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By Leonard G. Finn



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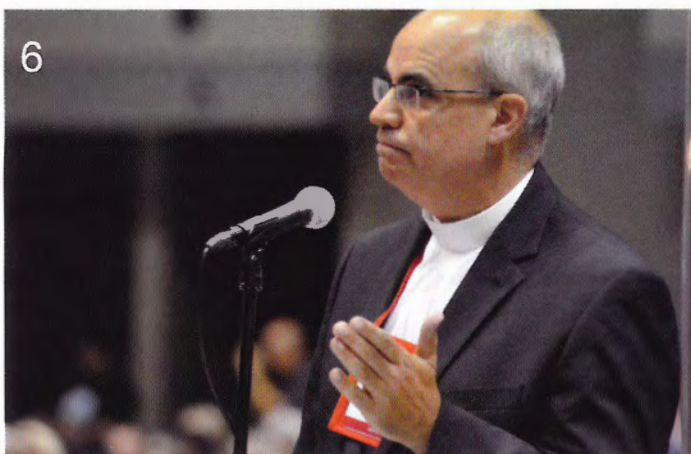
On the Cover

Diana Moreland, a deputy from the Diocese of Arizona, speaks at a hearing on same-sex blessings July 7 at General Convention in Indianapolis. She is wearing an Acts 8 button. Matt Townsend photo

The Rev. Susan Snook, a deputy from the Diocese of Arizona and one of three founders of the Acts 8 Moment, explained the grassroots effort in a founding post before General Convention:

“Where human plans fail, God may truly be planning a new thing, something that none of us anticipated. And the new thing that is coming may well be the very thing that brings life where we least expect to find it. We may find ourselves in our own symbolic Samaria, on the road to Gaza, or in Azotus, reaching new people in new ways with the good news of God’s grace to us in Jesus.”

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THIS ISSUE | August 12, 2012

NEWS

- 4 General Convention: Change upon Change
- 8 Structural Reform
- 10 Title IV Trial Run
- 15 Baptism, then Communion

FEATURES

Student Essays in Christian Wisdom

- 16 FIRST PLACE:
Charles Simeon: A Liturgical Evangelical
By Leonard G. Finn

REVIEW ESSAYS

- 20 *The Routledge Companion to Early Christian Thought*
edited by D. Jeffrey Bingham
Review by Zachary Guiliano
- 22 *The Oxford Handbook of the Trinity*
edited by Gilles Emery
and Matthew Levering
Review by William G. Witt

BOOKS

- 24 *Not Angels but Anglicans*
edited by Henry Chadwick and Allison Ward
Review by Anthony Hunt
- 25 *Stewards of the Gospel*
by Ronald E. Vallet
Review by George Sumner

CATHOLIC VOICES

- 26 Editorial: One Flesh

OTHER DEPARTMENTS

- 32 Letters
- 36 Sunday’s Readings

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Matt Townsend photo

Dr. Carl Johengen, lay deputy from the Diocese of Rochester, testifies about Resolution A049, which authorizes trial use of a same-sex blessing rite. The Prayer Book, Liturgy and Church Music Committee heard testimony from more than 30 people during a July 7 hearing at General Convention.

General Convention: Change upon Change

In the muggy heat of early July in Indianapolis, General Convention worked its way through more than 400 resolutions on sexual morality, the Episcopal Church's place in the broader Anglican Communion, structural reform, and domestic and international concerns.

Resolution A049 authorized a provisional (rather than trial) rite for blessing same-sex couples. After the convention, while some bishops emphasized the difference between a rite for blessing and a rite for a wedding, other bishops, such as the Rt. Rev. Mark S. Sisk of the Diocese of New York, authorized priests to use the rite in civil-marriage services. Each diocesan bishop is free, as of the first Sunday in Advent, to authorize local use of the rite.

"This is clearly a work in process, and there is a place in that process for all Episcopalians, whether or not they agree with the action we are taking today," said the Committee on Prayer Book, Liturgy and Church

Music's report accompanying the resolution.

The House of Bishops approved the rite July 9, on a vote of 111 to 41, with three bishops abstaining.

The Rt. Rev. Thomas Ely of Vermont, episcopal chairman of the committee, introduced the resolution and said it allows for wide local interpretations. The resolution does not make the rites mandatory, but leaves it up to each diocesan bishop to implement them, adapt them for local use or not use them at all.

"That will mean different things in different locales," Bishop Ely said. "There is a place in this process for every Episcopalian regardless of their level of support for the material. Read it, digest it, reflect upon it, use it, but please don't ignore it."

The Rt. Rev. John Bauerschmidt, Bishop of Tennessee, asked that the vote on A049 be taken by roll call, then spoke against the resolution.

"I speak in opposition to Resolution A049 for a number of reasons,

but most specifically on this account: I think it is reasonable to believe that exclusive and lifelong fidelity to one other person is predicated on sexual difference, on the fact that there is but one 'other' sex. When our Lord Jesus Christ commends lifelong fidelity to one person, in Mark's Gospel (10:1-12), he appeals to the story of the creation of our first parents," Bishop Bauerschmidt said.

"In other words, the basis for monogamous relationship is sexual difference itself. There is one 'other' sex. One wife espouses one husband; one husband espouses one wife. Genesis provides the scriptural warrant. What sure warrant of Holy Scripture is there for requiring this form of exclusive and lifelong fidelity for two people of the same sex? I think this liturgy does not have sufficient basis in either Scripture, tradition, or reason for us to authorize its use."

The Rt. Rev. Edward Little II,

Bishop of Northern Indiana, asked the bishops to defeat the resolution.

"The Christian world is going to understand us as having changed the nature of the sacrament of holy matrimony," he said. "I do not believe that we are free to do that."

"To head down this path of legislation is simply not necessary," said the Rt. Rev. Samuel Johnson Howard, Bishop of Florida, because such blessings are already taking place in the church as a pastoral response.

But the Rt. Rev. Nathan Baxter, Bishop of Central Pennsylvania, said the measure will encourage people in his diocese to learn about their diverse neighbors.

Many in Baxter's diocese disagree with the Episcopal Church's move to create the rites, he said. "And in my case many, many African American pastors are upset with me. But I really believe this is God's call to us to continue the conversation as we go forward."

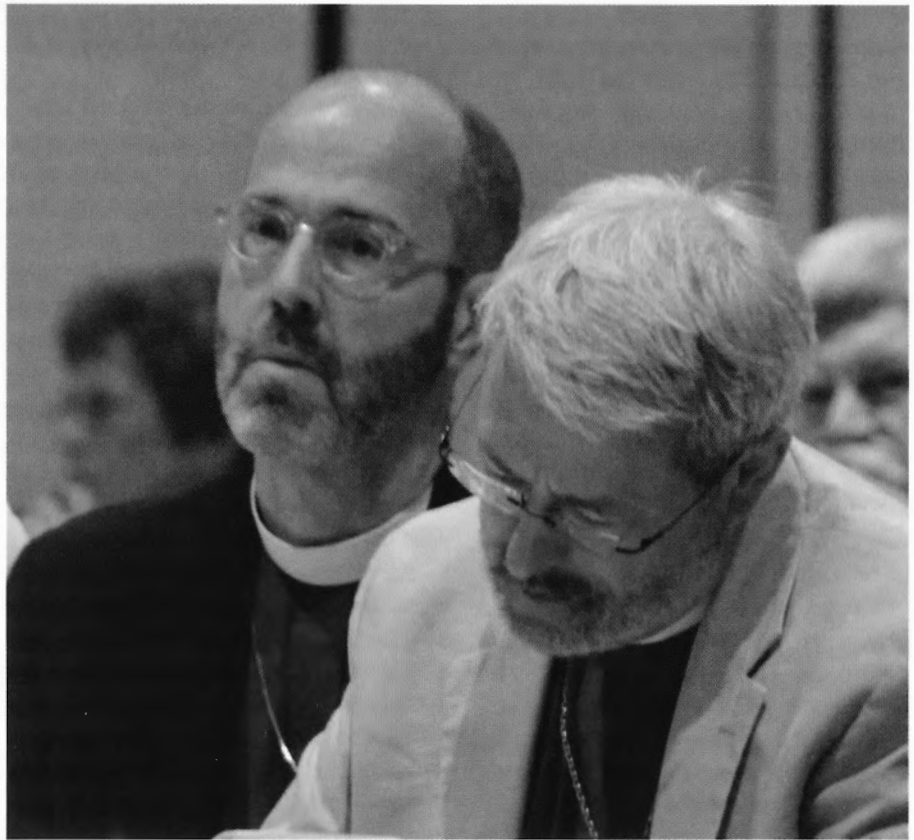
The Rt. Rev. Bill Love, Bishop of Albany, said that the resolution's passage, plus the defeat of the Anglican Covenant and reduced giving to the Anglican Communion, would be a "triple whammy" to the Episcopal Church's position in the Communion.

The Rt. Rev. Leo Frade, Bishop of Southeast Florida, supported the resolution. "People will say that Hispanics will be upset with this vote," he said. "But we have gay children, uncles and friends. Please do not generalize that Hispanics will run from the Episcopal Church" because of this vote.

The Rt. Rev. Duncan Gray III, Bishop of Mississippi, said he would not authorize the provisional rite in his diocese, but recognized that General Convention would probably adopt it.

"I know I see through a glass darkly," he said, asking that people who are for the rites "walk beyond this vote with a sense of humility and less of a triumphant note."

The next day the rite won approval



Matt Townsend photo

Bishops Jeffrey Lee (left) of Chicago and Andrew Waldo of Upper South Carolina, members of the Prayer Book, Liturgy and Church Music Committee, listen during the July 7 hearing.

by 78 percent among lay deputies and 76 percent among clerical deputies.

"I am frequently explaining to my friends what the Episcopal Church is, and what we stand for," said Jenna Guy of Iowa. "It is always with burning pride when I tell them about the inclusive nature of this church."

The Rev. John Zamboni of New Jersey described the resolution as a wonderful piece of liturgical work. "I've been happily married to my wife for six years," he said. "I wish we would have had this liturgy when we got married six years ago."

Other deputies, like the Rev. Charles L. Holt of Central Florida, opposed the resolution.

"We had a man who spoke in this house to reform this church, and that very much moved me," Holt said. "For the first time, I felt united with this group. But then, just a few

minutes later, we're going to proceed with a debate that deeply divides us. What I want is for us to be faithful to the things that we have said in our Book of Common Prayer." Holt said the declaration of marriage as between a man and a woman is a core value.

"I speak to you in the minority," said the Ven. David Collum of Albany. "Passing this resolution is just the majority wielding power against the minority, saying, 'We don't care. We don't care.'"

Convention also adopted a revision to the canons that adds "gender expression and identity" as a protected class (see "Protected: 'Identity and Expression,'" p. 9).

On July 11 the Rt. Rev. Michael Smith, Bishop of North Dakota, introduced The Indianapolis State-

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ment (see p. 34), a minority report and statement of dissent from the convention's decisions regarding sexuality. The statement, which Bishop Smith read aloud to his colleagues, has attracted support from 14 bishops — eight of whom are targets of Title IV complaints.

“Those of us known as the Communion Partners have expended a great deal of energy for at least the past six years working to persuade theological conservatives to remain in the Episcopal Church and theological liberals to remain in the Anglican Communion,” Bishop Smith said in introducing the statement.

“The Witnessing and Blessing of a Lifelong Covenant’ is for all practical purposes same-sex marriage,” the statement said in one of seven points. “It includes all of the essential elements found in a marriage rite: vows, an exchange of rings, a pronouncement, and a blessing. We believe that the rite subverts the teaching of the Book of Common Prayer, places the Episcopal Church outside the mainstream of Christian faith and practice, and creates further distance between this Church and the Anglican Communion along with other Christian churches.”



Douglas

bishop and the president of the House of Deputies appoint a task force of Executive Council “to continue to monitor the ongoing developments with respect to the Anglican Covenant and how this church might continue its participation,” and report those findings to the 78th General Convention.

As originally submitted by the Rt. Rev. Ian Douglas, Bishop of Connecticut and episcopal chairman of the World Mission Committee, B005 resolved that General Convention endorse the preamble and first three sections of the four-part Covenant “as a demonstration of the Episcopal Church’s dedication to the unity of the Anglican Communion.” The Covenant’s fourth section sets disciplinary guidelines for resolving disputes in the Communion.

Resolution D008, proposed by the Rev. Tobias Haller, BSG, of New York and revised in committee, says the Episcopal Church reaffirms “our

Pausing on the Covenant

Resolution B005 postponed any decision regarding the proposed Anglican Covenant and asks that the presiding

historic commitment to and constituent membership in the Anglican Communion as expressed in the Preamble of the Constitution of the Episcopal Church.”

The resolution calls on the Episcopal Church to “deepen its involvement with communion ministries and networks,” and encourages “dioceses, congregations and individual Episcopalians to educate themselves about the Communion as well as promote and support the Anglican Communion and its work.”

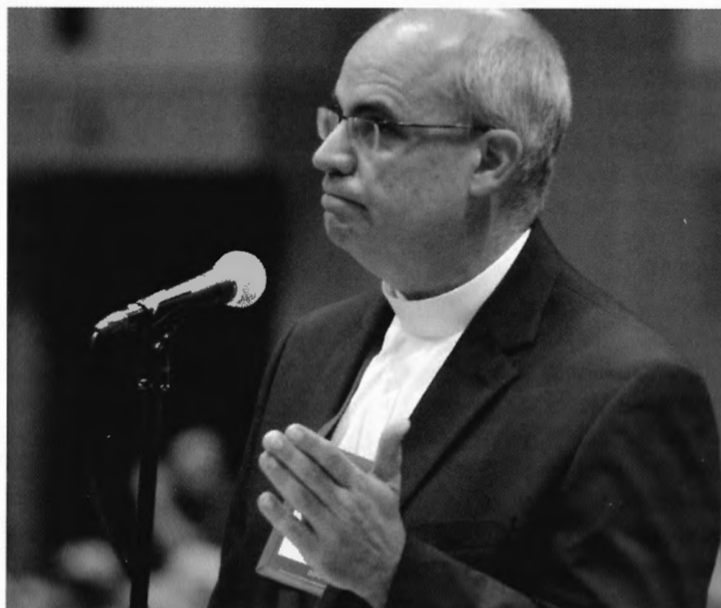
In introducing the resolutions to the House of Bishops July 10, Douglas said the committee was blessed by comprising seven of the proposers of the eight initial Covenant resolutions.

As the committee worked, it became clear that “this church holds a wide variety of ecclesiological positions and opinions on the Anglican Covenant and its position in the Anglican Communion,” Douglas said. “As we continued to perfect ... we began to believe that we would be unable to make a positive statement that would not somehow create a significant [number] of winners and losers.”

The committee began to think instead of presenting two resolutions. Resolution B005 calls itself, in part, “a pastoral response to the Episcopal Church.”

Douglas told the bishops that the resolution “gives gratitude for the diversity of churches, celebrates relationships across differences, reaffirms our membership in the Anglican Communion, promises ongoing participation in the councils of the Communion, and also lifts up and supports the good work that our church and other churches have been doing in the Continuing Indaba and commits us to educating our own so that we can deeper support the Anglican Communion.”

Discussion of the resolutions was



The Ven. David Collum of Albany addresses the House of Deputies.

Matt Townsend photo

light in the House of Bishops.

The Rt. Rev. William O. Gregg, Assisting Bishop of North Carolina, said he supported the resolutions in part because he appreciated the process for articulating a response to the Covenant. "The gift and the grace of the Covenant has not been that document, but has been the particularly Anglican process," including the relationship-building and "connectedness" that have developed.

The Rt. Rev. R. William Franklin, Bishop of Western New York, asked for clarification about a line in B005 that calls for continued Episcopal Church participation in the Anglican Communion.

Douglas responded that participation would involve, among other things, attending the Anglican Consultative Council meeting in October. He said Episcopal Church par-

ticipants would bring questions about "how many churches need to sign on to the Covenant for it to come into effect" and whether there should be a "time limit" for considering the Covenant.

Earlier in the day, the House of Deputies passed D008, which calls the church to "maintain and reinforce strong links across the worldwide Anglican Communion" and to pursue Continuing Indaba.

In turn, introducing B005, committee member the Rev. Mark Harris said: "We all serve and love the Lord in the context of both the Episcopal Church and the Anglican Communion.

"I came to this convention knowing what I wanted. I wanted to say no to this Anglican Covenant. ... We ended up proposing the resolution you have before you, B005 substitute. This resolution is not about our

wants, but about what we believe are the needs of the church at this time. What we need are some places of disagreement that are not met by immediate need for winners and losers, some place where we can continue to listen across the wide divides of this church and the Anglican Communion.

"What we realized on the committee is that we are under no compulsion, save our own, to give an immediate answer to the question of adopting the Covenant.

"I urge the passage of Resolution B005, and more, urge time with all our companions in the faith, in and outside this church of ours, whose wonder is that they differ from us in every way save one: the love of the Lord," Harris said.

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Structural Reform

Initial votes in the House of Deputies suggested that structural reform could begin immediately. Deputies voted to vacate and sell the Episcopal Church Center in Manhattan “as soon as it is economically feasible.” The House of Bishops agreed on the idea of moving (but not selling) the church center and deleted the imprecise timeline.

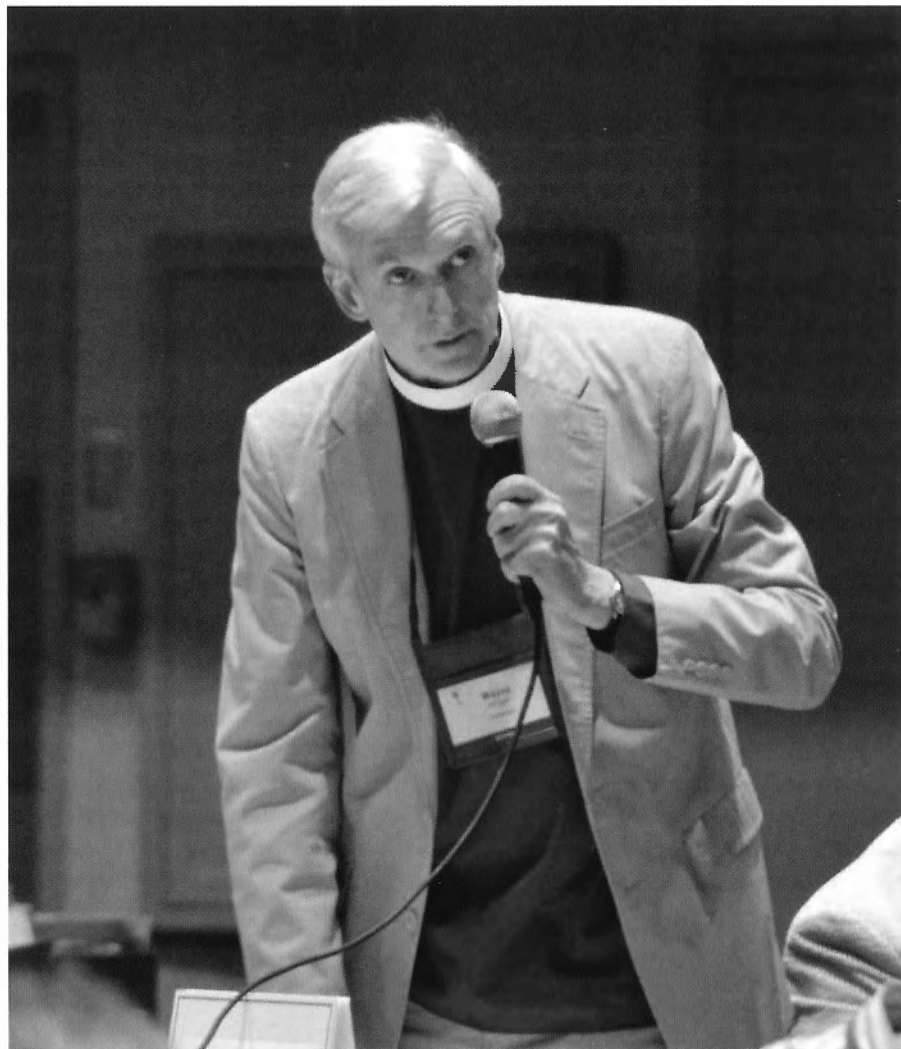
On a similar theme of structural change, deputies approved a canonical amendment that would have allowed the next presiding bishop to remain in place as a diocesan. But bishops were less keen on Resolution B013, which was proposed by one of their own, Ian Douglas of Connecticut. They declined to concur on the resolution.

“I submit that the constitutional confederacy, the corporate model, and the regulatory model no longer hold. We need something different,” Bishop Douglas 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.”

The Rt. Rev. Lawrence C. Provenzano, Bishop of Long Island, proposed Resolution B015 calling for a unicameral General Convention. He assured an open hearing that the resolution was not a power play by bishops.

The Rev. Canon Neal Michell, member of the Structure 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



Mati Townsend photo

The Rt. Rev. Wayne Wright of Delaware stands to speak in the House of Bishops.

places.” He said 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 conversation other than amongst other bishops,” the bishop said. “What I think is fundamentally broken is that we can’t hear each other.”

Provenzano’s resolution, and many others regarding structural reform, will await a task force authorized by General Convention. Resolution C095 requires Presiding Bishop Katharine Jefferts Schori and the newly elected president of the House of Deputies, the Rev. Gay Clark Jennings, to appoint a body of up to 24 members to “present the 78th General Convention with a plan for reforming the Church’s structures, governance, and administra-

tion.” The budget for 2013-15 provides \$200,000 for the task force. Resolution C095 had requested \$400,000.

The omnibus resolution, prepared by members of the convention’s Structure Committee, passed unanimously in the committee, and unanimously again in the House of Deputies and the House of Bishops. Both the committee and the deputies sang the hymn “Sing a New Church” after their votes (see “Singing Out,” p. 9). The hymn, set to the Nettleton melody for “Come, Thou Font of Every Blessing,” includes this refrain: “Let us bring the gifts that differ / and in splendid, varied ways, / sing a new church into being, / one of faith and love and praise.”

Reported by Lauren Anderson, Joe Thoma and Matthew Townsend in Indianapolis



Matt Townsend photo

Howard (left) and Jennings sing together.

Singing Out

Shedding tears of joy, the Rev. Canon Gay Clark Jennings of Ohio sang the hymn “Sing a New Church” with the Rt. Rev. Samuel Johnson Howard, Bishop of Florida, after a committee vote July 9.

As co-chairs of General Convention’s Structure Committee, the two helped lead the Structure Committee to a unanimous passing of Resolution C095 (substitute), calling for the creation of a task force with members of “critical distance” from institutional leadership of the church.

“Members of this committee, both deputies and bishops, come from a very wide spectrum politically, theologically, spiritually,” Jennings said. “The consensus and cohesion that emerged around this resolution really signals a level of cooperation, unity and collaboration that I wasn’t convinced that we would see at this convention.”

Deputy Thomas Little of Vermont led the drafting subcommittee, which he said worked past midnight and arose early to complete the resolution substitution. “I started working on this at usually about 5:30 or 6 o’clock in the morning,” Little said. “We all understood that we didn’t have a lot of time to work with, so we stretched the clock and the calendar.”

Matt Townsend

Protected: ‘Identity and Expression’

Resolution D002 added “gender identity and expression” as a protected category as a diocese discerns a person’s call to ordained ministry. Likewise, Resolution D019

(Continued on next page)

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Carolyn McKeeman of Tucson and Martha Noble of Birmingham, Ala., discuss “Great O Antiphons,” a 2010 piece by Indianapolis artist Linda Witte Henke, part of the Ecclesiastical Art Exhibition at General Convention. The cotton and synthetic felt work is dyed, painted, screen-printed, stenciled and stamped.

(Continued from previous page)

added “gender identity and expression” to a protected category for “rights, status or access to an equal place in the life, worship, and governance” of the Episcopal Church.

The Rt. Rev. Chester Talton, Bishop of San Joaquin, spoke of ordaining a transgendered person earlier this year: “The person entered the ordination process and proceeded through that process without any regard really for her gender, but because she obviously possessed the qualities that lent themselves to the ministry of the diaconate to which she was ordained.”

The Rt. Rev. Mark Lawrence, Bishop of South Carolina, opposed the addition to the canon.

“We have entered into a time of individualized eros, with a wide variety of self-perceptions,” Bishop Lawrence said. “We are condemning ourselves to freedom — the freedom of every individual to self-define every aspect of who they are in such a way that we no longer have

any kinds of norms. We are entering into the chaos of individuality. It’s an idol that will break us.”

The Rt. Rev. W. Andrew Waldo, Bishop of Upper South Carolina, opposed D019, saying that people in his diocese need clarification of the terms relating to gender identity.

“The definition is all over the map,” he said. “I believe we need to have more discussion in the church, in our congregations, in order to be able to speak in a way that is theologically sound, that gives a deeper understanding of what it means to be a transgender person.”

The Rt. Rev. Prince G. Singh, Bishop of Rochester, supported the resolutions, saying he knows what it feels like to be “the other.”

“When I am in India, people think I’m an American. Here, people think I’m from somewhere else,” he said. The resolutions encourage healthy self-examination, he said.

Sarah Lawton of California opened discussion in the House of Deputies, saying that it is important

that the Episcopal Church specifically lists gender identity and expression in the canon to welcome the transgender community.

“Believe me, we are being watched for this vote,” Lawton said. “We will be richly blessed to add transgendered people to our church.”

The Rev. Carla Robinson, a transgender priest in the Diocese of Olympia, also spoke of the importance of recognizing transgender people in the canon.

“By including gender identity and gender expression in this canon, you will rightly name us,” Robinson said. “You will show respect for our humanity.”

Sam Gould of Massachusetts said this is an important issue for young adults, adding that it will help dispel the idea that Christians are hypocritical.

“This is a statement that I think is very important for my generation,” Gould said. “We need to not be a hypocritical church. We need to live by that statement that the Episcopal Church welcomes you.”

Joe Thoma

Title IV Trial Run

One of the thornier subjects vexing the church at General Convention involved disciplinary canons on treatment of clergy who are charged with offenses against church “order and discipline,” and the related implications of those canons on the structure of the Episcopal Church’s hierarchy.

Many dioceses have been grappling with applying the rules in Title IV as amended at the 2009 General Convention. Some diocesan leaders have argued that the new Title IV rules run counter to diocesan canons, and even to the Episcopal Church’s Constitution.

“The 2009 revision to Title IV

(Continued on page 12)



Deputies from Latin American dioceses meet in a circle to discuss the proposed 2012-15 budget in depth.

Matt Townsend photo



A break during a legislative session in the House of Deputies.

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(Continued from page 10)

established new disciplinary structures; added numerous new canonical offenses; and stripped Members of the Clergy of fundamental due process rights which under the predecessors to Title IV were intended to provide Clergy facing ecclesiastical discipline with a fair process and a fair trial," said Resolution D029, proposed by the Rev. Canon Charles Perfater and written in consultation with New Jersey canon-law attorney Michael Rehill. "This resolution is intended to restore those rights which are critical to insuring Clergy a fair and impartial process, including the right not to be required to testify or give evidence against himself or herself."

Resolution D029 shuttled around from the Ministry Committee to the Canons Committee at General Convention, and will now be part of the "blunderbus" action of General Convention that sends resolutions not acted on at convention to the appropriate standing commission, in this case the Standing Commission on Constitution and Canons, Rehill said.

There it will join other suggestions for revision, including similar resolutions that were adopted but which address narrower aspects of Title IV.

Compounding the sensitivity surrounding the Title IV discussion at General Convention is a complaint being considered under the new Title IV rules.

That complaint accuses six bishops of engaging in misconduct for supporting an *amicus* brief prepared by the Anglican Communion Institute in a Texas Supreme Court case between the Episcopal Church and the Diocese of Fort Worth. The court case regards legal authority and ownership of church property in that diocese. Another complaint accuses three bishops of misconduct by supporting a motion in Illinois.

At General Convention in Indi-

anapolis July 8, the House of Bishops expressed its collegiality in courtesy Resolution X022, which recognized four provisional bishops of the Episcopal Church: the Rt. Rev. C. Wallis Ohl, Fort Worth; the Rt. Rev. Kenneth L. Price, Pittsburgh; the Rt. Rev. John C. Buchanan, Quincy; and the Rt. Rev. Chester L. Talton, San Joaquin.

The resolution, in naming the bishops designated in those dioceses by the Episcopal Church, served as an acknowledgment by the bishops present and voting unanimously that the named bishops — not the breakaway bishops who preceded them — are the legitimate representatives of the Episcopal Church, some bishops said afterward.

That does not end the complaints against the nine bishops, but moves the matter closer to reconciliation and resolution, participants said. But the strained collegiality in the House of Bishops underscored the widespread disagreement with the "new Title IV."

Writing for the Anglican Communion Institute in 2011, C. Alan Runyan and Mark McCall summarized their critique developed over the last several years: "In our previous papers we have shown that the new Title IV is unconstitutional in two key respects: it usurps the exclusive constitutional authority given to dioceses for the trial of priests and deacons and it gives the Presiding Bishop unprecedented and unconstitutional authority over diocesan bishops."

Resolution C116, proposed by the Diocese of Central Florida and adopted on the last legislative day of the 2012 General Convention, calls for a study of those constitutional issues.

C116 directs the Standing Commission on Constitution and Canons to:

- "review ... the constitutionality of the power granted therein to the Presiding Bishop to restrict the ministry of a Diocesan Bishop for an

alleged offense without the consent of the Standing Committee for the Diocese or, in the case of alleged abandonment, the consent of the three senior Bishops as was the case prior to adoption of the amendments to Title IV by the 76th General Convention;

- “review ... the constitutionality of the creation of a charging and trial system applicable to Presbyters and Deacons in violation of Article IX of the Constitution which provides that Presbyters and Deacons shall be tried by a Court instituted by the Convention of the Diocese;

- use “a process by which all interested persons may be heard on the issue”;

- “submit a report on its findings with regard to these matters to the 78th General Convention.”

Said Bill Grimm, vice chancellor of the diocese and author of C116: “The Standing Commission on Constitution and Canons is the appropriate commission to review the constitutionality of these provisions of Title IV and to make a report to the 78th General Convention on its findings so that the General Convention may consider whether or not to modify New Title IV as requested by the Diocese of Central Florida.”

The Rt. Rev. F. Clayton Matthews of the Office of Pastoral Development will investigate still-pending Title IV complaints against the nine bishops — Maurice Benitez (Texas, retired), John W. Howe (Central Florida, retired), Paul Lambert (Dallas, suffragan), William Love (Albany), D. Bruce MacPherson (Western Louisiana, retired), Daniel H. Martins (Springfield), James M. Stanton (Dallas), Peter Beckwith (Springfield, retired) and Edward L. Salmon (South Carolina, retired).

In an open letter to Presiding Bishop Katharine Jefferts Schori dated July 6, the accused bishops already had acknowledged the epis-

(Continued on next page)



Matt Townsend photo

An improvisational drum circle in the Youth Hospitality Suite at the convention center in Indianapolis. Young people from the Young Adult Festival, the Official Youth Presence, the Philippine Independent Church and local parishes played drums, bongos, tambourines and other percussive instruments.



Matt Townsend photo

The Steel Band Orchestra from St. Augustine's Church, Brooklyn, at convention July 7.

(Continued from previous page)

copal ministries of Buchanan and Ohl, and stressed that their concern is one of how the church understands its hierarchical nature.

Joe Thoma

Michael Rehill for the Defense

When the Rt. Rev. John S. Spong asked Michael Rehill to serve as his chancellor, people who knew them both were surprised that Spong would choose Rehill, an Anglo-Catholic. Spong countered: an ideological chancellor will serve the bishop only if they agree, while a Catholic respects the office regardless of who occupies it.

Rehill has represented some of the more vivid personalities in the House of Bishops, including Joseph Morris Doss and the late Walter Righter and Richard Shimpfky. Today he is a frequently cited critic of the revised Title IV. The cluster of potential clients, or simply worried clergy, at the General Convention booth of CanonLawyer Inc. was steady.

Rehill and Pamela L. Lutz, president and CEO of CanonLawyer Inc., say they are aware of Title IV charges in nearly every diocese of the Episcopal Church. “We have eight active cases right now — *eight*,” Rehill said.

Rehill and Lutz reject arguments that the current Title IV is more pastoral than its predecessors.

Rehill mentions that some conference panels perceive the Title IV process — which could usher a cleric to a church-court trial and deposition from any future ministry in the Episcopal Church — as “a discernment process.”

“This is not a discernment process,” he tells them. “You are a court.”

“Clergy who call me at all hours of the day or night don’t find this canon very pastoral,” Lutz said.



Matt Townsend photo

Rehill: “This is not a discernment process. You are a court.”

Lutz, a professional mediator, has more than 300 hours of training in the field. Rehill said he tells accused clergy about the law “and Pamela will tell them what is right.”

“In some cases that means taking your finger out of the bishop’s eye,” she said.

Together, Lutz and Rehill try to keep fractured relationships and Title IV cases from going any further down the legal slide than necessary.

“My sense is that a Title IV proceeding is an ecclesiastical death sentence,” Rehill said. “We don’t want to throw away good priests. I really believe in our church. All priests have is their reputation. If they lose that they lose everything.”

Rehill spent 12 years as a municipal court judge, which he said sensitized him to the importance of due process.

“If the process is fair and just, the guilty will be brought to justice,” he said.

Lutz and Rehill have developed a Clergy Assistance Plan for those who are concerned about becoming Title IV targets in the future.

The plan is membership-based, requires a \$200 application fee and costs \$1,200 annually thereafter. With this membership, clergy receive mediation and legal services that are not charged by the hour.

“Vestries can fund the member-

ship for their priests, and frankly they ought to,” Rehill said. Some bishops and chancellors have spoken with CanonLaw Inc. about covering every ordained person in their diocese.

Rehill said the decision was easy to call his practice’s website CanonLawyer.org rather than, say, MichaelRehill.com. “I want to establish something that will outlast me.”

Circling back to Bishop Spong, Rehill said they had two long-standing agreements: they would not talk about theology because they disagree about so many things and Spong would not dedicate a book to him. Eventually the bishop thanked Rehill in the preface to *Here I Stand: My Struggle for a Christianity of Integrity, Love, and Equality*.

Rehill knows that some of the nine bishops who now stand under Title IV accusations were open about filing charges against Righter in the mid-1990s. Would he defend any of these bishops in a Title IV proceeding?

“Yes, absolutely,” Rehill said without hesitation. “They, like all clergy, need to be represented by someone who’s competent and who knows about their rights.”

“Justice does not distinguish between liberal and conservative,” he said. “When we stop welcoming everybody we will lose our reason to exist.”

Douglas LeBlanc

Baptism, then Communion

Deputies voted to allow “generous pastoral provision” in offering Communion to people who are not baptized Christians, but the bishops rejected the idea resolutely. Resolution C029, which was proposed as a challenge to the Church’s historic teaching on baptism, ended up simply affirming baptism as “the ancient and normative entry point to receiving Holy Communion” and offering no congregational or diocesan escape clauses.

Speaking against the resolution in an open hearing July 6, the Rev. Jim Sorvillo of the Diocese of Central Florida said baptism is not an optional ritual. Sorvillo added that the Eucharist should not be seen as a symbol of exclusion, but rather as a representation of “inclusion into God’s family.”

“I want people to have access, no doubt, but the table loses its power, its grace, if denied the powers of baptism,” Sorvillo said. “Let’s not throw out the baby with the baptism water.”

The Rev. Eleanor McLaughlin also opposed the resolution.

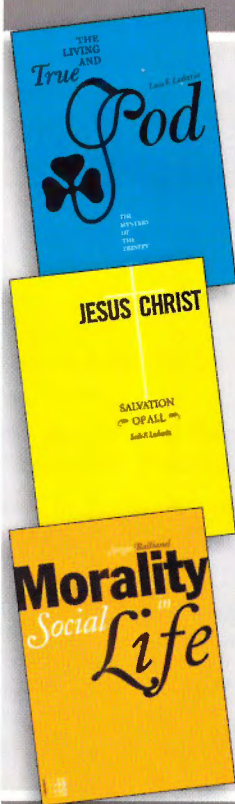
“Yearning is not bad for us. Teens yearn for cars. ... Lovers yearn for consummation,” McLaughlin said. “Anyone who yearns to be fed by God, the body and blood of our Lord Jesus Christ, and desires to live after the manner of our crucified and risen Lord is welcomed by God and God’s altar. ... And yet we do not have to change 2,000 years of tradition. This is a feast worth waiting for.”

Meghan Johnson of the Diocese of Minnesota supported the resolution, saying her parish in St. Paul has increased its membership and baptisms by offering Communion to the unbaptized.

“The table leads to the font and the font leads to the table, and both lead to Christ,” she said. “We don’t need the numerical order anymore.”

Lauren Anderson

• More News, pages 28-31, 34 •



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THE LIVING CHURCH

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COMPETITION

Global Voices

The three winners of THE LIVING CHURCH's third annual essay competition represent a global scope:

FIRST PLACE: The Rev. Leonard G. Finn of Trinity School for Ministry explores the theology of British evangelical Charles E. Simeon.

SECOND PLACE: The Rev. Jesse A. Zink of Berkeley Divinity School at Yale, who served a missionary stint at a garbage dump in South Africa, studies prayer as described in the Gospel of Luke.

THIRD PLACE: David Pickersgill of Ridley Hall, Cambridge, evaluates whether diversity is a characteristic of the Holy Spirit's ministry among Christians.

We thank this year's judges, who also reflect the Church's global identity: the Rt. Rev. John C. Bauerschmidt, Bishop of Tennessee; the Rev. Will Brown, rector of Church of the Holy Cross, Dallas; the Rev. Michael Poon, director of the Centre for the Study of Christianity in Asia, Trinity Theological College, Singapore; and the Rev. Jo Bailey Wells, who has returned to London after founding and leading the Anglican Episcopal House of Studies at Duke Divinity School.

FIRST PLACE

Charles Simeon

A Liturgical Evangelical

By Leonard G. Finn

"The Bible first, the Prayer Book next, and all other books and doings in subordination to both."

— Charles Simeon

Charles Simeon preached his first sermon from what had been Hugh Latimer's pulpit at St. Edward King and Martyr at Cambridge.¹ There is something rather appropriate about that historical coincidence. Like Latimer in the 16th century, Simeon must be regarded as a champion voice of Protestant thought within the Church of England at a particularly important moment in the 19th — "the Luther of Cambridge," as one author styles him.² Similarly, Simeon displayed a fierce adherence to the principle of *sola scriptura*; however, also like Latimer, Simeon's theology can possibly be described as ambiguous, uneven, or secondary.³ Consider the following version of his oft-repeated position on the Calvinist-Arminian dispute. Speaking in the third person, Simeon writes:

The Author is no friend to systematizers in Theology. He has endeavoured to derive from the Scriptures alone *his* views of religion; and to them it is his wish to adhere, with scrupulous fidelity; never wresting any portion of the word of God to favour a particular opinion, but giving to every part of it that sense, which it seems to him to have been designed by its great author to convey.⁴

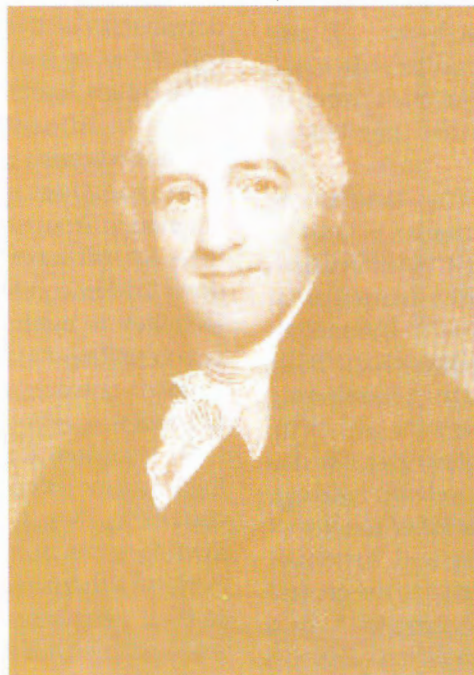
Simeon essentially seeks an anti-dogmatic dogmatics, a mode of doing theology, which is “*Scriptural*, in contradistinction to the *systematic*,” as one friend wrote after Simeon’s death.⁵ But is there really no system to Simeon’s approach? Could one even actually have such an approach?

Simeon’s “The Excellency of the Liturgy, Sermon II” (1811) offers an interesting point of entry into considering these questions.⁶ The sermon is about only a small portion of Deuteronomy 5:28-29: “they have well said all that they have spoken. O that there were such an heart in them.” Simeon begins by acknowledging the literal sense of the passage — God’s approval of Israel’s request for Moses’ mediation — and its logical interpretative sense — “that we should all seek deliverance from the curse of the law through the mediation” of Christ (pp. 41-42). However, instead of preaching along those lines — following “that sense, which it seems to him to have been designed by its great author to convey” — he declares that the use he intends to make the passage serve is “only in a way of accommodation,” but that such a use is “abundantly sanctioned by the example of the Apostles” (p. 42). In other words, Simeon departs from his stated *scriptural* mode of theology and preaching for *something else*. In what follows, I want to focus on this sermon and consider what that something else is. What does Simeon’s “accommodation” say about what lies at the heart of his overall theological imperatives?

At the end of the day, I will suggest that Simeon’s admiration of the 1662 liturgy is rooted in traditional Anglican values of (1) primacy of Scripture and (2) catholicity amidst a context of threat to the Church of England by schism (from evangelicals) and discord (between Calvinists and Arminians). Getting somewhat ahead of ourselves, we might say that if Simeon has a system it is one with an *ecclesiological* flavor.

To begin, a brief recapitulation of Simeon’s sermon on liturgy is in order. He defends the liturgy — clearly against Non-Conformists and Dissenters — on three grounds: “it is lawful in itself — expedient for us — and acceptable to God” (p. 43). Simeon deals with the first and last points quickly: he cites examples of liturgy from Scripture and tradition in the first instance, concluding that the matter is “pretty generally conceded” anyway (p. 50), and deals with the latter in but a single

paragraph (pp. 56-57). The heart of the issue is the second point that liturgy is “expedient for us” and here he centers on Scripture. The “pious and venerable Reformers of our Church,” Simeon argues, in creating a liturgy that addressed “the most lamentable ignorance [of Scripture that] prevailed throughout the land,” left behind in that liturgy a “pillar and ground of truth in this kingdom, [which] has served as fuel to perpetuate the flame, which the Lord himself at the time of the Reformation, kindled upon our altars” (pp. 51-53). Scripture was the heart of the Reformation; likewise, Scripture is the heart of the liturgy, which is therefore “a sacred light” that “irradiated [England] with scriptural knowledge and with saving truth” (pp. 51-52). At least with regard to public worship, Simeon argues that extemporaneous



The Rev. Charles Simeon (1759-1836)

prayer simply cannot compare on those grounds: “few are qualified” for an “extensive knowledge of Scripture must be combined with fervent piety, in order to fit a person for such an undertaking” (p. 53). Extemporaneous prayer may attract many with its “delusive charms of novelty” and enable them to confuse their “fancy [being] gratified, or . . . animal spirits raised” with actual spiritual edification; however, real edification comes through “solid truths” (p. 55), which the liturgy offers in abundance because it offers Scripture in abundance. Simeon then concludes by considering theological objections to language in the burial and baptismal services (which may be answered, again, with reference to the scripturalism of the liturgical authors) and

the criticism of the mere formality of liturgical repetition, a problem Simeon locates properly in the hearts of the congregation rather than the liturgy.

It is certainly an unusual sermon from an *evangelical* preacher, let alone the “prince of evangelicals.”⁷ However, Simeon is not an evangelical full-stop; rather, he is an evangelical *churchman*, which like the sermon was something quite unusual. In the 18th century, those engaged in the Evangelical Revival often cared comparatively little for the Established Church, even if that is where they were ordained.⁸ John Wesley, while never officially breaking with the Church of England, worked outside normal church circles and left a situation where his followers ultimately did break with it. Likewise, for John Berridge, an itinerant preacher like Wesley, church order took a back seat to a perceived divine imperative

(Continued on next page)

FIRST PLACE

(Continued from previous page)

to preach the gospel wherever it was not being preached.⁹ Simeon, perhaps as “a natural Tory,”¹⁰ could not countenance an evangelicalism which broke with the Established Church. In the previous generation there may have been just cause for itinerancy and a lack of respect for church order, but, he once remarked, “To do *now* as [Berridge] did *then* would do much harm.”¹¹ What follows for Simeon is a properly *Anglican* theological understanding of evangelicalism which reinscribes the movement within the Established Church, reconnecting evangelicalism with it — its liturgy, its order, etc. — through Scripture and in light of the legacy of the English Reformation. Indeed, Charles Smyth suggests that were it not for Simeon “the Evangelicals would sooner or later have left the Church of England even as the Methodists had done It was Simeon who, more than any other single individual, taught the younger Evangelicals to love the Church of England and enabled them to feel that they belong within her body.”¹²

We began by noting that Simeon was “no friend to systematizers in Theology.” He denied being a Calvinist or an Arminian, instead declaring himself “A Bible Christian,” going so far as to say, “I bring to [my interpretation of Scripture] no predilection whatever.”¹³ If Simeon’s claim seems naïve — how does one approach the Bible *tabula rasa*? — he at least seems aware of it, referring to the need to approach Scripture “with the simplicity of a little child.”¹⁴ More importantly, however, his disdain for “systems” should be understood *strategically*, that is, not only *negatively* in the context of the threat to church unity posed by Calvinist and Arminian debates,¹⁵ but also *positively* with regard to the central statements of faith of the English Reformation. In a footnote to his Preface to *Horae Homileticae*, Simeon writes, referring to himself:

If in anything he grounded his sentiments upon *human* authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of *the Church of England*. He has the happiness to say, that he does *ex animo*, from his inmost soul, believe the doctrines to which he has subscribed: but the reason of his believing them is not, that they are made the Creed of the Established church, but, that he find them manifestly contained in the Sacred Oracles.¹⁶

The Thirty-Nine Articles and the Homilies are therefore Simeon’s “system,” but they are so because they reflect the truths of Scripture. It follows from these documents and their relation to Scripture that the Established Church is a true church, guided by the clear light of Scripture and therefore very much worth remaining within. As Arthur Bennett explains: “In [Simeon’s] opinion the Protestant Reformed Church of England was the truest and finest manifestation of the Christian Faith emanating from scripture and had everything in it to meet his spiritual needs” (p. 131). Liturgy clearly functions for Simeon in the same way as the Articles and Homilies do but in the context of worship. “A congregation uniting fervently in the prayers of our Liturgy,” Simeon once wrote, “would afford as complete a picture of heaven as ever yet was beheld on earth.”¹⁷

We can now see that there is a properly *Anglican* logic to Simeon’s defense of liturgy, rooted in reformed catholicity. First, methodologically, Simeon defends the lawfulness of liturgy by looking to the authority of Scripture thence to the traditions of the early Church in their proper use of Scripture.¹⁸ Second, Simeon’s understanding of the excellency of the liturgy rests in its being scriptural and “a standard of piety,” con-

At the end of the day, Simeon’s “unsystematic” mode of theology is a historically Anglican one.

NOTES

¹ Mary Seeley, *The Later Evangelical Fathers* (London: Seeley, Jackson & Halliday, 1879), p. 244.

² *Ibid.*, p. 285.

³ As Stephen Neill put it, theologically, Latimer “was never a clear thinker, and there are times at which it seemed that he hardly knew himself what he believed”: *Anglicanism*, 4th edn. (NY: Oxford University Press, 1977), p. 66.

⁴ Charles Simeon, *Horae Homileticae* (London: Holdsworth and Ball, 1832), lxxiii; italics in original.

⁵ Matthew Morris Preston, *Memoranda of the Rev. Charles Simeon, M.A.* (London: Richard Watts, 1840), p. 30.

⁶ Charles Simeon, *The Excellency of the Liturgy, in Four Discourses, Preached Before the University of Cambridge in November 1811* (NY: Easburn, Kirk & Co., 1813). Citations of this source follow parenthetically in my text.

⁷ Arthur Bennett, “Charles Simeon: Prince of Evangelicals,” *Churchman*, 102/2 (1988), p. 122.

⁸ Neill, *Anglicanism*, p. 236.

⁹ Charles Smyth, *Simeon & Church Order: A Study in the Origins*

of the Evangelical Revival in Cambridge in the Eighteenth Century (Cambridge: Cambridge at the University Press, 1940), pp. 256–57.

¹⁰ *Ibid.*, p. 298.

¹¹ Quoted in *ibid.*, p. 256.

¹² *Ibid.*, p. 311.

¹³ Quoted in Robert S. Dell, “Simeon and the Bible,” in *Charles Simeon (1759-1836): Essays Written in Commemoration of his Bicentenary by Members of the Evangelical Fellowship for Theological Literature*, ed. Arthur Pollard and Michael Hennell (London: SPCK, 1959), p. 32; cf. Hugh Evans Hopkins, *Charles Simeon: Preacher Extraordinary* (Grove Liturgical Study 18; Bramcote, Nottingham: Grove Books, 1979), p. 19.

¹⁴ Hopkins, *Charles Simeon: Preacher Extraordinary*, p. 18; cf. p. 20.

¹⁵ Cf. *Ibid.*, pp. 19ff.

¹⁶ Simeon, *Horae Homileticae*, lxiv; italics in original.

¹⁷ *Ibid.*, III:342.

¹⁸ See, for example, his discussion of the use of the Lord’s Prayer (pp. 46–47).

¹⁹ Simeon, *Horae Homileticae*, III:341–2.

²⁰ Rudolph W. Heinze, “Charles Simeon Through the Eyes of an American Lutheran,” *Churchman*, 93/3 (1979), p. 250.

taining “saving truth” (pp. 51-52). Third, that the liturgy is scriptural and therefore edifies and saves is a legacy of the Reformation in the English church: “If then the pious and venerable Reformers of our Church had not provided a suitable form of prayer the people would still in many thousands of parishes have remained in utter darkness” (p. 51). And lastly, for Simeon all of these elements taken together mean *that the liturgy is fundamentally evangelical*. Indeed, against the previous generation’s focus on preaching as the whole of the Evangelical Revival, Simeon sees an absolutely critical place for the Church of England’s liturgy in a Reformationally-guided Anglican evangelical project. He writes, quite strongly:

We go [to prayer] as sinners, to obtain mercy at the hands of God. And in this respect, the Liturgy of our Church is admirably fitted for our use In truth, our churches themselves are, not houses for preaching only, but, in a pre-eminent degree, what our Reformers designed them to be, and what God ordained his Temple of old to be, “houses of prayer.” And those who make light of Prayers, and regard them only as a kind of decent prelude to the Sermon, shew that “they know not what

spirit they are of.” since all the preaching in the universe will be of no use without prayer.¹⁹

At the end of the day, Simeon’s “unsystematic” mode of theology is a historically Anglican one. An American Lutheran, locating Simeon’s legacy within the larger history of Reformational theology, assesses it as follows: “his great contribution [was] in restoring Reformation theology to a church that had all but forgotten it.”²⁰ This observation captures only half the equation. What Simeon achieved was the formation of an *Anglican* evangelicalism within the distinctives of the English Reformation — its history, its Articles, and, of course, its liturgy. If Simeon’s great contribution to Anglicanism was the restoration of that Reformation theology, it was accomplished ultimately through his ensuring that Anglican evangelicals could remain both Anglican and evangelical. ■

A recent graduate of Trinity School for Ministry, the Rev. Leonard Finn is a transitional deacon in the Anglican Diocese of Pittsburgh and is beginning doctoral work in Old Testament studies this fall at Wycliffe College in Toronto, Ontario.

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A Landmark Achievement

By Zachary Guilliano

It is now often noted that, if the runaway success of Diarmaid MacCulloch's *Christianity: The First Three Thousand Years* provides any clue, interest in Christian history and thought is hardly flagging in our age of disenchantment but may somehow be picking up steam. Of course, MacCulloch's survey is remarkable and holds the attention for any number of reasons: its prose that is both elegant and yet conversational, a commendable and compendious sweep of various regions and periods, and an occasional lack of concern for detail and argument. For many readers, such a survey might be enough. But those wishing to dive deeper into the actual history and thought of a specific period would be hard-pressed to find a better introduction than *The Routledge Companion to Early Christian Thought*. While it is perhaps less suited for casual evening reading or as a source of memorable quotations than MacCulloch's recent work, it is an indispensable and useful tool for studying one of the most formative periods in Christian history.

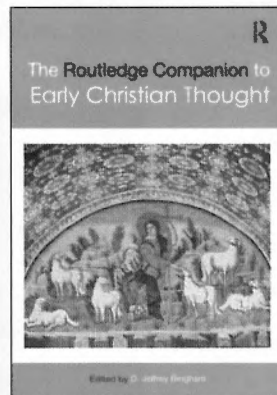
Any companion volume on a particular topic ought to do at least three things: introduce to its readers the present state of scholarship, at least gesture toward the fruits of past efforts, and, most importantly, serve as a clear guide to the materials which constitute the topic at hand. This *Companion* performs these three tasks admirably and deserves nearly unqualified praise. Its reader will come away with a clear sense of the shape of current research in early Christian thought, along with the efforts of previous generations of academics. Yet the volume is clearly an introduction to the subject of early

Christian thought itself, rather than simply an *entrée* to scholastic argument. Nearly every chapter contains copious references to the original material, with the thrust of the volume guiding one away from interpretations and toward the original works of Irenaeus, Justin Martyr, and Origen, among others.

As such, it is not only suitable for university students and scholars but certainly also for members of that "other" interested party, the Church. I recommend and urge it, then, as a reference volume for the parish (or rector's) library wanting such a guide

these single-author works can at times lack the true breadth, as well as focus, which a collection of essays by specialists may offer. This volume more than deserves to stand next to (and, on some issues, to surpass) such standard works. And, while its price might dissuade many, the quality of the *Companion* is well worth it, particularly now that nearly all the texts it addresses are available for free online and in translation.

The *Companion's* entries are organized into three sections. The first, "World," offers four remarkably up-to-date assessments of early Christianity's relationship with other "socio-political, philosophical, and religious" movements and bodies from the late first century up to the Edict of Milan (313), offering Christian assessments of other groups, as well as those groups' assessments of Christianity. The second section, "Literature," addresses each main body of written works which serve as material for study. The usual suspects are here: the Apostolic Fathers, Justin Martyr, Clement, Origen. But the volume also includes welcome chapters on regional literatures (e.g., Roman, North African, Alexandrian) and on the place that other texts play in early Christian thought, such as apocryphal books and the acts of martyrs, Gnostic texts from Nag Hammadi and other locales, and other literature deemed heretical. Regarding these latter chapters, the treatment of such works is remarkably judicious, avoiding the Scylla of contemporary academic enthusiasm for "marginalized" texts and the Charybdis of traditional ecclesiastical invective against the study of such literature. This volume's contributors neither assert such literature to be the preserve of a tiny minority nor exude overblown claims



The Routledge Companion to Early Christian Thought

Edited by **D. Jeffrey Bingham**
Routledge. Pp. 348. \$165

to the literature. Both in academia and in the Church, we have long lacked a volume on this particular topic and of this sort of quality. One still finds regular reference to older works like J.N.D. Kelly's *Early Christian Doctrine* (1960; rev. 1978) or Henry Chadwick's *The Early Church* (1967; rev. 1993). I use both. But, beyond their somewhat dated quality,

regarding the potential of such “lost Christianities” for inspiring a more egalitarian and tolerant Christian present (a claim that seems the worldly, illegitimate, and braying stepchild of that contemporary hebdomadal “Pleroma” of Karen L. King, Helmut Koester, Elizabeth Schüssler-Fiorenza, Elaine Pagels, Bart Ehrman, Dan Brown, and much of the web, if you’ll forgive the Gnostic pun for those in the know). As such, it is a contemporary *panarion* or “antidote” against more than a few of the superficial ideas floating around the culture about early Christianity and would form an excellent basis and reference source for a mid-week Christian Education series.

The final section, “Thought,” offers synthetic explorations of five theological topics in early Christianity: God, Christ, Redemption, Scripture, and Community and Worship. Their quality may perhaps best be exhibited by an example. M.C. Steenberg’s chapter, “God,” navigates well the turbulent waters regarding how trinitarian early Christian thought was. While he does not attribute to early authors a precise convergence of terminology with later authors when speaking of the Godhead, Steenberg notes that this is primarily because their main concerns were different and often simpler, namely, demonstrating the basic point that “Father, Son, and Spirit, while eternal, are nonetheless distinct” (p. 244). But authors like Justin, he states, bear “testimony to the degree to which [such] confession ... influenced Christian theological understanding from the earliest days: not simply in the realm of abstract reflection on God, but in the ‘practical’ contexts of pastoral and ecclesiastical ordering ... as well as scriptural exegesis and developments in broader theological articulation” (p. 245). In such

assessments, the volume’s authors deftly and intelligently buck the contemporary trend, inspired by “the [Walter] Bauer thesis,” of attributing to early Christianity an overwhelming preponderance of views later deemed heretical and/or an excessive incoherence within itself or with respect to later formulations and the scriptural tradition.

This latter point is also one of the most important achievements of the volume. I heard Mark Edwards of Oxford note recently that there are at least two divisions in patristic study: one which believes (à la Adolf von Harnack) that nearly all theological development in early Christianity is attributable to the influence of pagan philosophy, and another which believes early theologians primarily develop their teaching through reflection on Scripture. The *Companion* is remarkable in that it provides a coherent and detailed account of early Christian thought which emphasizes much of its biblical origin while not discounting the influence of encounters with philosophy or with other religious and cultural movements.

Of course, the volume is not without some minor flaws. As in any multi-author volume, the treatment of topics is a little uneven in method and scope. While, for instance, the chapter on Irenaeus, by the *Companion*’s editor D. Jeffrey Bingham, is a model of organization, depth, and clarity, abounding in references to and quotations of the original author, some chapters deviate from this general ideal. However, the variations of style serve more to prevent the treatment from descending into tedium.

In a somewhat different vein are the differences or disagreements on display in the volume. Overall, the *Companion* is not marked by radical departures by individual scholars; in the words of contributor PHEME

Perkins, however, there are a few “cracks and canyons” (p. 227), primarily regarding the outlines of belief in Gnostic thought. Anne McGuire’s essay, “Gnosis and Nag Hammadi,” offers a more nuanced approach to Gnostic thought, divided into Thomazine, Sethian, and Valentinian traditions, each with its own set of literatures and tendencies, while many of the other essays employ the term *Gnostic* in a more offhand fashion. The difference is not distracting, however, and hardly devalues the volume.

Perhaps the last noteworthy feature of the *Companion* is its authorship. The contributing scholars are an international lot, ranging from Leeds to Oslo, Iowa to Australia, with stops in between. And many are either evangelical in temperament or in institutional affiliation, representing theological seminaries like Faith Baptist, Dallas, and Calvin, alongside universities like Oxford and Columbia, while still supplying first-rate patristic scholarship. In this way, the volume exemplifies the recent “coming-of-age” of patristic study by evangelicals, particularly in North America. If I may dare be optimistic about the Christian future, I believe and hope that this *Companion* may stand — alongside the recent founding of the Center for Early Christian Studies at Wheaton, the massive projects in the Ancient Christian Commentary Series by InterVarsity Press, and the tangible and burgeoning presence of evangelicals at every professional gathering in the field of patristics — as a signpost to a more common Catholic and Evangelical future. ■

Zachary Guiliano recently graduated from Harvard with an M.Div. in the history of Christianity. He will begin his Ph.D. this fall in early medieval exegesis and preaching at the University of Cambridge as a Gates Scholar.

United by the Trinity

By William G. Witt

In the first volume of his *Church Dogmatics*, Reformed theologian Karl Barth departed from the standard Western approach (both Catholic and Protestant) by placing the doctrine of the Triune God as the starting point of his theology, insisting that “the Trinity is what basically distinguishes the Christian doctrine of God as Christian.” Barth’s innovation was followed half a century later by Roman Catholic theologian Karl Rahner’s *The Trinity* (1970), source of “Rahner’s Axiom”: “The economic Trinity is the immanent Trinity, and the immanent Trinity is the economic Trinity.” A decade or so after that, Orthodox theologian John Zizioulas published *Being as Communion* (1985) which called for a “communion ecclesiology” grounded in a personalist Trinitarian relational ontology.

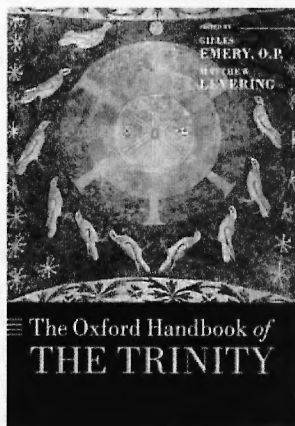
These three books marked the beginning of a “trinitarian revival” in theology that has taken place over the last several decades. The result has been an ecumenically orthodox approach to theology, cutting across confessional lines, which contrasts both with traditionalist theologies that focus on confessional denominational distinctives as well as liberal Protestant theologies for which the doctrine of the Trinity is either rejected outright or considered theologically irrelevant. The trinitarian shift has been far-reaching, affecting biblical studies, producing numerous studies in church history and historical theology, and significantly altering systematic theology.

To the best of my knowledge, there has not been a single text that documents this shift. Students wanting to

learn about the new trinitarian focus have had to conduct independent research in biblical studies, historical theology, and contemporary theology. *The Oxford Handbook of the Trinity* provides such a single research tool. No single individual would have the scholarly competence to cover this much material, and its authors list reads like a who’s who of contemporary ecumenical

cal, with three main divisions: Scripture, History, and Dogmatics. The section on Scripture includes articles on canonization, Old Testament, Paul and Hebrews, the synoptic gospels, and the Johannine literature. The basic argument of this section is that the Trinity is not an imposition on Scripture but the basic grammar of Scripture. C. Kevin Rowe writes in his article “The Pauline Corpus and Hebrews” that “the doctrine of the Trinity is not based upon a particular ordering of only a few biblical texts. It is instead the antecedent theological logic of the Christian canon as a whole” (p. 42). In “The Trinity in the Old Testament,” Christopher Seitz challenges a “history-of-religion” approach that would regard a trinitarian reading of the Old Testament as “anachronistic” and “inaccurate.” Against this, Seitz argues for a “literal sense” reading of the Old Testament that “accords” with what the New Testament says about Jesus grounded in the manner in which the Scriptures provide a two-testament witness to a single divine triune reality: “The precondition of Trinitarian reflection ... is precisely the Old Testament of early Christian reception and interpretation” (p. 31).

The History section includes two kinds of articles: overviews of historical periods and articles on particular individuals. The former, by necessity, cover a lot of historical ground in a few pages, while the latter are more detailed. This results in some unevenness. One wonders why Augustine gets his own article, while the Cappadocians are treated briefly within a single chapter on fourth-century Christology that covers Athanasius and the Arian controversy as well. Why is an entire



The Oxford Handbook of the Trinity

Edited by Gilles Emery, O.P.
and Matthew Levering. Oxford.
Pp. xvi + 632. \$150, cloth

critically orthodox theology: biblical scholars Christopher Seitz and Ben Witherington III, historical theologians Lewis Ayres and Joseph Wawrykow, and systematic theologians George Hunsinger, Thomas G. Weinandy, Bruce D. Marshall, and Geoffrey Wainwright. The American, Canadian, British, and European contributors include Roman Catholics, Orthodox, Anglicans, Methodists, Reformed, and Lutherans.

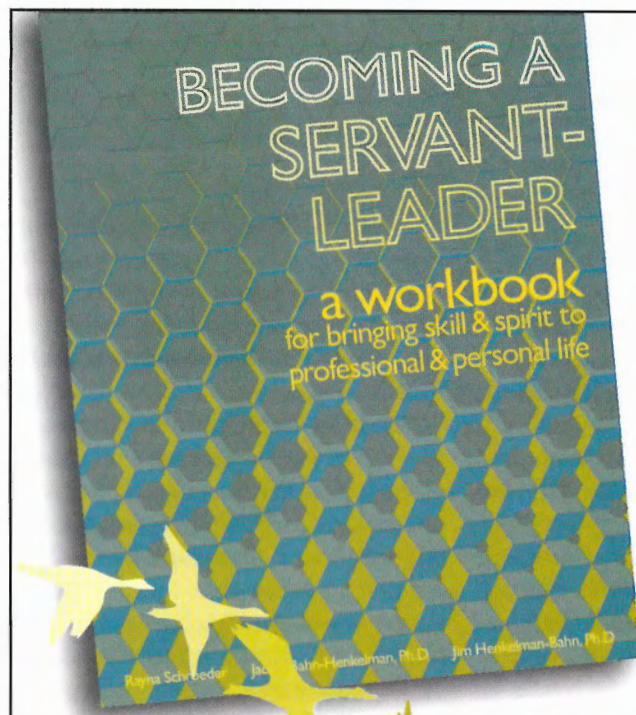
The arrangement of articles is not alphabetical but historical and topi-

chapter devoted to Kant, Hegel, and Schelling, while the entire Protestant Reformation, as well as Post-Reformation developments (both Roman Catholic and Protestant), are treated in one summary chapter each? Some of the better articles are those on Augustine (by Ayres), on Bonaventure and Aquinas (treated together by Wawrykow), and on Karl Barth (handled superbly by Hunsinger). Still, although not every significant theologian receives detailed treatment, there is a comprehensive discussion of almost every major figure or significant development in the patristic era, post-patristic developments both East and West, the Protestant Reformation, 20th-century Roman Catholic theology (focusing on von Balthasar and Rahner), and Orthodox theology.

The last section is divided into three parts: "Trinitarian Dogmatics," "The Trinity and the Christian Life," and "Dialogues." The division here is somewhat artificial. The Dogmatics part treats broadly systematic categories: separate chapters on the three persons of God, creation, ecclesiology and sacraments, and soteriology. The "Christian Life" part has chapters on "The Trinity in Liturgy and Preaching," visual arts and iconography, moral life, prayer, feminism, and politics. The "Dialogues" section has articles on ecumenism, Jewish-Christian dialogue, interreligious dialogue, and globalization.

How well does the book accomplish its task? It is written and organized well, and the articles are uniformly of high quality. The writers are some of the best orthodox theologians today. During a period of controversy and disagreement between liberals and conservatives in all confessional traditions, the authors demonstrate an underlying

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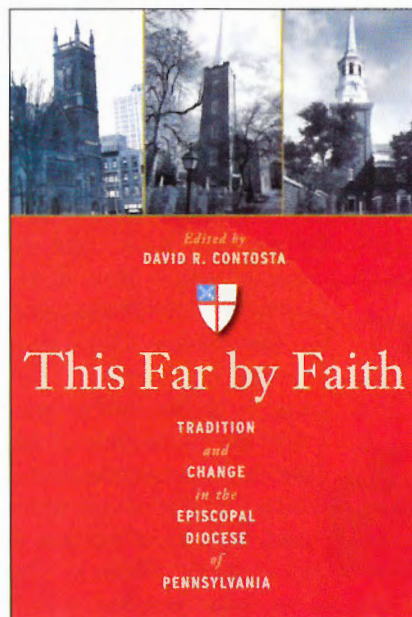
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This Far by Faith

Tradition and Change in the Episcopal Diocese of Pennsylvania

Edited by David R. Contosta

"With telling detail and compelling narrative, the essays in *This Far by Faith* track the origins and evolution of an important diocese that charted 'a middle way' for American Christianity over four centuries. Throughout the book the authors show a diocese struggling with such varied, but intersecting, issues as a changing geographical and demographic compass, race, doctrinal disputes, discipline, and personality. *This Far by Faith* opens the red door to the whole church, from pulpit to pews. In doing so, it provides a most sensitive and sensible examination of a diocese as a living organism. It also provides a model for writing church history hereafter. It is, then, a book that transcends its subject and invites anyone interested in American religion to consider its method and meaning."

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(Continued from previous page)

ecumenical agreement. That such a volume could be produced, bringing together such a wide variety of writers from different confessional traditions, demonstrates that there really is such a thing as what C.S. Lewis called Mere Christianity. *The Oxford Handbook of The Trinity* demonstrates that the trinitarian revival has promise for ecumenical convergence, and that the central Christian conviction about God has implications for other areas of theology, as well as Christian living — worship, prayer, and ethics.

While the book is comprehensive, it is not exhaustive. There are numerous individuals or topics that could have been covered but were not. There is no detailed discussion of the significant work by Reformed theologian Thomas F. Torrance or Lutheran Robert Jensen, or Bruce McCormack's recent controversial re-reading of Karl Barth's trinitarian

theology. It is rather surprising that Bernard Lonergan's monumental *De Deo Trino* appears in the bibliography but receives no discussion in the chapter on 20th-century Roman Catholic theology.

From an Anglican perspective, it is surprising that, apart from occasional passing references to individual theologians, there is no extended discussion of Anglicanism whatsoever. A chapter that looked at the centrality of the Trinity for Richard Hooker's Christology in *The Laws of Ecclesiastical Polity*, the significant role the Trinity played in the sermons of John Donne or Lancelot Andrewes, the role of the Trinity in the critically orthodox 19th-century theologies of F.D. Maurice, or B.F. Westcott and F.J.A. Hort, or the *Lux Mundi* theology of Charles Gore, or the role of the Trinity in 20th-century Archbishop Michael Ramsey's ecclesiology, might have challenged the impression the book gives that the

doctrine of the Trinity more or less disappeared in Western Reformation theology after the Reformers. (The chapter on "The Early Modern Period" tends to focus on unitarian controversies and liberal Protestantism.)

However, these reservations are minor complaints. I suppose I would have liked a 600-page book to have been even longer. Despite some omissions, this is a significant handbook that provides excellent summaries of trinitarian theology, addressing almost every major issue, period, or theologian, from the Bible to the present. It is an excellent starting point for further research and, to the best of my knowledge, there is nothing else like it. Some of the articles are gems, and all are worth reading. ■

William G. Witt is assistant professor of systematic theology at Trinity School for Ministry.

Not Angels but Anglicans

A History of Christianity in the British Isles

Edited by Henry Chadwick and Allison Ward.
Canterbury Press Norwich.
Pp. 320. \$35

It seems that any author who aims to describe Anglicanism ends up writing a history. One of the classics is Stephen Neill's warm book, *Anglicanism*. There is also *A History of the Church in England* by J.R.H. Moorman, still eminently useful in no small part for its academic tenor and substantial bibliographies.

Not Angels but Anglicans does not aim at anything so high as a history of the spread of Anglicanism worldwide; Kevin Ward's *A History of Global Anglicanism* and *An Introduction to World Anglicanism* by Bruce Kaye

provide such detail. What it aims to do, to give a concise and engaging history of Christianity in the British Isles, it does with such style, ease, and pleasure that it is no sooner received than read.

The book got its start as a series of *Church Times* essays. Because of a concern with the rapid pace of life in the West and a general dearth of knowledge of our ecclesial past, and an attendant lack of identity, *Church Times* decided to have leading scholars compose brief essays which ran weekly from October 1999 to April 2000 and laid out the history of the Church in England from its infancy. The essays were so well received that editors gathered them into a book.

One of the striking things about *Not Angels but Anglicans* is its beauty.

Large glossy pages are filled with pictures both in color and black and white. One can find a full Gospel page from the Book of Kells, and small, intricate, medieval illustrations of demons depicted in the Last Judgment. There are boxes laying out brief chronologies every few pages which help connect important events. This feature is also helpful for seminarians who might need to study. And placed within the narratives are other boxes describing everything from saints' lives to manuscript dates. One is struck both by the sheer volume of information and by how lightly it presents itself to the reader. All of the writing is of high quality, which is to be expected as most pieces were written by experts.

It is of great importance that *Not Angels but Anglicans* begins with an essay by the inestimable Henry Chad-



Stewards of the Gospel

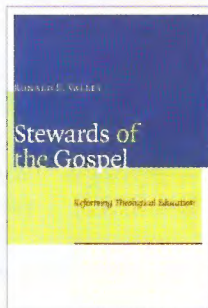
Reforming Theological Education
By **Ronald E. Vallet**. Eerdmans. Pp. 312. \$32

Ronald Vallet's *Stewards of the Gospel* proposes the biblical metaphor of the steward as the organizing principle for theological education, after he offers brief surveys of the Church's thinking about financial stewardship, recent thinking about theological education (especially with the categories of David Kelsey), and the rethinking of the standard academic disciplines. He writes in a passionate but rambling fashion, all in the shadow of Walter Brueggemann's exegesis. The steward image makes brass-tacks money matters collide with a domain we think of as more abstract, and that is promising. But the book does not make altogether clear the lines of reasoning and implication for this shift.

Vallet's instinct to begin his argument with the nature of the Gospel itself is a commendable one. But here there lurks an ambiguity which

wick describing Christianity from its infancy to the doorstep of British evangelism and concludes with the archepiscopacy of Rowan Williams and the current Anglican controversies. This stands in contrast to contemporary efforts to distill the essence of Anglicanism in abstraction from history (e.g., Anglicanism's "three-legged stool") and use it as a polemical potion to lull opponents into submission. By beginning with the birth of the Church, Chadwick reminds us that Anglicanism is part of the larger Church of Christ. It was not created from scratch in the Reformation and it cannot be remade without concern for the other churches of which we are a part, and concern for our unique history of striving for holiness.

Anthony Hunt
Minneapolis

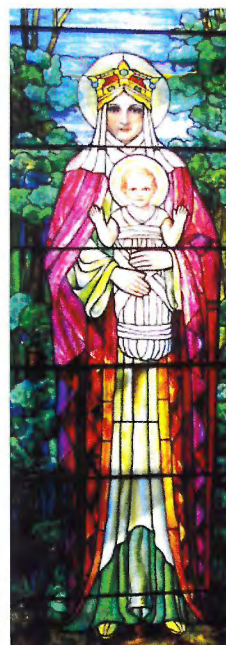


is worth pondering. In a standard quarrel with evangelicalism, he is neuralgic about accounts of the Gospel that make "Jesus dying for my sins" central. In contrast to what he sees as a self-oriented and narrow approach, he prefers the wider implications of the Kingdom with its vision of society, politics, the environment, etc.

The problem is that this shift to "Kingdom thinking" tends to compromise the decisive finality of Jesus' incarnation, the change that his saving death brought to the cosmos, his resurrected identity as (in Origen's term) *autobasileia*, the-kingdom-his-very-self. Start with strong Christological claims and "all these things will be added unto you." But begin by widening out to "the Kingdom" as the principle on which the Church stands and falls and you end up, not with less self-centeredness, but ironically with a program of our own good works. This same logical point works for the popular concept of the *missio Dei*, which Vallet also reaches for.

A seemingly small theological misstep leads to the theological thickets of today's mainlines, a vigorous critique of which Vallet also offers.

The Rev. Canon George Sumner
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One Flesh



This is a great mystery, and I am applying it to Christ and the Church" (Eph. 5:32). Herewith the *locus classicus* of Scripture on marriage, joined to an ecclesiological claim: the Church and marriage are alike and mutually interpreting. Delve into one and you understand the other, with Christ at the center of both.

A more fitting and urgent subject upon which Episcopalians (and others) might meditate at this moment I cannot conceive. For here is a problem, not mysterious but fraught and complicated: to be a Christian starts with baptism into a Body that may be seen and touched (cf. 1 John 1:2-4), that is therefore public, with a notoriously unusual character. Recall St. Paul's startling description: "the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater respect" (1 Cor. 12:22-23). Of course, appearances can be deceiving, and inter- and intra-ecclesial thoughts conflicting! One party's "weaker members" are another's "more respectable" ones — a perpetual puzzle, best solved in the solitude of private prayer and examination of "conscience" (1 Cor. 8:9ff.). But the bottom line of our mutually constituting one another in the common locale of the Body of Christ — our being made *one flesh* — is unavoidable, and is just the point in Ephesians: "For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the Church, because we are members of his body" (Eph. 5:29-30). *Therefore*, the text continues, "a man will leave his father and mother and be joined to his wife, and the two will become one flesh," quoting Genesis (Eph. 5:31), as Jesus himself had done (Mark 10:7-8; Matt. 19:5).

In this light, that the Episcopal Church has committed itself to undertake a study of marriage in the next triennium (Resolution A050), while at the same time pausing on the Anglican Covenant rather than racing to a premature conclusion (B005), are important "take aways" from Indianapolis, with which to wrestle alongside our provisional adoption of a rite for same-sex blessings. How can we square these commitments with one

another, that is, how shall we move forward faithfully in their wake?

The heart of the challenge before us — Episcopalians, Anglicans, Christians, wherever we may be, settled into various churches and sojourning associations — is simply the command of Ephesians 5:21, in its magnificent multivalence: "Be subject to one another out of reverence for Christ." Seizing the nuptial image, a relentless mutual service follows, especially on the part of the "husband," whose love is characterized by complete self-offering — a kind of "crucifixion," in Lewis's memorable discussion of *eros* (*Four Loves*, p. 105).

How can we understand this ecclesially? — presuming that the nuptial union of Christ and the Church reaches even to our "local" assemblies: not just denominations but dioceses, parishes, and individual souls, gathered into Christ's "unwearying (never paraded) care" and "inexhaustible forgiveness: forgiveness, not acquiescence," as Lewis has it. Here, supernaturally, is the Church as Bride, according to Scripture. But following quickly on its heels comes a more homely parsing of the imagery in the *nature* of the case, the icon of marriage having been "established by God in creation," as our service says (BCP 1979), that is, classically, "instituted of God in the time of man's innocency" (BCP 1662).

The Episcopal Church, as a "constituent member" of the Anglican Communion (Resolution D008, citing the Preamble of our Constitution), now has a renewed opportunity to let something of this nuptial call sink in and to respond accordingly — and the same is true for the other churches of our membership, and those beyond it. Provisional rites notwithstanding, a divinely given "bond and covenant of marriage," in the words of our prayer book, *is* the instrument of our formation and fruitfulness. "Adorned" by Christ "at a wedding in Cana of Galilee," "this manner of life" stands as an icon of perfect communion and service, as later proved by our Lord who "loved the Church and gave himself up for her" (Eph. 5:25). Thus the unmarried Jesus is wed, showing forth the normative pattern of union with, and communion in, his Body, "out of reverence for" *him* (5:21)!

Let us, however, have the courage to ask ourselves, and our siblings in the Lord, how — mysteriously — we may love one another as we do our own bodies out of reverence for Christ?

If this seems difficult it surely is, not least in its inescapability for the Christian pilgrim, as also for the pilgrim Church. Let us, however, have the courage to ask ourselves, and our siblings in the Lord, how — mysteriously — we may love one another as we do our own bodies out of reverence for Christ? How, that is, can the weaker, indispensable members among and around us be better served by the more respectable? How can we more fully share in the union God has wrought — *Una Sancta Catholica* — recognizing that in this case it *cannot* be torn asunder, though we ourselves, one by one and as churches of varying kinds, may show forth more or less “unity of spirit, sympathy, love for one another, a tender heart, and a humble mind” (1 Pet. 3:8)? How, in short, to bless and not curse one another, so that we “might inherit a blessing” (3:9)?

A few suggestions for Episcopalians, of which I am one:

1. To all who agree with D008’s call to “deepen [our] involvement with Communion ministries and networks” and encouragement of “dioceses, congregations and individual Episcopalians to educate themselves about the Communion as well as promote and support the Anglican Communion and its work”: Let us not do this half-heartedly, the more as we “continue to monitor the ongoing developments with respect to the Anglican Covenant and how this church might continue its participation” (B005). In every case, we must say our prayers and do our homework. Would that every bishop and deputy, and every member of a commission, committee, agency, and board, undertake a course of study of the Church in advance of the next General Convention: say, St. John’s gospel, Romans 9-11, 1 and 2 Corinthians, Ephesians, St. Augustine against the Donatists, a smattering of Richard Hooker, the report from the Toronto Anglican Congress (1963), and the WCC’s landmark *Baptism, Eucharist and Ministry* (1982). Parish education directors: take note!

2. To the persistently tenacious conservatives among us: Be of good courage! “Let us hold fast to the confession of our hope without wavering, for

he who has promised is faithful” in his Word, not least through our own continued refashioning by its judgment of “the thoughts and intentions” of our hearts (Heb. 10:23, 4:12). In the apt prologue of Bishop Michael Smith to the Indianapolis Statement: “We struggle to hold together the evangelical faith of the Church, from which we see this Convention as departing, and the catholic order of the Church, which causes us, for the sake of the unity for which Jesus prayed, to resist the temptation to leave this fellowship.” In this spirit, let the Communion Partner dioceses and parishes flourish and multiply across our church, as a devoted movement of unity and renewal. Let us learn and teach the faith ever more confidently, with joy, rooted in affection for and loyalty to our worldwide family and all our brothers and sisters. “And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching” (Heb. 10:23-25).

3. To the majority party: We understand that “no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her conscientious objection to or support for the 77th General Convention’s action,” in order to “honor the theological diversity of this church in regard to matters of human sexuality” (resolution A049): *thank you*. More is needed, however, namely, a commitment by all our leaders to cultivating lively evangelical and catholic conviction in this church, even of a traditionalist sort, in the recognition that thereby the rule of faith itself will be upheld and passed on to the next generation.

I borrow here from the Rev. Canon George Sumner, principal of Wycliffe College in Toronto, who suggested at TLC’s evening “Conversation” in Indianapolis that the leaders of the Episcopal Church now face a “Mauricean” moment, in which the nature and extent of our diversity will be decided. For F.D. Maurice (1805-72) still exemplifies the best of Anglican liberality — not as a church party

(Continued on page 35)

Bishops Like Mission Enterprise Zones

Many bishops urge frugality for the Episcopal Church, but they concurred with the House of Deputies July 7 in establishing a "Mission Enterprise Fund" for underrepresented populations at the diocesan level.

The fund will distribute \$1 million over the next triennium in individual \$20,000 grants to help dioceses establish "mission enterprise zones" for evangelism that engage "underrepresented groups, including young people, people of color, poor and working-class people, people with a high-school diploma or less, and/or people with little or no church background or involvement."

"I thought this sounds perfect for our diocese," said the Rt. Rev. Gregory Brewer, Bishop of Central Florida, "especially in working to elevate Spanish-speaking congregations."

Working on the Evangelism Committee, Bishop Brewer helped shep-

herd the resolution through committee and said to the House of Bishops on July 7 that he is "very supportive" of its passage.

The mission enterprise zone plan could help Central Florida reach out to Spanish-speaking populations, "especially to undocumented immigrants who sometimes are afraid to leave their immediate neighborhoods," he said. "This would enable us to take church to them."

The Rt. Rev. Eugene Sutton, Bishop of Maryland, also served on the Evangelism Committee, and urged his fellow bishops to consider the \$1 million a wise investment.

"The beauty of this [expenditure] is that these \$20,000 grants are locally based, and can go a long way to getting additional seed money," Bishop Sutton said. "The money will go to put people on the street in secure buildings."

The language of the resolution

says: "By creating these stations for mission enterprise, and then studying them, we will know what structures to create to recognize and encourage the growth of new and redeveloped faith communities."

In addition to the Mission Enterprise Fund, the dioceses will have access to resources available locally and from the Episcopal Church Center, including but not limited to research and demographic information, resources for evangelism, church planting and redevelopment, anti-racism, and ministry in different cultural contexts, the resolution says.

Joe Thoma

Other Convention Actions

Constitution

- A156 renamed the Convocation of the American Churches in Europe the Convocation of Episcopal Churches in Europe.

- A157 repealed the requirement that the House of Deputies, rather than standing committees of each diocese, grant or withhold consent for bishops elected within 120 days of General Convention.

Canons

- A030 revised language regarding deacons, priests, or bishops who leave the Episcopal Church. The canon now refers to "release and removal from" rather than "renunciation of" the ordained ministry of the Episcopal Church. The Standing Commission on Constitution and Canons (SCCC) said the Office of the Presiding Bishop suggested the revisions as a more pastoral response.

Consecration of Bishops

Eight bishops-elect received ready approval in committee and then in both houses of General Convention:

- Douglas John Fisher, Western Massachusetts

(Continued on page 30)

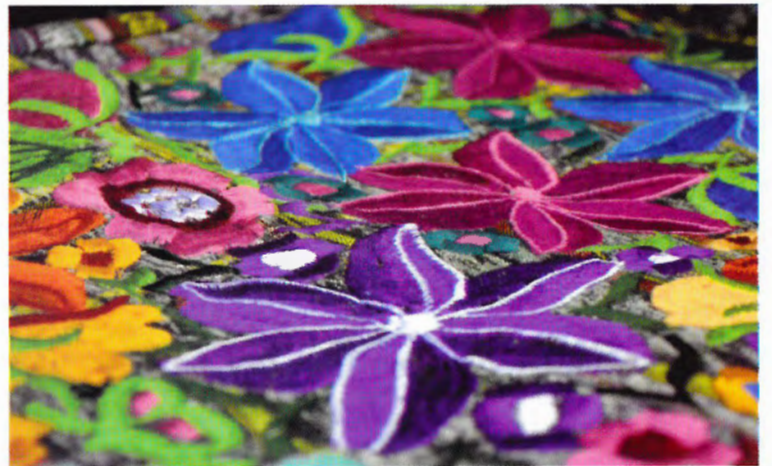


Matt Townsend photo

The Very Rev. Cesar Olivero (left) and the Rev. Sharon Lewis, both of the Diocese of Southwest Florida, and the Rev. Charlie Holt of the Diocese of Central Florida, enjoy a laugh at the end of the day on July 4 at General Convention.



Top: Bishops, deputies and visitors take a break from convention proceedings in the main hallway of the Indianapolis Convention Center.
Bottom (clockwise from top left): The Rt. Rev. Andrew Dietsche, Bishop Coadjutor of New York, and the Rev. Sr. Ellen Francis of the Order of St. Helena, in the exhibit hall; Sy Van Lo displays Hmong folk art; needlework from other exhibitors at convention.



(Continued from page 28)

- Jeff Wright Fisher, suffragan, Texas
- Susan E. Goff, suffragan, Virginia
- A. Robert Hirschfeld, New Hampshire
- W. Nicholas Knisely, Rhode Island
- Dorsey McConnell, Pittsburgh
- Jacob Wayne Owensby, Western Louisiana
- Robert C. Wright, Atlanta

Elections

The Rev. Gay C. Jennings of Ohio will serve as the 2012-15 president of the House of Deputies. Veteran deputy Byron Rushing of Massachusetts was elected vice president just 24 hours after announcing that he would stand for nomination.

Prayer Book, Liturgy and Church Music

- A051 authorized continued trial use of *Holy Women, Holy Men* until the next General Convention. If approved by a subsequent convention, *Holy Women, Holy Men* will succeed *Lesser Feasts and Fasts* as the church's sanctoral calendar.

- B009 allows congregations, with a bishop's approval, to continue using the lectionary as originally published in the Book of Common Prayer (1979).

Program, Budget and Finance

- A005 adopted a budget of \$111,546,000 for 2013-15. The budget builds on a foundation of a 19 percent asking by the Episcopal Church Center from each diocese, and on an assumed \$30,000 surplus.

Structure

- A003 authorized study of five possible sites for the 79th General Convention in 2018: Atlanta; Austin, Texas; Charlotte, North Carolina; Kansas City, Missouri; and Knoxville, Tennessee.

- A093 budgets for up to ten legislative days during the 78th General Convention in Salt Lake City in 2015.



The Church of England's General Synod meeting in York.

Sam Atkins/ENS photo

Due in September

Jeremy Vine, a leading BBC broadcaster and high-profile Anglican, found himself unusually at loss for words a few days ago. In a game of chess with his eight year-old daughter he found her insisting that chessboard bishops were women.

After the July sessions of its General Synod in York the Church of England remains in limbo on women in the episcopate. Expectations that Synod would give the Measure final approval July 9 went unfulfilled.

In a much-anticipated move it voted by 288 to 144 with 15 abstentions to ask the House of Bishops to reconsider an amendment it put forward that sought to make provision for opponents.

Synod faced a tricky dilemma. There is now a clear consensus in favour of women bishops with 42 out of 44 diocesan synods registering strong support. There was no certainty, however, that the Measure would succeed without opponents of women bishops being persuaded that adequate provision had been made for their consciences. On

the other hand there was concern that too much compromise would make women permanent second-class bishops.

In a bid to get the legislation across the line the House of Bishops proposed an amendment, Clause 5(1)c, giving dissenting parishes the right to request a male bishop "on grounds of theological conviction." Ahead of the sessions in York, however, it became clear that many members who were strongly in favour were not willing to bend that far.

WATCH (Women and the Church) said the Church of England was ready to agree to women bishops, but "not at any price." Rather than risk the spectacle of the entire Measure being defeated, something the public and Parliament would not easily understand, Synod voted to adjourn the debate.

Moving his adjournment motion, the Rt. Rev. Trevor Willmott, Bishop of Dover, said Clause 5 had "caused widespread dismay among many who supported the Measure up to now." The House of Bishops will meet Sept.

(Continued on next page)

Bishop-elect Will Reach Out



Wamukoya

The Diocese of Swaziland in the Anglican Church of Southern Africa has elected the Rev. Ellinah Wamukoya as its fifth bishop. She was one of five nominees and was elected on the 12th ballot July 18.

"It is rather fitting that the Diocese of Swaziland should elect our first woman to be a bishop, since it was here, 20 years ago, that, amidst both tears and joy, our Provincial Synod agreed that both the priesthood and episcopate should be open to both men and women," said the Most Rev. Thabo C. Mak-

goba, Archbishop of Cape Town and primate of the province. "We have waited a long time for this moment!"

Wamukoya, 61, was ordained a priest in 2005, and has served as assistant priest, then priest-in-charge, at the University of Swaziland. She and her husband, Okwaro Henry Wamukoya, have three grown children and a fourth younger child.

Her election must be confirmed by the province's Synod of Bishops.

"My prayer is to be able to listen and be guided by the Holy Spirit in everything I do," she said after the election. "My vision is to see that the people of God are restored and transformed, in order for them to be a church in mission, for as it is said, 'A church that does not reach out passes out.'"

Refugees in Congo

Thousands of people from the Democratic Republic of Congo have become refugees because of widespread conflict. The Anglican Bishop, the Rt. Rev. Bahati Bali-Busane Sylvestre, Bishop of Bukavu, has appealed for prayers and support for the displaced people arriving in his diocese.

Episcopal Relief and Development has made a donation to the Diocese of Bukavu to respond to this emergency.

Adapted from ACNS

(Continued from previous page)

12 and 13 to find an acceptable formula. That will not be easy.

The Catholic Group in Synod said the vote for adjournment "called in question" the readiness of the Church to provide for the convictions of all its members. Forward in Faith called on the bishops to "strand firm in the face of unwarranted pressure."

Reform, composed of conservative evangelicals, said it stood ready to cooperate "if there is a genuine desire to see a permanent place ... for people who on theological grounds cannot accept women bishops."

Throughout deliberations on women bishops there has always been the possibility of Parliament intervening if Church structures fail

to deliver women bishops. A Member of Parliament who sits in Synod as Second Estates Commissioner, Sir Tony Baldry, issued a not-too-subtle warning.

He said there was no way he would be able "to explain to the House of Commons that when this Church had voted 42 dioceses to two, it was not possible to develop a Measure which commands the support of the whole Synod; and in particular commands the support of those who campaign for such a Measure."

Sources in the House of Bishops say that as yet there is no certainty on how to steer forward. Some still believe their amendment strikes the right balance.

John Martin in London

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LETTERS

Honoring Bishop Burton

"A Bishop Suffragan for Haiti" [TLC, June 17] describes Ogé Beauvoir as "the Diocese of Haiti's first bishop suffragan." While this is technically accurate, it is potentially misleading. Although Bishop Beauvoir is the first suffragan since Haiti became a diocese, there was an earlier suffragan when it was a missionary district.

That was the Rt. Rev. Spence Burton, SSJE, the first Cowley Father who was able to remain in the order after consecration, due to a change in the order's rule. He served from 1939 to 1942, and then became bishop of Nassau and the Bahamas. I remember seeing Bishop Burton in the congregation at the consecration of Walter Klein as bishop of Northern Indiana in 1963. Klein had begun his ministry as a Cowley Father but left the order for a career as parish priest and seminary professor and dean.

*The Rev. Lawrence N. Crumb
Eugene, Oregon*

More on Saints

I would like to add my experience to the discussion concerning *Holy Women, Holy Men*. Having recited the Daily Office without fail since 1948, I was delighted when the church published *Lesser Feasts and Fasts*. The legend and collects made a valuable addition to the daily readings. I have been delighted with the expansion of that book to its present form. In fact, I take pride in the fact that I played a humble role in suggesting and having added the observations of St. Theresa and St. John of the Cross.

The "theological constructs" to which the book has been subjected strike me as being quite irrelevant to the deeper significance of those readings and collects. It is an ancient

observation that the way we pray molds the way we believe. In incorporating the readings and collects of this book I have deepened my understanding of what it means to belong to the Body of Christ. Through entering into the lives of people from different traditions, I have learned the meaning of our oneness in Christ. It stretches over our artificial denominational walls and links us with those who have gone on before. We are all called to be the holy people of God.

While we know from our baptism we are buried with Christ and raised to a new life in him, we dare not assume our heavenly Father is limited by his sacraments. Instead, we rejoice in those of every generation who have humbly lived to the praise of his Holy Name. We have fellowship with them when we ask them to pray for us to our Father.

So I am grateful for this book and thank my sisters and brothers in Christ who labored to bring it into being. Trust in the Holy Spirit for understanding is the key.

*The Rev. Donald A. Stivers
Santa Barbara, California*

Bishop Daniel Martins's article "Not All Souls Are Saints" [TLC, July 15] argues from the classic sense as he himself states. However, all souls *are* saints, as Paul's letters clearly show. The classic sense evolved to the degree that Rome requires two miracles to prove a deceased soul was a saint. The Anglican procedure did not go that far.

Mother Teresa confessed on several occasions her doubts but that did not deter her from the work she did with the poor and needy on the streets of Calcutta. And we enthusiastically see her as a saint irrespec-



The Rt. Rev. Spence Burton, SSJE

tive of what her Church of Rome may say about it. I may not agree with all the choices in the book *Holy Women, Holy Men* but I do recognize the heroism of so many who serve as examples to inspire us to carry on our ministry "today" as they left off "yesterday," having now joined, as Bishop Martins says, "a celestial cheering section of Saints who encourage us by their example and aid us by their prayers."

*The Rev. Harry Brant
Bordentown, New Jersey*

Part of your discussion regarding *Holy Women, Holy Men* is ludicrous in the extreme, because it is trying to raise an issue settled several centuries ago. Being surrounded by the cloud of witnesses in the prayers of the saints is totally different from asking for the prayers of the saints. Witness Article XXII: "The Romish doctrine concerning ... Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God." Could it be clearer? I am glad that the editors of this latest edition of Holy Day observances are not subjecting me to include in my Daily Office Collects that are so repugnant.

*The Very Rev.
Thomas C. Chesterman
Santa Rosa, California*

No Promises in 1976

I would like to address one of the errors in Leander S. Harding's "Will Winners Practice Nonviolence on Blessings?" [TLC, July 15]. He says, "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)."

I do not believe that *General Convention* made any promise to protect conscience on the matter of women's ordination, so it could not have reneged. True, the House of Bishops meeting privately apart from General Convention afterwards did pass a resolution on the subject, but that is not General Convention, and it did not bind the church. And such measures as emerged after decades from the 1976 General Convention can hardly be described as having been resorted to "quickly."

*The Rev. Kathryn Piccard
Charlestown, Massachusetts*

Although Professor Harding's article raises a good question, it aggravates a community of faith to put differences in terms of winning and losing. If those are the qualities of a community's life, then everybody loses.

I am offended, frankly, by the first sentence of the second paragraph which reads: "Among other things this new teaching undercuts the vocations of motherhood and fatherhood, as our gendered identities are cut loose from their biblical grounding." My vocation as a husband and father is one that is given by the Lord. Nothing can "undercut" it. This vocation is second only to my relationship with God. As St. Paul teaches, nothing "will be able to sep-

arate us from the love of God in Christ Jesus our Lord" (Rom. 8:38-39). One viewpoint or another is not going to affect my vocation or ability as a spouse and parent.

Incidentally, those gay and lesbian couples I know who have been called to be parents do a pretty good job of it. The Holy Spirit certainly fills their homes with love and Christlike virtue. They haven't threatened my call as a husband and parent.

*The Rev. Tim Vann
Papillion, Nebraska*

Leander Harding responds:

I stand corrected by my colleague, Mother Kathryn Piccard, on the origin of the resolution on conscience. It is correct that the resolution honoring the rights of conscience was from a House of Bishops meeting of 1977. The conscience clause of the recent legislation on same-sex blessings is an almost direct quote from this House of Bishops resolution. I do hope and pray that this assurance given by the whole convention will have a longer half-life than the original resolution of the House of Bishops. If so, perhaps it will do something to reduce what appears to me to be unnecessary losses of faithful Episcopalians to the life and ministry of our church.

Fr. Tim Vann reports that he is "offended" by my assertion that the new teaching on sexuality undercuts the vocations of motherhood and fatherhood as our gendered identities are cut loose from their biblical moorings. It is not my intention to give offense but to say as well as I can what I believe the new teaching is and to give my honest theological assessment of it.

As I read the reports produced for the House of Bishops and by the Standing Committee on Liturgy and Music I see a very explicit demotion

of the centrality of procreation and the biological family in God's plan for the human race. See my essay "A Gnostic Redefinition of Marriage?" [TLC, April 22].

If the church is really moving toward "marriage equality" and not just the provision of a pastoral rite of blessing for same-sex unions it is, I think, logically necessary to marginalize procreation and vocations that are providentially grounded in our creation as male and female. This logic seems to me completely embraced in the reports and rhetoric surrounding the recent legislation on same-sex blessings as well as the resolutions on gender identity and gender expression. Is it an offense to point out what is actually being said?

Praying at Convention

I've just returned home from General Convention where I volunteered as an exhibitor with the National Episcopal Historians and Archivists (NEHA) booth. One of the first things I did on arrival was pick up the July 1 issue of TLC where I saw published the names of General Convention Deputies and Triennial Delegates.

I decided to use this list to pray for each person by name. Through this exercise in prayer I entered conversations trying to put names with faces. I soon discovered I was praying more specifically for more people. The Holy Spirit has blessed me so much during this time that I may continue even after returning to regular use of parish, diocesan and Anglican cycles of prayer. And all because TLC published lists of names. Thank you!

*Matthew P. Payne
Lay Canon for Administration
Archivist & Historiographer
Diocese of Fond du Lac*

The Indianapolis Statement

The 77th General Convention of The Episcopal Church, in passing Resolution A049, has authorized the provisional use of a liturgy for blessing same-sex unions. The purpose of this statement is to record our dissent from this action.

At our ordination as bishops of the Church, we have all taken a solemn oath: "I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of The Episcopal Church." We remain committed to that oath. Our commitment to the biblical witness includes its teaching on sexuality. We believe that the Scriptures clearly teach that God's vision for sexual intimacy is that it be exercised only within the context of marriage between a man and a woman.

We serve in a Church whose Book

of Common Prayer offers clear teaching on Holy Matrimony. The opening address in the marriage rite (BCP, p. 423) summarizes that teaching and affirms that marriage is a "union of husband and wife"; that God established marriage in creation; that our Lord "adorned this manner of life" during his earthly ministry; and that marriage points beyond itself to the "mystery of the union of Christ and his Church."

The liturgy entitled "The Witnessing and Blessing of a Lifelong Covenant" is for all practical purposes same-sex marriage. It includes all of the essential elements found in a marriage rite: vows, an exchange of rings, a pronouncement, and a blessing. We believe that the rite subverts the teaching of the Book of Common Prayer, places The Episcopal Church outside the mainstream of Christian faith and practice, and creates further distance between this Church and the Anglican Communion along

with other Christian churches.

Our dissent from this action of the 77th General Convention is thus rooted in the teachings of our own Church; in the historic biblical and theological witness upon which those teachings rest; and in the wider context of the one, holy, catholic, and apostolic Church and our conviction that no part of the Church is free on its own to alter basic Christian teaching.

We are grateful that the rite, as approved by General Convention, contains provisions that protect diocesan bishops and parish priests who cannot for the sake of conscience authorize or use the liturgy.

We are committed to the gay and lesbian Christians who are members of our dioceses. Our Baptismal Covenant pledges us to "respect the dignity of every human being" (BCP, p. 305), and we will continue to journey with them as together we seek to follow Jesus.

We reaffirm our commitment to the Anglican Communion of which The Episcopal Church is a constituent member, and to the historic See of Canterbury with whom we are in communion. We will honor the three moratoria requested by the Instruments of Communion and will do all in our power to "maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3).

We invite all bishops who share these commitments to join us in this Statement, as we seek to affirm our loyalty to our beloved Church even as we dissent from this action.

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One Flesh

(Continued from page 27)

but as a posture, given, in Oliver O'Donovan's description, to a "centripetal" penchant for "stepping back, untangling the skein, reconciling conflicting views, toning down exaggerated positions, forging coalitions, squaring circles, finding commonsense ways through." Is such a liberalism still to be had in our corner of *Ecclesia Anglicana*, characterized by cultivated and principled patience, generosity of spirit, and pluralism of practice within the grammatical world of the Gospel? Such virtues are not optional extras; they strike to the heart of Christ's Church, given in Scripture and sacrament and traditions of commentary and argument: baptized reason, chastened and humbled study, and a Christocentric *word* of truth that leads to peace. We should all wish to cultivate and preserve such comprehension, and not primarily as an Anglican treasure, since it precedes and follows us. Aquinas and Rahner, Melancthon and Barth, Nicaea and Vatican II drank from this well, alongside Hooker and Herbert, Simeon and Sykes, Lambeth 1867 and the Anglican-Roman Catholic International Commission.

Here is a great grace: that God would permit us, with our compatriots around the world and across time (*ubique semper ab omnibus*), to untangle the skein of the sacrament in which we experience his love for the Church and learn to imitate it in union with one another. Here is a truly *radical hospitality*, as Christ shares the fruitfulness of the Father's love since "before the foundation of the world," so that it "may know that you have sent me and have loved them even as you have loved me" (John 17:24,23).


The Word was made flesh and dwelt among us, and we have seen his glory: *Come let us adore him.*

Christopher Wells


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What the Heart Craves

"I am the bread of life," Jesus tells the grumbling crowd. It's an immense claim, and they rightly jump at its implications. He does not say I am *a* bread of life: a wise teacher, one who has come to reveal God's will to you, but *the* bread of life, for which you have long hungered.

I am the final bread, Jesus is claiming. "Whoever comes to me will not be hungry, and whoever believes in me will not be thirsty." The tenses of the Greek verbs imply a future satisfaction, a day when, through Jesus, all hunger and thirst will end. Our desire for the life of God is not satisfied at once when we begin to believe, but we begin in Christ a kind of training of the spiritual senses, a preparation of the heart for the great good that he alone can supply.

"There is a certain craving of the heart to which that bread of heaven is sweet," Saint Augustine wrote. "Here, we can more easily be hungered than satisfied, ... there we shall be filled."

Only the complete healing and transformation that lies on the other side of the final resurrection can fully satisfy us. We are made to feast on the bread of glory, to sup at the wedding banquet. We will only find our true delight when Christ is "all in all," and the whole creation is filled with his deathless life.

Yet "he who believes has eternal life." We are dry, and walk eyes veiled, yet "faith's shades" are powerful. In the midst of a world passing away, we begin the life of the world to come. We are "drawn by the Father" to Christ, and to the fulfillment of all he has promised. He is the bread of life for us now, the source of the transforming life of

God. And he will be our endless feast in the world to come.

These promises are expressed profoundly in the Eucharist. Like the bread laid out for a weary, heart-broken Elijah by the angels, it is our *viaticum*, the wayfarer's dole. It sustains us now, as we journey on to the "mountain of God." It helps us along the path right before us, "keeping us in eternal life." Yet it also proclaims the glorious fulfillment to come, praying that God will "at the last day bring us with all your saints into the joy of your eternal kingdom."

"Taste and see that the Lord is good," wrote the psalmist. This promise is embodied in a particular way in the Eucharist. Taste now, and in time, by his grace, you will see. Eat this bread, and let it teach you to hunger for more.

Look It Up

Read Psalm 34:5. How is the Eucharist a "radiant" feast?

Think About It

"We are drawn," Augustine says, "by delight." How is God changing your delights?

'Blessed Dependency'

The synagogue crowd surely was finding this young rabbi's sermon a bit confusing. But Jews knew metaphor like the back of their hand, and thundering claims were nothing new. They thought they still knew where young Jesus was headed. He claimed to be a wise teacher, so his words must be a bit like bread from heaven. Wisdom had spread her feast of old and invited all to a place at the table. Jesus, surely, was inviting them to his own banquet, promising immortal fare and table fellowship with God. He was ringing the changes on an old, old song, for men had been eating with God and longing to tell the tale ever since he planted the garden in Eden.

But then his conversation takes a turn: "He who eats my flesh and drinks my blood has eternal life." Human flesh and blood were cursed food, forbidden by the law, disgusting to any man of reason. Jesus also uses a strange word for eat, a verb usually reserved for the loud, messy eating of animals. You must "munch" on me, "gnaw" my flesh and drink my blood to be saved. You must eat as those who are lost and frightened, who grasp and stuff food in their mouths as if their very lives depended upon it. This was hardly the heavenly banquet the crowd was expecting.

If we can "abide in God" by having the right sorts of ideas or keeping ourselves in line just a bit more carefully, we do not much need a place at Jesus' banquet or a stake in his cross. For the scandal in these words won't find their fullest meaning until water and blood flow from his pierced side. Like Lady Wisdom, he will draw all to his feast, but only when lifted up, naked and crowned with thorns.

The Sacrament of the Altar is a beautiful thing, a profound thing, to be sure, a celestial banquet delivered by angels' hands. But we munch and gnaw at it because we bear the bruises and carry the stains of this bloody, fleshly world. We receive it because we cannot live without it, because we know what it is like "to have no life in you." This is not really the feast of the righteous or the wise, but of the wicked and the desperate, the dependent.

To commune with Christ is to seek him in this bloody flesh, hid beneath the bread and wine. It is, as John Donne wrote, to be in "blessed dependency, to hang upon him that hangs upon the cross, there bathe in his tears, there suck at his wounds, and lie down in peace in his grave." Only from there can we rise to freedom and new life.

Look It Up

Read Ezekiel 39. How did Jesus turn around the prophet's image of the final feast?

Think About It

In the Book of Common Prayer (1979), the words "that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood" do not appear in the Prayer of Humble Access. Is this a mistake?

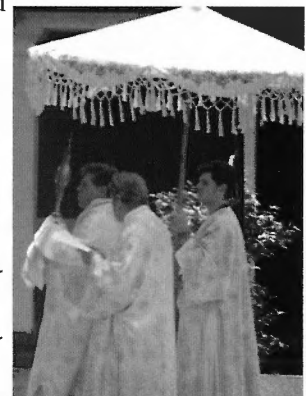


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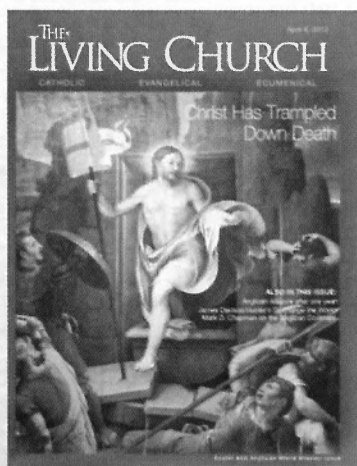


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CUSTOM CHURCH FURNITURE including, but not limited to: officiant chairs, crosses, altars, communion rails, literature display, cabinets, oblation tables, benches, lecterns, pulpits, ambos. Contact **John at OLDCRAFT WOODWORKERS**, PO Box 22, Sewanee,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

FOR RENT

PRIVATE BAY COTTAGES: With kitchens and screen porch. 3&1 or 2&1 below Gulf Coast seasonal rates. Call (251) 928-7844.

POSITIONS OFFERED

FULL-TIME VICAR: *Grace Episcopal Church, Hoolehua, Molokai, HI*, seeks a priest for only Episcopal church on island of Molokai. Must enjoy living in rural, isolated, close-knit community. Experience with Pacific Islands a plus. The ideal priest would: have the heart of both a pastor to the people and an evangelist for Jesus Christ; lead joyful Episcopal worship and be able to pray with people; communicate in direct and loving ways; take part as a leader in a multi-denominational, and largely evangelical, community. Seeking short-term supply and long-term settlement. Contact **Canon Liz Beasley** at MinistryOpenings@episcopalhawaii.org.

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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COLLEGE SERVICES DIRECTORY

ARIZONA

NORTHERN ARIZONA UNIVERSITY Flagstaff
CHURCH OF THE EPIPHANY
EPISCOPAL CANTERBURY FELLOWSHIP
www.nau-canterbury.org (928) 774-2911
Email: naucanteburychap@gmail.com
The Rev. Megan Castellan, chaplain
Sun 8, 10:30, 5:30 (during school year, followed by dinner)

CALIFORNIA

UNIVERSITY OF CALIFORNIA Irvine
CANTERBURY UCI
Website: canterburyirvine.org
E-mail: canterburyirvine@gmail.com
The Rev. Dr. Fennie Hsin-Fen Chang, chap

DISTRICT OF COLUMBIA

AMERICAN UNIVERSITY – District of Columbia
BOWIE STATE UNIVERSITY – Bowie, MD
GALLAUDET UNIVERSITY – District of Columbia
GEORGETOWN UNIVERSITY – District of Columbia
THE GEORGE WASHINGTON UNIVERSITY – District of Columbia
HOWARD UNIVERSITY – District of Columbia
ST. MARY'S COLLEGE – St. Mary's City, MD
UNIVERSITY OF MARYLAND – College Park, MD
WESLEY THEOLOGICAL SEMINARY – District of Columbia

Diocese of Washington Campus Ministries
Website: www.edow.org/ministries/campus/index.html
Office of Academic Ministries: (202) 537-6552

ILLINOIS

UNIVERSITY OF CHICAGO Chicago
(and other Hyde Park schools)
BRENT HOUSE, THE EPISCOPAL CENTER AT THE UNIVERSITY OF CHICAGO
5540 S. Woodlawn Ave. (773) 947-8744
Website: www.brenthouse.org
E-mail: office@brenthouse.org
The Rev. Stacy Alan, chap
Academic year services: Sun H Eu (with vegetarian supper) 5:30 (Brent House); Thurs H Eu 12 (Bond Ch)

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY EPISCOPAL CHURCH
(319) 337-3333 www.trinityic.org
The Rev. Raisin Horn, chap
Su 7:45, 8:45, 11; Ev & Supper Last Sun 5; Compline 1st & 3rd Wed 8

MARYLAND

UNIVERSITY OF MARYLAND College Park
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
Website: www.edow.org/eacm
E-mail: eaterps@umd.edu
Student Residence: Episcopal Student Center
The Rev. Dr. Peter M. Antoci, chap
Sun 6:30

RHODE ISLAND

BROWN UNIVERSITY Providence
RHODE ISLAND SCHOOL OF DESIGN
SAINT STEPHEN'S CHURCH
EPISCOPAL CAMPUS MINISTRY
Website: www.sstephens.org
The Rev. Michael G. Tuck, Episcopal Campus Minister
Sun H Eu 8, 10; Evening Prayer [Student Service] 5, followed by dinner

TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH
Website: www.sewanee.edu

ALL SAINTS' CHAPEL

735 University Ave., Sewanee 37383
(931) 598-1274 vcunning@sewanee.edu
The Rev. Thomas E. Macfie Jr., University Chaplain and Dean of All Saints' Chapel
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4, Growing in Grace 6:30; Mon-Fri MP 8:30, EP 4:30

CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 37383
(931) 598-1478 theology@sewanee.edu
The Rev. Dr. James F. Turrell, Sub-Dean of the Chapel of the Apostles
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Thurs H Eu 5:45; Mon-Fri MP 8:10, Mon-Tues-Wed-Fri Evensong/EP 5:40

SUMMER SERVICES DIRECTORY

KERNVILLE, CA

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

SAN DIEGO, CA

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

BOULDER, CO

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

SOUTHPORT, CT

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

WASHINGTON, DC

ALL SAINTS (301) 654-2488 allsaintschurch.net
3 Chevy Chase Cir., Chevy Chase, MD 20815
The Rev. Ed Kehafer, r; **The Rev. Tom Malioneck**, assoc;
the Rev. Alex Large, asst
Sun 8, 9 & 11

BRADENTON, FL

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

LIHUE, KAUAI, HI

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

EAST CHICAGO, IN

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

CAMDEN, ME

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

ELLSWORTH, ME

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

ROCKPORT, MA

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

PASSAIC, NJ

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

CARLSBAD, NM

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

SARATOGA SPRINGS, NY

BETHSADACHURCH Washington St. near Broadway
(518) 584-5980
The Very Rev. Marshall J. Vang, r; **the Rev. Paul Evans**, assoc
Sun 8, 10 (Sung); Wed 12:10

RALEIGH, NC

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

CHURCH DIRECTORY KEY Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.c.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

NEWTOWN, PA

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

NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY
160 Merovan Dr.; 29860
holyltrinityna.org (803) 341-0075
Sun Eu 10

NASHVILLE, TN

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

DALLAS, TX

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

RICHMOND, VA

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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

HOPE & RESURRECTION CHURCHES
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The Rev. William R. Hampton, STS
Sun Eu 9



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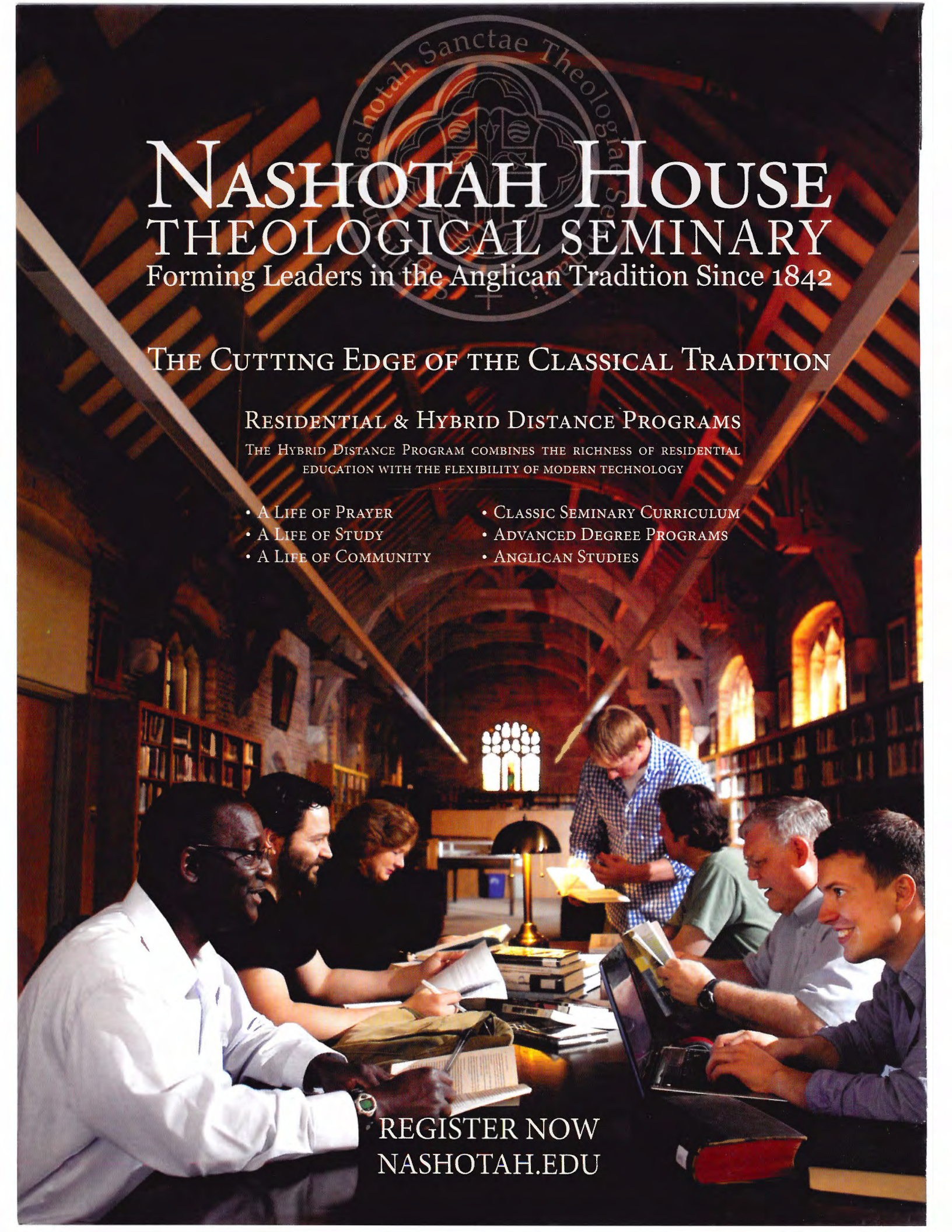
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