the contemporary Church).

If "No Covenant," what? How do Anglicans express a sound doctrine of the Church without competent instruments of unity? The foes of the Covenant remain silent about that vital question. ■

The Rev. Anthony F.M. Clavier is a missioner in the Diocese of Springfield.

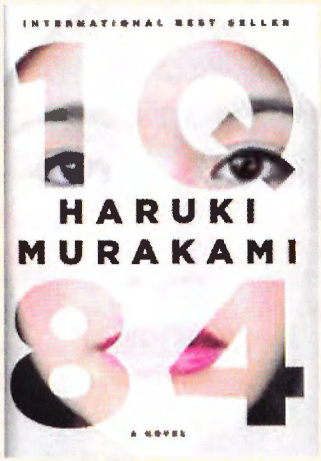
Novels

Implicitly Pro-life

1Q84

By **Haruki Murakami**. Knopf. Pp. 944. $30.50

Japanese novelist Haruki Murakami is quite the phenom, his every work awaited, it is said, with Harry Potter-like expectancy. When I learned that the book depicted a "Leader" who willingly allowed himself to be killed for what may be the greater good, I thought it might be worthwhile. Perhaps there was a sign here of some under-the-radar Christianity waiting to break through (whether Murakami intended it or not).




Haruki Murakami

I now find myself as perplexed as the professional reviewers. They, it seems, are far from a consistent judgment, even to the point of a highly critical review in *The New York Times*' daily pages competing with great praise in *The New York Times Book Review*. Whether the novel has any implicit Christian thought is, in the end, unclear.

The Leader may have allowed his own extrajudicial murder not for self-sacrifice but for the unsavory purposes of "Little People" who, in this alternate world (*1984* with a Q for question) menace humans, particularly prepubescent girls. There is a miraculous conception in the book, but it happens to a woman who is far from virginal. It is hard to see that as the conception of a savior.

And yet everything turns on that miraculous conception. Thus, regardless of one's judgment — whether one finds this 900-page novel tedious or gripping, whether it is a masterpiece or a ridiculously under-edited sprawl of detail, whether it has serious religious elements or just toys with what should be profound, whether, in short, it is a book of enduring merit or merely a passing entertainment — it is remarkable that the plot of this international best-seller turns upon the decision to accept and preserve in safety an unborn child. Here is another sign that our world is, ever so quietly, stepping away from abortion neutrality.

The Rev. Victor Lee Austin
New York, New York

Gothic Magi

Unholy Night

By **Seth Grahame-Smith**. Grand Central Publishing. Pp. 320. $24.99.

Here is a completely unconventional fictional take on the Magi, the nativity, and the flight into Egypt from an imaginative writer who has already given us a bizarre treatment of Jane Austin, *Pride and Prejudice and the Zombies*, and the remarkable *Abraham Lincoln: Vampire Hunter*.

Seth Grahame-Smith takes the meager account of the Magi in the Gospel of Matthew and spins a tale that makes them a band of thieves with Balthazar, whom Grahame-Smith dubs the "Ghost of Antioch" in recognition of his fame and elusiveness, as their leader. Although we recognize all the characters, from Joseph and Mary to Pontius Pilate, there is very little here that will be familiar: Grahame-Smith has taken the story in a wildly different direction.

There are several clever conceits in the novel. Two of the thieving Magi end up with Jesus again, at the end of his life, one on his right and the other on his left. And Pilate enters the story of Jesus as a young officer at his birth: he is the Emperor's agent to find the baby king who seems to be eluding Herod. Little does Pilate know, as he allows the family to escape from Herod's prison, that he and this child will meet again, and that once again he will try to enable Jesus to live. In all of the apocryphal literature about Pilate, there is no mention of him in this role in Jesus' infancy.

Indeed, Grahame-Smith seems not to know the apocryphal literature, which might have given him more ideas. One wonders, for example, what he would have made of the clever solution from the *Protoevangelium of James* to the question of why John the Baptist did not perish in the massacre of the innocents. Instead, in one of the more dramatic departures from the Gospel accounts, he makes John much older than Jesus.

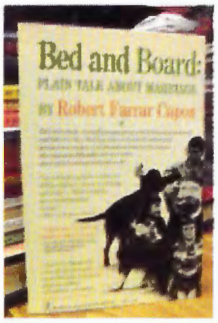
This is a fast-paced novel, and there is no shortage of explicit violence. A film, which apparently is already in the works, will doubtless be bloody enough. This book is, one must emphasize, a work of fiction, and neither theology, nor biblical studies, nor history (something that an entire reading public seemed not to understand about an equally fanciful work of fiction, Dan Brown's *Da Vinci Code*). Certainly Grahame-Smith's portrayal of the monomaniacal monster, Herod the Great, rings true, but some of the ways in which he expresses the religious sentiments of Joseph and Mary seem much more like contemporary 21st-century American evangelicalism than first-century Judaism.

Although I preferred *Abraham Lincoln: Vampire Hunter*, I was quite surprisingly taken by this novel and its chief protagonist, and the final chapter is touching and unexpected. If you are not too worried about what a novelist does with the biblical tradition, and are keen to see what an imaginative mind can make of very little biblical and historical evidence, take this one on vacation this summer.

The Very Rev. Peter Eaton
Denver, Colorado

Building with Care

We need good liturgies, and we need natural ones; we need a life neither patternless nor over-patterned, if the city is to be built. And I think the root of it all is *caring*. Not that that will turn the trick all by itself, but that we can produce nothing good without it. True liturgies take things for what they really are, and offer them up in loving delight. Adam naming the animals is instituting the first of all the liturgies: speech, by which man the priest of creation picks up each of the world's pieces and by his wonder bears it into the dance. "By George," he says, "there's an *elephant* in my garden; isn't that *something*!" Adam has been at work a long time; civilization is the fruit of his priestly labors. Culture is the liturgy of nature as it is offered up by man. But culture can come only from caring enough about things to want them really to be themselves — to want the poem to scan perfectly, the song to be genuinely melodic, the basketball actually to drop through the middle of the hoop, the edge of the board to be utterly straight, the pastry to be really flaky. Few of us have very many great things to care about, but we all have plenty of small ones; and that's enough for the dance. It is precisely through the things we put on the table, and the liturgies we form around it, that the city is built; *caring* is more than half the work.



From Bed and Board: Plain Talk About Marriage *by Robert Farrar Capon* (Simon & Schuster, 1965)

A New Creation

By Will Brown

The day was thick. Our heads with wine were thick.
The waters of the separated firmament
Swam around our nakedness.

And as you dried in the last summer sun,
Droplets shed from your Etruscan skin
Darkened thick mahogany.

A warm and brooding breeze from God
Settled with the evening. You shivered.
My God, the elements were thick.

Why the Papacy Matters

Ten Popes Who Shook the World

By **Eamon Duffy**. Yale. Pp. 160. $25

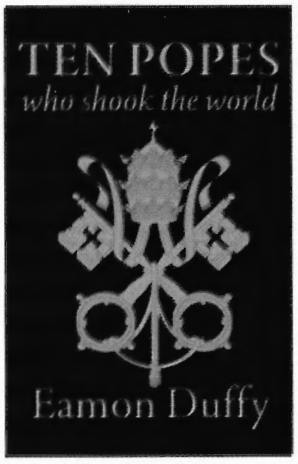
Review by John C. Bauerschmidt

The papacy is a big subject, and Eamon Duffy's new book (based on a series of radio programs delivered on the BBC) does a good job of distilling two millennia of history into a short and manageable span. Duffy is a distinguished historian who is professor of the history of Christianity at Cambridge University. For those who are wondering, the ten popes selected are St. Peter, Leo the Great, Gregory the Great, Gregory VII, Innocent III, Paul III, Pio Nono (Pius IX), Pius XII, John XXIII, and John Paul II. The list is intended to be illustrative, not exhaustive, and Duffy concedes that out of the more than 260 popes a list of a different ten just as important as these could be assembled with little difficulty.

"The papacy is an institution that matters, whether or not one is a religious believer" (p. 9). The first line from Duffy's introduction provides a strong indication of one theme of the book: the political and cultural relevance of the papacy. Though Duffy's point is more broadly cultural it has a political dimension that emerges first in Duffy's account of Gregory VII and the Investiture Controversy. One editorial error: the short bibliography on Gregory VII has been omitted, no doubt having been confused by the proofreader with that of Gregory the Great!

Gregory VII led the struggle to reform the Church, especially in the key areas of the sale of clerical office, clerical marriage, and the right of appointment of Church leaders. All three practices tended to entangle the Church with money and politics, and hindered a more thoroughgoing reform of the lives and mores of the clergy. The crisis culminated in Gregory's struggle with the German King Henry IV, over the king's traditional right of appointment of bishops. Gregory prevailed in spectacular fashion, with the deposed king shivering in the snow at Canossa waiting for forgiveness, though only a few years later Gregory himself was driven out of Rome and died in exile.

This controversy took place at the very beginning of the emergence of the modern concepts of Church and state, and in some sense Gregory's reform movement was responsible for the breakup of an older pattern of unitary sacral government exercised by a partnership of king and pope, duke and bishop, knight and priest, the Holy Roman Emperor as anointed ruler over all. What began to replace this pattern were more centralized models of both Church and state, set apart and distinct. Pope Gelasius I had centuries before outlined the different responsibilities of priests and kings, and both sides acknowledged that distinction while having different conceptions of the powers exercised by their own office. Gregory VII saw himself as the deposer of the Church's enemies, even kings and emperors, by right.



Evaluation of the legacy of Gregory VII has long been disputed. Was he a fierce campaigner for the liberty of the Church or a clerical bigot set on aggrandizing his own power? Duffy comes down solidly on the side of the first view, with an additional but not unprecedented twist: whatever Gregory's intentions, his upholding of the claims of conscience over state power meant that this clerical autocrat was advancing the cause of human freedom. This is a very sympathetic reading of Gregory VII's legacy. If the Investiture Controversy is the story of human freedom, others will find its cause vindicated no less improbably by Henry IV, an upholder of his own jurisdiction against the claims of an all-encompassing papal power.

The political and cultural theme continues in Duffy's account of Pio Nono, where he gives us a second signpost by accounting for the influence of the French Revolution on the papacy's view of modernity. "The Catholic Church's actual experience of the birth of democracy was not as enlightenment and liberation, but as a murderous attack on religion in general, and the freedom of the Church in particular" (p. 94). Pio Nono was at first seen as a liberal in comparison with his predecessor, Gregory XVI, who had banned the railway (that purveyor of modernity) from entering the Papal States. But as his reign went on, and the papal territory was absorbed by the new state

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of Italy, the claims of liberty, equality, and fraternity over against the witness of the Gospel and the prerogatives of the Church seemed most pressing. Pio Nono presided over an increasing confrontation between the Church and modernity, marked by the Vatican I declaration on papal infallibility, and the "Syllabus of Errors" that denounced free speech and religious liberty. Duffy's point is that the proper context for understanding this is the bloodbath of the French Revolution. Now of course we also have the memory of the destructive World Wars that sprang from the same seedbed, so perhaps the suspicion is justified.

Mention of these conflicts brings us to another part of Duffy's story, the pontificate of Pius XII, the diplomat who served successive popes as their representative in Germany and then was raised to the papacy himself. His predecessor Pius XI had issued the encyclical *Mit Brennender Sorge*, an attack on Nazi policies, but Pius XII is criticized for his failure to confront fascism directly or to speak out against the Holocaust. This failure is inexplicable given the tradition of Gregory VII, whose more immoderate exclamations against the German king would not have been misplaced against Hitler. Duffy acknowledges that Pius was more afraid of Soviet domination of Europe than he was of Hitler, but finds that explanation unconvincing as a defense for silence.

With John XXIII, as Duffy tells the story, "the ice began to melt" (p. 125) within a church that remained frozen in a confrontational stand against modernity. John was a reformer, intended perhaps to be a short-term pope, but one who succeeded in opening the windows and letting in some fresh air. Duffy tells the story of a pope without a fully fleshed out agenda, content to begin reform because something needed to be done, but who did not live to see the culmination of the actions of the Second Vatican Council that he had called. Vatican II initiated a reappraisal of the relationship between Church and society, but in some sense the implications of that reappraisal are still being explored, as Duffy indicates in the concluding sketch of John Paul II.

That pope's role in the breakdown of communist rule in Eastern Europe is well known, but Duffy devotes as much if not more attention to John Paul's stand against "the culture of death" prevailing in the West. Contraception and abortion, the death penalty, exploitative consumerist capitalism, and "mutual assured destruction" from nuclear weapons were all signs for John Paul of a culture that had turned from life to death and which the Church must oppose. Freedom and justice were part of the Christian inheritance claimed by John Paul II, but the commitments outlined by the pope implied a political agenda for the Church, both in relationship to Marxist regimes as well as to the liberal societies of the West. Duffy sees John Paul's pontificate as an expression of a strong centralizing papacy that sought to revive the morale of the Church as it engaged the culture, and in doing so sought common ground with other Christians as well as other faith traditions.

There is a recognizable thread of vigorous cultural critique and political engagement in the Roman Catholic tradition that is well illustrated in these brief sketches of influential popes.

There is a recognizable thread of vigorous cultural critique and political engagement in the Roman Catholic tradition that is well illustrated in these brief sketches of influential popes. The papacy is an institution that matters. Its failure in the case of Pius XII only underscores the more authentic line. The brief pontificate of John XXIII offers another contrast, but only in a certain reading, as later popes and theologians offer contrasting assessments of the true import of Vatican II's call for the Church's reengagement with society.

Whether this tradition of criticism is based on an insufficiently discriminating suspicion of modernity remains an open question. The practical relevance of these political and cultural threads over the centuries finds expression in our own political discourse, as healthcare is hotly debated along the lines of contrasting narratives of religious liberty and the justice of equal care. The shadow of Canossa still falls on our political life. Marxism has largely shuffled off the historical stage, but modern consumerist capitalism is alive and well. It is difficult to believe that Christian witness in this context is not strengthened by this vigorous papal tradition, even among those who may not arrive at the same answers to the multiple challenges of modernity. ■

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

Some Voices Missing

By What Authority?

The Vital Questions of Religious Authority in Christianity

Edited by **Robert L. Millet**. Mercer University Press. Pp. x + 200. $35

Review by Jonathan Michael Gray

By What Authority is a collection of eleven essays by scholars of various denominations on the broad issue of authority in Christianity. The book contains three kinds of essay: explanations of denominational perspectives, academic discussions of prominent theologians' work, and the more apologetic and personal.

Peter A. Huff explores authority in the Roman Catholic tradition. Huff argues that while Rome during the Council of Trent upheld the two separate authorities of Scripture and unwritten tradition, the post-Vatican II church sees four complimentary authorities (Scripture, tradition, the Holy Spirit, and the magisterium) working together and blurring into each other. Bradley Nassif explains the Eastern Orthodox tradition's complex notion of authority, a matrix of Scripture, tradition, and the Church wherein each authority informs, animates, and checks the others under the guidance of the Holy Spirit.

Robert L. Millet and Steven C. Harper examine the basis of authority in the Mormon tradition. Millet investigates the origin and development of the concept of priesthood, which to Mormons is not so much an order of people but rather a basis of authority and form of government. Harper, in one of the more lucid essays in the collection, claims that the authority of Mormonism is based on direct revelation. How does one know that Mormonism is

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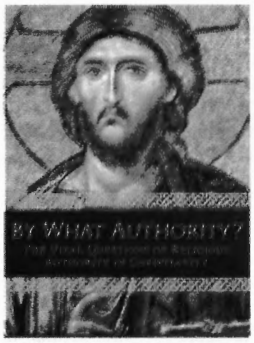
really a revelation from God? Only by an independent revelation of the Holy Spirit given to each person validating the truthfulness of Mormonism. There is a circuity to Harper's argument that makes it subjectively impregnable but also difficult to export. Finally, George R. Knight's historical summary of the Seventh-day Adventist tradition argues that the prophetess Ellen White did not want her writings to be a source of doctrine or infallible scriptural interpretation, but subsequent Adventist leaders disregarded her wishes and elevated her to a position of authority which she herself rejected.



ROBERT L. MILLET

If five of the essays in the book are primarily explanations of a particular denomination's view of authority, three of the essays are more academic analyses of other writers' views of Christian authority. In a long and convoluted investigation of the views of Jonathan Edwards, John Henry Newman, Rudolf Bultmann, and N.T. Wright, Gerald R. McDermott argues that *sola scriptura* is not, strictly speaking, *sola*. Tradition is necessary for interpretation. Evangelical Episcopalian David Neff uses Kevin Vanhoozer, Richard Webber, Eugene Peterson, and Wright to make the rather uncontroversial contention that Scripture should not be read simply as a set of intellectual propositions to which we assent but rather as a divine drama that transforms our lives and calls us to play our roles in the mission of God's Church. Stephen D. Ricks, another Mormon, ransacks various ante-Nicene sources in order to argue against episcopal authority and in favor of a kind of prophetic authority which he presumes disappeared at the end of the first century, only to reappear in the 19th century with Joseph Smith, Jr.

The two most interesting essays are more apologetic and personal. The late Richard John Neuhaus, founder of *First Things*, explains why he decided to leave Lutheranism. In the end, Neuhaus found authority in Protestantism too subjective. He hungered for an authority outside of himself or his individual interpretation of Scripture. Neuhaus became a Roman Catholic priest in 1991 and remained one until his death in 2009. By contrast, Richard E. Olson recounts his growing disillusionment with any kind of institutional authority. The only basis of authority, Olson avers, is truth, and an individual can know truth through the exercise of reason worked out in tradition and community. Coming full circle to Neuhaus, Olson admits that such an authority is inherently subjective, though unlike Neuhaus, Olson puts great faith in the ability of human reason. If Neuhaus was a child of the Reformation, Olson is a child of the Enlightenment.

The essays in *By What Authority* are of varying quality and divergent approaches. The introduction is quite poor and makes no attempt to relate the various articles to each other. The traditions are not broadly representative of American or world Christianity. Three of the essays are by Mormons, yet nary a voice discusses the notion of authority in the Reformed/Presbyterian, Baptist, Methodist, or Pentecostal traditions. *By What Authority* also neglects the Anglican tradition. Doesn't anyone read Richard Hooker anymore? ■

Jonathan Michael Gray is assistant professor church history at Virginia Theological Seminary.

Belief and the White House

The Faiths of the Postwar Presidents

From Truman to Obama

By **David L. Holmes**. University of Georgia Press. Pp. 395. $29.95

Review by Worth E. Norman, Jr.

The latest book by David L. Holmes is a slice of American history through the religious exposure of its presidents. Holmes's even-handed style makes the book accessible across the spectrums of political and religious commitments.

A distinguished and long-tenured professor at the College of William and Mary, Holmes has crafted an excellent narrative of post-World War II presidents and how religion or faith may have influenced their devotional, social, and political lives, as well as the nation's. It does not appear that Holmes applied a repeatable thematic structure to each chapter. Having a fixed format would likely inhibit the highly individual stories of these very different presidents. The reader could easily skip chapters and go from one president to another, but the book's chronological sequence is a much better approach because the reader can sense change not only occurring in each of the presidents' beliefs as related to his politics, but discern changes over time in the attitudes and religious practices of the nation as a whole.

President Harry Truman wrote that he "never thought that God gives a damn about pomp and circumstance, gold crowns, jeweled breastplates, and ancestral background." He did not trust churches whose governance was in the hands of a few. Truman believed in a democratic church, like that of the Baptists and Congregationalists.

Roman Catholic John F. Kennedy,

not particularly enamored of his church or any priest or pastor, conducted his presidency as new American royalty, but in a European style. That style included the sexual behavior of many European heads of state. Protestant preachers at the time of his 1960 campaign actually focused on the wrong issues: Kennedy's Roman Catholicism and assumptions about his potential political subordination to the pope. That never happened, of course, because JFK was nominally Catholic and was adept at using religion in his politics as it best suited his purposes.

Perhaps the two most poignant points in the book are stories of how losing children to death affected Presidents Dwight David Eisenhower and George H.W. Bush. Both families were devastated by their losses and sought consolation through faith. Jimmy Carter and George W. Bush are presented as the two most (visibly) religious presidents, Carter from an early age and throughout his life, and Bush having a born-again experience in adulthood that transformed his character and manner of living. Carter and Bill Clinton eventually removed themselves from the Southern Baptist Convention as that church's conservative positions, both political and religious, no longer resonated with their popular and progressive political beliefs.

Although Ronald Reagan spoke of religious experiences of his youth, as president he displayed little to no understanding of faith. However, like Kennedy he knew how to use religion with the American public. Holmes addresses Nancy Reagan's long flirtation with the occult.

The final chapter, the book's longest, is about President Barack Obama. Reared by a secular mother, he received religious instruction during his youth in Protestant, Roman Catholic, and Muslim settings. Holmes's description of Obama's interactions and struggles with the Rev. Jeremiah Wright, and of Wright's own actions, makes the best and possibly most explosive reading in the book.

Sensitive to the different religious and secular backgrounds of his potential readers, Holmes explains liturgical practices and doctrinal beliefs as they occur. *The Faith of the Postwar Presidents* is easy, informative, interesting, and a balanced presentation of each president. ■

The Rev. Worth E. Norman, Jr., lives in Birmingham, Alabama, and is author of James Solomon Russell: Former Slave, Education Pioneer, and Episcopal Evangelist (McFarland & Co., 2012).

Piety in Daily LIfe

A Cheerful and Comfortable Faith

Anglican Religious Practice
in the Elite Households
of Eighteenth-Century Virginia
By **Lauren F. Winner**. Yale. Pp. 288. $45

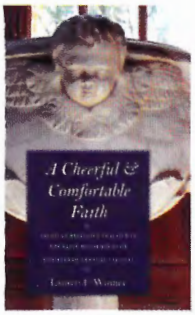
Review by Joan R. Gundersen

Lauren Winner has written a path-breaking book that is not only a must read for historians and seminarians but a good read for a general audience. Using sources often overlooked by historians, Winner makes a strong case that 18th-century Virginia was home to a vibrant Anglican faith embedded in everyday living. Building on the work of other historians, Winner shatters the stereotypical image of colonial Anglicans mired in boring formalism devoid of life-shaping beliefs, with church membership sought only as a badge of social status.

Beginning with family silver bowls that doubled as heirloom baptismal fonts and wine servers, Winner explores needlework, prayer books, recipe books, and family customs around birth, death and marriage. Her epilogue suggests reasons this culture declined and the Episcopal Church collapsed in the years just after the American Revolution. Rather than focusing on clergy and vestries, this book is the story of laity, especially women, and how family life and attitudes were molded by a faith that provided both comfort and joy to its adherents.

Winner's use of recipe books is especially instructive. Although occasionally parish historians will mention recipe books as a means of fundraising, or note that one contains a short parish history, Winner points us to the content of the books — to its meat, or lack thereof. These manuscript books were circulated among family and had very practical purposes. What they show is a pointed awareness of liturgical seasons, especially Lent, by providing menus and dishes designed to reinforce the solemnity of the season.

Other parts of everyday life reveal further traces of a lived faith. Prayer books gave voice to daily devotions at home; Anglicans defended written prayers and used them daily. Women's needlework and other artwork inscribed biblical scenes, verses and religious symbols. Virginia women had a more visible set of mourning customs than men. While female literacy lagged behind male literacy in Virginia, it was Anglican elite women who inscribed family genealogies in their Bibles, emphasizing deaths as often as births, and — unlike their biblical genealogical mod-



els — including females as often as males.

When a combination of legal and financial crises led to the collapse of the Episcopal Church from 1790 to 1813, the financial distress of many elite families hastened the external decline of the church. However, Winner suggests that the church survived because Episcopalians continued to practice their religion where they had long done so: in the home. Family prayers, Bible reading, even services read from the Book of Common Prayer, continued. When a new, more evangelical leadership began breathing new life into the Virginia church, it could tap a base of piety nurtured by domestic life.

At times Winner tries to read more into folk customs than the evidence supports. Winner suggests that Christmas Communion at the parish church upset the social order as both master and slave knelt at the same rail to partake from the same cup. She then argues that the home feast that followed reasserted social hierarchy by excluding from that table the slaves who served and cooked the food. In most parishes, hierarchy was maintained at Communion by having blacks receive after whites. It is also possible that slaves shared in part of that Christmas banquet, eating some of the same foods if not at the same table (pp. 131-32). Similarly, she interprets the inscribing of family genealogies on the blank page before the Gospel of St. Matthew as creating a parallel between the church member's family and the Holy Family. The writer could just as easily have used the page simply because it was blank.

Matters of interpretation, however, are best left to the discernment of the reader, and this book deserves to be read widely. ■

Joan R. Gundersen is the Episcopal Diocese of Pittsburgh's archivist and women's studies scholar at the University of Pittsburgh.

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As Much as They Wanted

Elisha is a kind of sacrament of life in the midst of Israel's "barren land." God has cursed the land because of the idolatry of its rulers. Death runs down the mountains and sprouts anew in every valley. The streams and plants are poisonous, the wild animals ruthless. Drought, famine, and plague crowd in on every side. But where Elisha speaks, there is life. God works to sustain him and his little band of prophets. Healing, peace, and provision spring up around them. The presence of God overshadows Elisha like in the temple, and he embodies the Psalmist's words: "I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever and ever."

The man from Baal-shalishah brings his offering to Elisha — a first-fruits offering in the wilderness rather than the temple of the corrupted priests. There are just 20 loaves for 100 people, but by the prophet's words the Lord multiplies the loaves and all are fed, with something left over.

Jesus takes the barley loaves in his hands as well, trusting in God's power to feed his people. John tells us it was near the time of Passover: just before the harvest, when food is still scarce, the people are reminded again that God alone is Savior of Israel. There are far fewer loaves this time, and the crowd is many times larger. The meal not only marks God's provision for a faithful remnant, but provides a foretaste of the promised banquet — bread for the world.

It is an abundant feast. Each eats his fill, John tells us, bread to the full and fish "as much as they wanted." God's power to multiply food for the hungry has been demonstrated before, but never by a divine person incarnated, himself fulfilling the confession of faith in today's Psalm, for all to see: "the eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thy hands and fillest all things living with plenteousness."

John Chrysosotom contrasts the prophet's work and Jesus' miracle at the lakeside as the "difference between the servant and the Lord. The prophets received grace, as it were, by measure, and according to that measure performed their miracles: whereas Christ, working this by his own absolute power, produces a kind of superabundant result." He works with the power of "the maker of our frame and all."

Look It Up

Read Eph. 4:16-19. How much "undigested fare" is in your heart?

Think About It

Jesus orders the crowd to sit down, distributes the bread, and commands that all fragments be gathered up. Like the sacramental system he commanded us to continue, he tends to order and form.

SUNDAY'S READINGS | Pentecost 10, August 5

First reading: 2 Sam. 11:26-12:13a; Ps. 51:1-13 **Alternate:** Ex. 16:2-4, 9-15; Ps. 78:23-29

Eph. 4:1-16 • John 6:24-35

Angels' Bread

The manna was a test. God called his people out of slavery, clearing their path with signs and wonders. He heard their hungry cry, and promised to feed them miraculous food. He surely loved them, and wanted their devotion in return.

Would they gather the manna according to the direction of Moses? Would they take only what they needed, believing that more would come with the next day's dew? Would they trust that he knew them best, and satisfy them completely? Not at first, of course. They detested the food's sameness, hoarding it till it decayed. They even longed to be slaves again, eating from captor's tables.

But with time they learned to live on God's food and cherish it. Indeed, they would come to look back nostalgically on the one-bedroom apartment and burnt macaroni suppers; for "he gave them grain from heaven. So mortals ate the bread of angels; he provided for them food enough." A strange bread — the gift of his love, reserved for his own, spread out with fatherly care.

"So they ate and were well filled, for he gave them what they craved," that is, "he did not disappoint them of their lust," in the old Prayer Book's earthy rendering. Nothing but manna, and manna's giver, could satisfy. The wilderness tests trained their desires, and opened their eyes to see the sacrament of God's covenant faithfulness, his wisdom and grace.

What do we really crave? That's Jesus' question to the grumbling crowd gathered by the side of the lake. "You are looking for me, not because you saw signs, but because you ate your fill of the loaves." They look to Jesus to satisfy their hunger, their desire for a spectacle. But their eyes are blinded to the true purpose of his mission. He is the bread "for which we cannot labor." To eat him we need the right kind of hunger and thirst, and faith to see him as the fulfillment of our longing. Here too is a test, and the same God working to train the desire of the world. "The very moment God sees us fully convinced of our nothingness," writes Therese of Liseux, "he reaches out his hands" to fill us with bread "containing in itself all sweetness."

Jesus himself *is* our angelic bread, "grain from heaven" sent to give life to the world. The same loving Father who filled the desert with manna has sent his Son, an even more precious, life-giving food. As we learn to long for him, we find all we will ever need.

In the poetic rendering of Edward Taylor:

> The purest wheat in heaven,
> His dear-dear son.
> Grinds, and kneads up
> this bread of life,
> Which bread of life from heaven
> down came and stands
> Dished on thy table
> up by angel's hands…
> Come eat thy fill
> of this thy God's white loaf
> It's food too fine for angels,
> yet come, take
> And eat thy fill.
> It's heaven's sugar cake.

Look It Up

Read Sirach 24:19-29. How does Christ surpass even the law's abundance?

Think About It

Should more frequent communion lead to better communion?

Deaths

The Rev. Dr. **George W. Barger, Jr.**, 88, a priest of the Diocese of Nebraska, died at Hospice House in Omaha on May 14.

Born in St. Joseph, MO, he served in the Army Air Corps in WWII as a bombardier. He studied theology and served 18 years as a Disciples of Christ minister before he was ordained deacon and priest in the Episcopal Church. He earned a bachelor's at Butler University and a Ph.D. in sociology from the University of Missouri. Fr. Barger was vicar at All Saints', 1970-79, then a canon at Trinity Cathedral, both in Omaha. He played trombone in pit orchestras throughotu his life. He is survived by his wife, Helen; daughters, Freya, Beth Ann, and Marja; and a sister, Helen Lee Uhl.

The Rev. **Ralph Truman Fudge** died May 14 at Waldo County General Hospital in Belfast, ME, where he was rector of St. Margaret's for more than two decades. He was 78.

He was born in Elmira, NY, graduated from Colgate University in 1955 and the Berkeley Divinity School at Yale in 1968. Ordained deacon in 1968 and priest in 1969, he served Christ Church, Westerly, RI, 1968-73. He became rector of St. Margaret's in 1974 and retired in 1995. He was an adjunct member of the faculty at Bangor Theological Seminary from 1987 to 1993. Survivors include his wife, Suzanne; two daughters, Mary Virginia and Susan Elizabeth.

Other deaths as reported by the Church Pension Fund:

Michael R. Becker	**95**	**Philadelphia, PA**
Lynn R. Broderick	**75**	**Stanley, NY**
William A. Carlson	**77**	**Rockford, IL**
Burgess Carr	**76**	**Lawrenceville, VA**
William F. Crosby	**80**	**E. Stroudsburg, PA**
Robert L. Ducker	**81**	**Camarillo, CA**

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POSITIONS OFFERED

FULL-TIME RECTOR: ***St. Luke's Episcopal Church, Baton Rouge, LA***, is seeking a new rector with strong preaching and teaching skills, a vision for increasing membership and connecting the congregation's spiritual vitality to stewardship. St. Luke's Episcopal School, grades Pre-K through 8, is the church's largest ministry. The rector plays a visible and active part in the life of the school. Worship at St. Luke's is centered in daily Holy Eucharist in the Anglo-Catholic tradition, including daily Morning and Evening Prayer and Sunday services with both contemporary and classical music. A portfolio of information is available on the St. Luke's website (**www.stlukesbr.org**) and through the Office for Transition Ministry. Letters of interest should be sent to the **Reverend Canon E. Mark Stevenson** at **mstevenson@edola.org.**

MORE CLASSIFIEDS AVAILABLE ONLINE!

CATHEDRAL CANON: ***Saint John's Cathedral, Denver, CO*** The Dean seeks to appoint a priest to the senior staff as a Canon. The new Canon will join a clergy staff of four and other senior lay staff colleagues in the ministry of a large, diverse, inclusive urban cathedral that draws its congregation from a wide geographical area. The clergy share the priestly, pastoral, teaching and administrative duties, and exercise particular responsibilities that are assigned from time to time.

The successful candidate will be a person with a deep faith, a commitment to the daily community of prayer at the Cathedral, energy, imagination, obvious leadership capacity, and an ability to take the initiative in a range of areas while remaining in collaborative relationship with other leaders.

If you believe that you might be suited to this position, or if you know of potential candidates, you are invited to write to the **Dean, the Very Reverend Peter Eaton, Saint John's Cathedral, 1350 Washington Street, Denver, CO 80203,** or at **deansadmin@sjcathedral.org.** The deadline for names is ***31 July.***

ASSOCIATE RECTOR IN CHARGE OF CHRISTIAN FORMATION AND FAMILY LIFE: ***Christ Episcopal Church, Nacogdoches, TX,*** seeks associate rector with a heart for youth and college ministry, grounded in Scripture with passion for sharing Jesus and growing disciples. The candidate will have a personal relationship with Jesus, a traditional, Anglican foundational understanding of Jesus and the Holy Scriptures, as well as the ability to engage other positions in a loving way.

Nacogdoches, located in East Texas between Dallas and Houston, is the oldest town in Texas. Christ Church is across the street from 11,756 students enrolled at Stephen F. Austin State University, so ministry opportunities abound. For more information on Christ Church, visit **www.cc-nac.org**. Send CV and inquiries to **The Rev. Howard Castleberry, Rector, Christ Church, 1430 N Mound St, Nacogdoches, Texas, 75961, Fr.Castleberry@att.net,** Office: **(936) 564-0421**

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christchurchswfla.org (941) 747-3709
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Mon HC **12** (Rite I); Wed. HC **12** & **6:30** (Rite I)

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We believe in one God.

We believe in one Lord, Jesus Christ.

We believe in the Holy Spirit.

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We believe in the whole Church, not just some of the Church.

Not just the left or right sides of the Church.

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