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August 26, 2012

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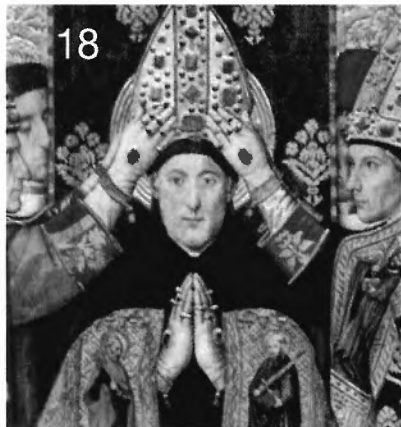




## Where in the World is TLC?

The large photo spanning pages 8 and 9 in this issue includes several writers important to the life of THE LIVING CHURCH. Three of them have written first-hand about their experiences at the conference. Others have written essays for TLC in the last several years. For our most devoted readers we propose a friendly contest. Find the three Eyewitness authors in the group photo, and find two others whose bylines have appeared here. The first three readers to identify five or more TLC writers win their choice of prizes: TLC's pint glass, a copy of *Pro Communione*, or a six-month extension of your TLC subscription. Write to [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

**On the Cover:** St. Augustine of Hippo, by Simone Martini (14th century)



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We are grateful to the Cathedral Church of All Saints, Milwaukee [p. 29], whose generous support helped make this issue possible.

# THE LIVING CHURCH

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

# 'All May, Some Should, None Must' Bless

The varying response of bishops to the Episcopal Church's newly authorized rite for blessing same-sex couples reflects an "emerging reality of local adaptation based on context — something which is profoundly Anglican," Presiding Bishop Katharine Jefferts Schori wrote Aug. 3 in her "Message to the Church" on the 77th General Convention.

"The rite must be authorized by a

Bishops' responses have included no authorization, freedom to perform blessings in a neighboring diocese, and authorization to use the rites during same-sex wedding rites authorized by states.

diocesan bishop, which permits bishops who believe it inappropriate to safeguard their own theological position," the presiding bishop wrote. "Some of the responses by bishops with questions about the appropriateness of such rites in their dioceses show creativity and enormous pastoral respect for those who support such blessings. The use of this rite is open to local option, in the same way we often think about private confession: 'all may, some should, none must.'"

Bishops' responses have included no authorization (Dallas, South Carolina, Springfield, Tennessee, Western Louisiana); freedom to perform blessings in a neighboring diocese, when the neighboring bishop approves (Northern Indiana); and authorization to use the rites during same-sex weddings authorized by states (Connecti-



Matt Townsend photo  
Presiding Bishop Katharine Jefferts Schori (right) with House of Deputies President Bonnie Anderson at General Convention.

cut, New York). In the Diocese of Alabama, the Rt. Rev. John McKee Sloan voted in favor of the rite but will not authorize it. The Rt. Rev. Philip Duncan in the Diocese of the Central Gulf Coast, which includes southern Alabama, voted against the rite but will grant authorizations after consulting with individual priests.

The Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, believes that General Convention's granting protected status to "gender identity and expression" has "crossed a line he cannot personally cross," said his canon to the ordinary, the Rev. Canon Jim Lewis, in a letter to diocesan clergy July 25.

Bishop Lawrence left July 29 for several weeks of vacation that will include "time spent on mountains and in deserts where the bishop will seek refreshment and discernment," Lewis wrote. "Upon his return at the end of August he will meet with the Standing Committee

and the clergy of the diocese to share that discernment and his sense of the path forward."

In Northern Indiana, the Rt. Rev. Edward S. Little II has written that no priest is authorized to bless a same-sex couple within the diocese but that priests may perform such blessings in adjoining dioceses.

"As a matter of conscience and conviction, I cannot authorize such a liturgy," Bishop Little wrote in a pastoral letter July 20.

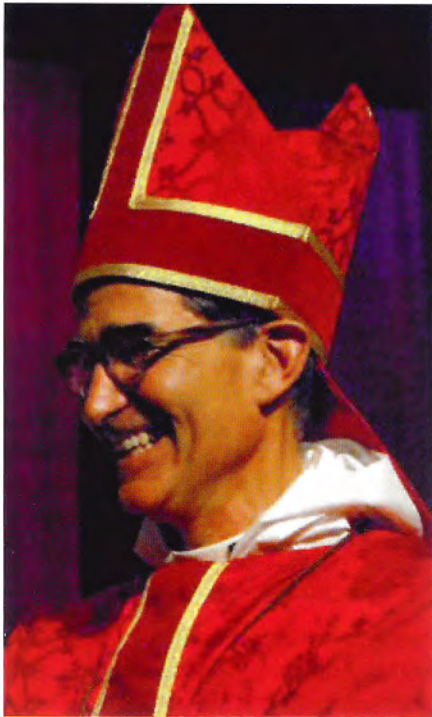
"I have spoken with the bishops of Chicago, Western Michigan, Michigan, Ohio, and Indianapolis (dioceses that border our own), and they have agreed that Northern Indiana priests may request permission to use a church in their dioceses for such a liturgy. Those priests should also apply for a 'license to officiate' from the bishop of the neighboring diocese, since the liturgy would be under that bishop's sacramental covering rather than mine."

Bishop Sloan of Alabama said he has decided not to authorize the rite in order to avoid further division.

"Theology is an ongoing revelation," Sloan said in *The Birmingham News*. "It's influenced by context. There are parts of the country that are more conservative and traditional, and there are parts of the country that are more liberal. In Alabama, it would be divisive within the Episcopal Church. We are deeply conflicted about this. I'd like for us to work through and pray about it."

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Richard Schori/ENS photo  
Bishop Hirschfeld

## New Hampshire's Coadjutor

The Rt. Rev. Robert A. Hirschfeld was consecrated Aug. 4 as bishop coadjutor of New Hampshire. He will become tenth bishop of the diocese Jan. 5, on the retirement of the Rt. Rev. Gene Robinson.

"I've heard some people say that Rob is a safe choice for the next bishop of New Hampshire — after all, he's white, he's a man, and he's straight," the Rev. Margaret Bullitt-Jonas said during the consecration sermon. "Well, I've known and worked with Rob for a good long while, and I have to say that he is not safe — no, really, he's not.

"Rob is a person of prayer, and anyone who returns day after day to the holy mountain of prayer and lets God's creative life pour into him or her is going to be less and less satisfied with the status quo, less and less willing to settle for doing things the same old way, the way we've always done them."

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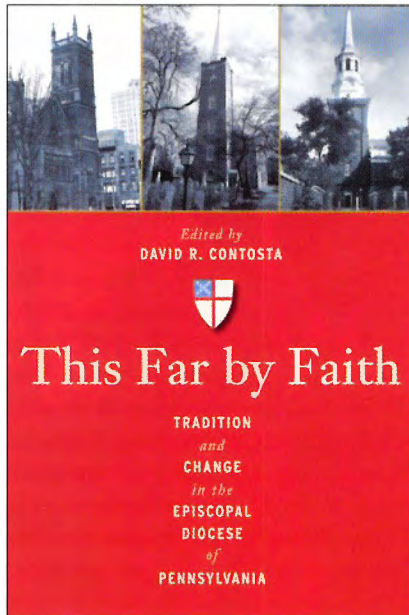
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The Rt. Revd. Greg Brewer Bishop of the Diocese of Central Florida



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## New Suffragan for Virginia

The Rt. Rev. Susan Ellyn Goff was consecrated July 28 as bishop suffragan of the Diocese of Virginia at St. Paul's Episcopal Church in Richmond. The Rt. Rev. Shannon S. Johnston, Bishop of Virginia, appointed Goff his canon to the ordinary in October 2009.

"I am thrilled to see Susan Goff joining the episcopate in Virginia," Johnston said before the service. "She brings great wisdom, knowledge, grace and discretion to the position."

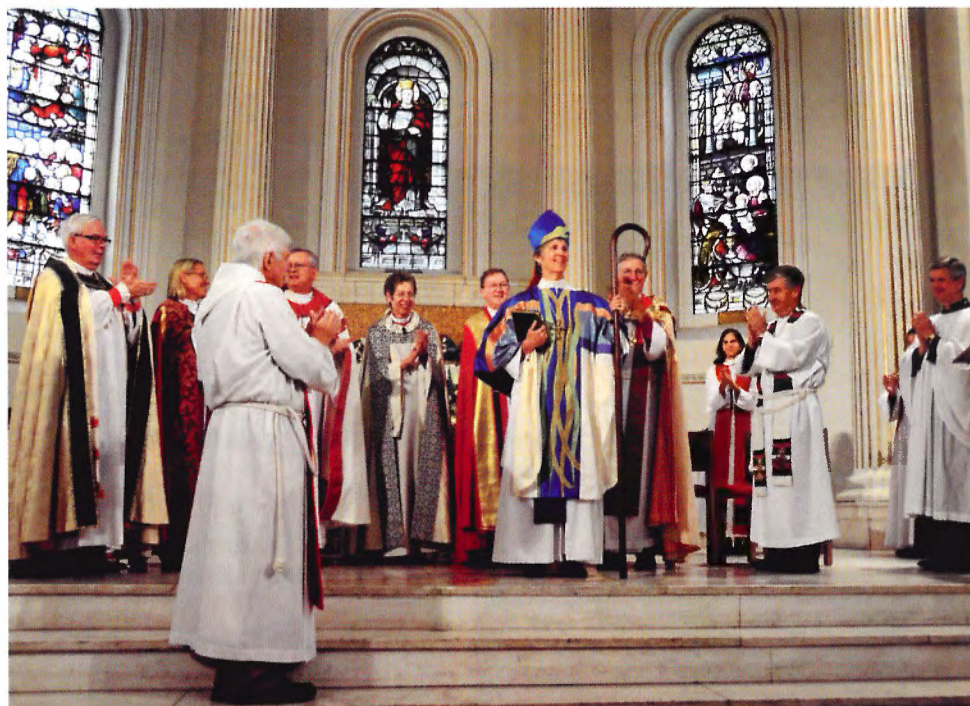
"For me, what the Kingdom of God is all about, the very visual image I have of it is of the heavenly banquet: men, women, children, people of all nationalities, languages, cultures, ages, genders, physical abilities, sexual orientations, the wealthy and the poor are gathered around the table," Goff said in an article in the summer edition of the *Virginia Episcopalian*. "Since that's what the Kingdom of God is, then that's what the Church is called to be."

## Western Louisiana's New Bishop

The Rt. Rev. Jacob W. Owensby of the Diocese of Western Louisiana was the first bishop consecrated after the 77th General Convention. Owensby was consecrated July 21 in Shreveport, only a few days after the convention adjourned.

Owensby succeeds the Rt. Rev. D. Bruce MacPherson, who is retiring after ten years as bishop. Owensby has been dean of St. Mark's Cathedral, the seat of the Western Louisiana diocese, since January 2009.

"I am humbled to be called to be the fourth bishop of Western Louisiana and filled with affection for the good people who make this part of our state their geographical and spiritual home," Owensby said after



Brandon Martin/Diocese of Virginia photo

Bishop Goff greets the congregation at the service of consecration in Richmond.

his election April 21. "My first and most important job is to love the people of this diocese and to help them grow in their witness to the extravagant love of God in Jesus Christ. I am especially looking forward to building deep relationships with my fellow

clergy, visiting with our congregations and helping them to grow in vitality, and serving our Lord together with these wonderful people."

## Cathedral Calls Dean Hall

The chapter of Washington National Cathedral has announced its choice for 10th dean: the Rev. Canon Gary R. Hall, rector of Christ Church Cranbrook in Bloomfield Hills, Michigan, and former dean and president of Seabury-Western Theological Seminary.

If his nomination is approved, as expected, by the Protestant Episcopal Cathedral Foundation's board of trustees, Hall will begin his duties Oct. 1.

"I am eager to begin conversations with all the Cathedral's friends about how we can strengthen our historic ministries and imagine and enact new ones," Hall said in a statement about his appointment. "I look forward to working with Bishop [Mariann] Budde, Cathedral staff and volunteers, the entire Cathedral Close, the Diocese of Washington, and with the extended community of supporters across the nation both to advance the Cathedral's interfaith



ENS photo

Bishop Owensby





Richard Weinberg photo

Canon Hall

and national mission and to expand its ministry in Washington.”

## Zimbabwean Pilgrims Threatened

Anglicans in Zimbabwe’s Diocese of Masvingo may once again face arrest for trying to commemorate the life and ministry of Arthur Shearly Cripps.

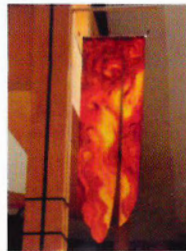
As Anglican Communion News Service reported last year, excommunicated bishop Norbert Kunonga has prevented clergy and pilgrims from holding their celebrations at the Shearly Cripps Shrine.

The Rt. Rev. Godfrey Tawonezwi, Bishop of Masvingo, said pilgrims rescheduled the event for the beginning of August but police consider the planned gathering illegal.

The bishop added that earlier this year Kunonga had taken over Darambombe Mission and police threatened to arrest anyone from the diocese who enters the property.

“We in the Diocese of Masvingo are Zimbabweans but we are being harassed by our own police,” Godfrey said. “It is very clear that the police in Chivhu where the shrine is situated have taken sides in this matter. It is most unfortunate.”

Cripps (1869-1952) was an English Anglican priest, short story writer, and poet who spent most of his life in Southern Rhodesia (now Zimbabwe). He became a missionary for the Society for the Propagation of the Gospel, which was in conflict with the British South Africa Company over land distribution. He was given the Shona name *Mpandi*, or “the man who walks like thunder.”



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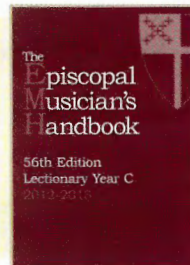
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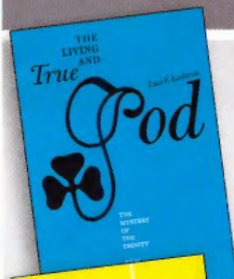
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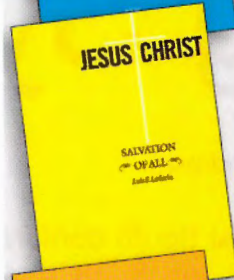
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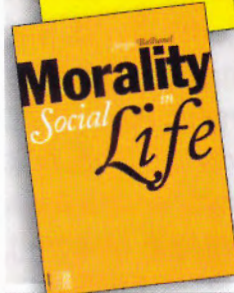
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EYEWITNESSES

# Finding Synergy in

By George Sumner and Stephen Andrews

There is nothing like a Global South conference to challenge Minority World assumptions about the Majority World. Such a conference met July 16-21 in Bangkok on the theme "Be Transformed by the Renewing of the Mind to Obedience of Faith for Holistic Mission in a Radically Changing Global Landscape." The post-colonial reality of the church in Africa, Asia, the Pacific, and South America is indeed mind-transforming. Anyone who thinks that the non-Western church is lacking in intellectual rigour, strategic planning, ethical debate, or spiritual substance should take a peek in the Global South mirror. It will alter their definition of impoverishment. We who have repented of our colonial ways may just discover that we have simply exchanged one colonial outfit for another of a smaller size.



Nearly 100 Anglicans from across the world gathered in Bangkok, Thailand, for the Global South Conference on the Decade of Mission and Networking.



Anglican Global South event onto the grid of agreement or conflict with the West over contemporary contentious issues. And to be sure, a vast preponderance of those present at the conference agreed that Western consumerist ideologies and the recent actions of the Episcopal Church were harmful to the cause of the Gospel. An Asian bishop said: "It is often claimed in the West that 'what we do does not affect Hong Kong.' Never say that! It does affect us! Liberal theological teaching is widely reported in the East, and it makes our job much more difficult."

And yet the bishop's comments were part of a casual lunchtime discussion. Frankly, this meeting was not about the West's agenda, in support or dissent. Leadership on discerning the issues of greatest import has passed to the South as well, and they seemed intent on getting on with business. Foremost was concern about the rising challenge of Islam. A number of the delegates come from countries dealing with militant or resurgent Islam. There was a desire for education, conversation, and amity, while remaining realistic about the situation on the ground. Obviously the problem of conducting one's ministry under conditions of poverty was discussed — where might one find resources? And how can evangelism proceed in their absence? Participants openly discussed the problem of dependency, but a growing sense of stewardship and self-sufficiency was evident in the announcement that the conference was entirely funded from the Global South. Before too long, churches in North America may need to look to the Global South for lessons here.

It would be a mistake to draw the conclusion from what we have said that Global South leaders imagine going their own way without concern for the whole Church. There is an openness to partnerships where opportunities arise and where the lead remains with the South. Professor Hwa Yung, Bishop of the Methodist Church in Malaysia and Chair of the Council for the Oxford Centre for Mission Studies, said: "The key question is: How can the vast material, theological and human resources, found especially in the North on the one hand, and the spiritual vitality and dynamism, found abundantly especially in the South on the other, be fused together into a powerful synergistic whole?" The final communiqué from the conference affirms that "The nature of the global Anglican Church affords us an opportunity to

(Continued on next page)

# BANGKOK

The term *missionary* was once one of lionization. In the latter 20th century a period of vilification ensued. But newer African church historians, led by figures like Lamin Sanneh and including such Anglicans as John Karanja from Kenya, Cyril Okorochoa from Nigeria, and Mwitwa Akiri of Tanzania, observe that both attitudes keep the Westerner at the centre of attention. In fact, the central human actors in the coming of faith to Africa were the African evangelist and catechist. They had to make the key, on-the-ground decisions.

Something similar is afoot today, more than a century and a half later, as we look at global Anglican leadership. It would be easy to fit an



## Finding Synergy in BANGKOK



Bishop Andrews (left) and Canon Sumner (second from right) with Canon Kim Beard of St. Paul's, Pickering, Ontario (second from left); Archbishop Eliud Wabukala of Kenya (center); and Archbishop Mounner Hanna Anis, Bishop of the Diocese of Egypt with North Africa and the Horn of Africa.

# MISSION in the Majority World

By Daniel H. Martins

Soon after General Convention adjourned July 13, I traveled for 36 hours to Bangkok, Thailand, for the Global South Conference on the Decade of Mission and Networking. By my informal count, 92 people attended, mostly bishops and priests; and 24 of the 38 provinces of the Anglican Communion

were represented, 12 by their primates. I and my three colleagues — Bishop Michael Smith of North Dakota, the Very Rev. Anthony Clark of Orlando, Florida, and the Rev. Charles Alley of Richmond, Virginia — attended as invited representatives of Communion Partners. Other guests represented the Anglican Church of Canada, the Anglican Church in North America, the Anglican Church in Australia, and the Church of England. Most of the world's Anglicans were represented in microcosm in Bangkok.

In his opening keynote address and in his homily, the Most Rev. John Chew, recently retired Archbishop of Singapore and Primate of Southeast Asia, grounded the challenge of 21st-century mission in St. Paul's epistle to the Romans, particularly Chapter 12, which contains the inspiration for the conference theme: "Be transformed by the renewing of the mind to obedience of faith for holistic missions in a radically changing global landscape." He provided a fine example of the classic evangelical Anglican genre of Bible preaching that is part homiletical and part catechetical, always firmly rooted in the text, and invariably longer than we are accustomed to hearing at a Sunday Eucharist.

Archbishop Chew pointed out that 2012 has been a year of great ferment in the world and in the church: continued unfolding of the Arab Spring, the European Union debt crisis, the pending appointment of a new Archbishop of Canterbury, a difficult General Synod in the Church of England,

and a difficult General Convention in the Episcopal Church. Bangkok, with its tiny minority Christian population, is emblematic of the missional challenge the worldwide church faces, and the Anglican Global South movement now has a two-decade history of taking responsible principled stands in the councils of the worldwide Anglican Communion. What better time, what better place, and what better group is there to network together for the sake of mission?

The emphasis from start to finish was on mission: landscape, challenges, and strategy. At first this may seem like a point of commonality with the Episcopal Church, where the language of mission is more and more prominent in our discourse, including at General Convention. Closer examination, however, reveals a substantial divide between how mission is understood by leaders in the Episcopal Church and leaders of the Global South. While in Bangkok, I may have heard both the Millennium Develop-

(Continued from previous page)

serve, work and learn together."

This vision of a global Anglican church gave us hope for efforts designed to protect and enhance the Communion. There was a surprising degree of affinity to the Covenant, in spite of its setbacks, as well as a perception that leadership here too may be moving to the South. Most importantly, there was a palpable sense of the reality of communion, of the catholicity of the Church not as a theory but as a lived fact. All we who gathered simply were connected as limbs of one Body. Being global Anglicans is of prime importance to those gathered in Bangkok. It was hard not to be moved by the remarkable fact of being in communion with leaders from so many places, with so many remarkable paths to this place. One had a ready sense of how precious this was, as an integral part of our faith in "one, holy, catholic, and apostolic Church." Such a profession is neither addendum nor *adiaphoron*. ■

*The Rev. Canon George Sumner is the principal and Helliwell Professor of World Mission at Wycliffe College, Toronto. The Rt. Rev. Stephen Andrews is Bishop of Algoma in Canada and a member of the Living Church Foundation.*



ment Goals and the Five Marks of Mission mentioned once, obliquely, in passing. Rather, participants understood mission as virtually synonymous with evangelization: the proclamation of good news and the making of new disciples of Jesus. They are not complacent about justice. Disease control, violence, poverty, sustainable development, and even climate change found their way into the conversation at times, but always, I think it's fair to say, in passing. They did not seem to confuse social justice with mission.

The rising tide of militant Islam emerged as perhaps the dominant area of concern. In places like Nigeria and Tanzania the two religious cultures clash with one another, and in places like Pakistan Christians are a barely tolerated minority. In our world, of course, the challenge is the rampant secularization of our society. They are different problems, but both invite strong measures of faith, vision, and discipline.

In the context of Minority World (the emerging term for not-the-Global-South) Anglicanism, the emphasis on evangelization was so intense as to be jarring (whether that intensity is welcome or distasteful depends on one's theological perspective). When considering relations with non-Christian faith communities, British and North American Anglicans are apt to think of dialogue, mutual respect, and joint effort in attacking social ills. Our Global South friends think of winning them for Christ. Many live on the frontier of the encounter between Christianity and Islam. Others live as tiny Christian minorities in a sea of Muslims, Hindus, or Buddhists. They certainly wish to maintain a nonviolent relationship with these communities, and the personal safety of Christians in these areas is a paramount concern. But they are unselfconsciously matter-of-fact about the ultimate objective: converting Muslims and Hindus and Buddhists into Christians.

Of course, this was precisely the attitude with which European and American missionaries flooded into Africa and Asia 200 years ago, and the

churches of the Global South (Majority World) are the fruit of that evangelistic labor. Many Westerners/ Northerners, both among Anglicans and other old-line bodies, now see efforts toward conversion of non-Christians as an artifact of an earlier era, something for which to atone. Instead, they seek to express Christian mission in areas like education, public health, housing, economic development, and nation-building. Our

When considering relations with non-Christian faith communities, British and North American Anglicans are apt to think of dialogue, mutual respect, and joint effort in attacking social ills. Our Global South friends think of winning them for Christ.

Global South brothers and sisters are not opposed to these efforts. Indeed, they are quite enthusiastic about them. But there is an emerging perception that the communities that first evangelized them, and provided the forms and structures in which they continue to live their Christian faith, have lost their zeal for the gospel, and might be ripe for missionary efforts *from* the Global South configured toward the re-evangelization of the Global North. Without defending the "border crossing" engaged in by a handful of these provinces, and which Episcopalians have found so injurious, it may be that we need to understand such actions in this larger missional context.

The conference issued a communiqué on the last day, and many of the primates issued a separate communiqué. Both documents are worth reading, and give a good sense of the abiding concerns of Global South Anglicans. There is no obvious "game changer" hidden in these documents. But the Global South is permanently in the inner circle of the worldwide Anglican Communion, and I expect we will hear again from these visionary leaders. ■

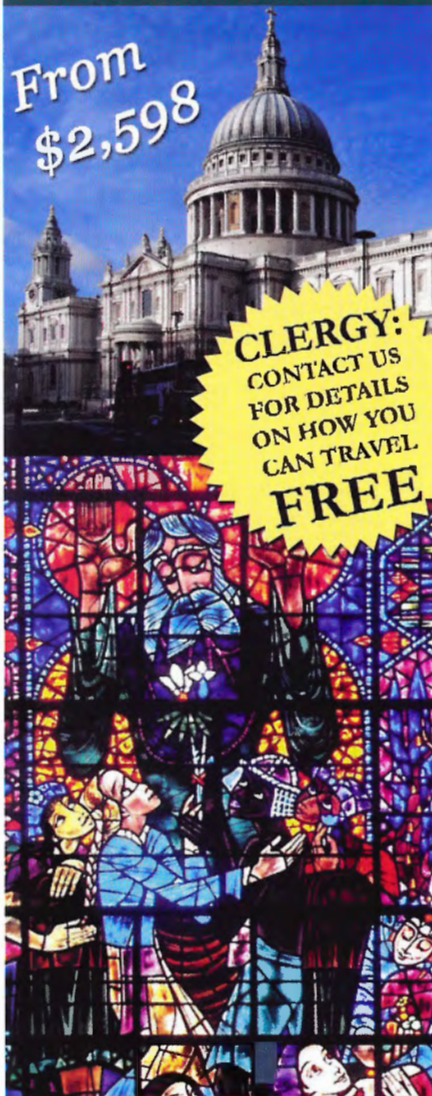
*The Rt. Rev. Daniel H. Martins, Bishop of Springfield, is a member of the Living Church Foundation's board.*

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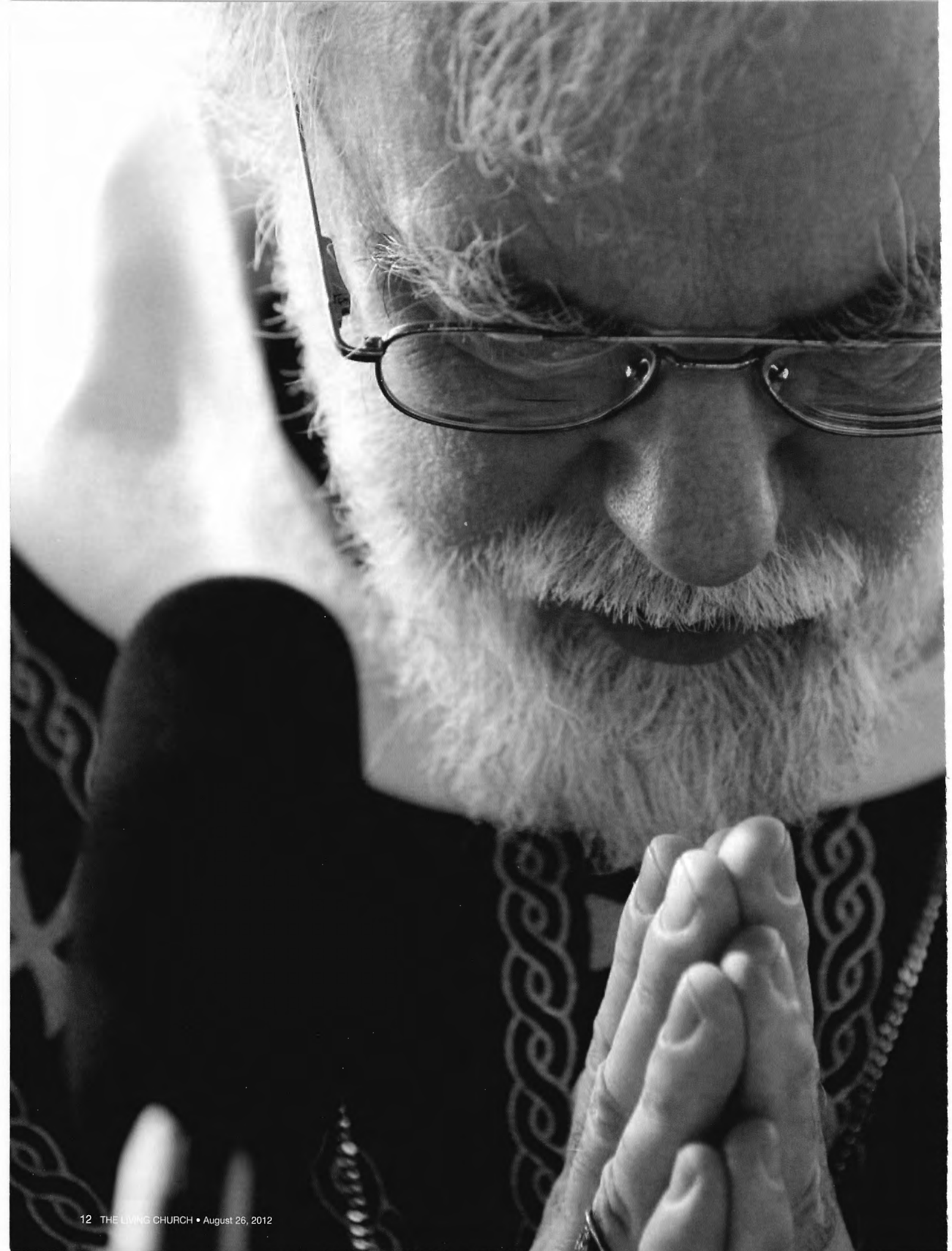
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FEATURE

# Rowan Williams

## in Retrospect

By Mark Chapman

The Church of England has taken great risks in its bishops and archbishops through the 20th century. It has even not been afraid to appoint controversial and untested figures to the most senior position in the Church of England and the Anglican Communion. The best and most inspiring archbishops have usually been the riskiest appointments: think of William Temple, who struggled with his faith in early life and contributed to radical theological documents but went on to inspire the country during the Second World War as leader and architect of the Welfare State. Think also of Michael Ramsey, who had virtually no parochial experience but became a trusted and inspirational public intellectual during the 1960s, holding the church together during a time of enormous social change. Although his efforts at ecumenical rapprochement with British Methodists were scuppered by some intransigent Anglo-Catholics, he nevertheless caught the mood of the time, and responded sensitively and undefensively to the liberalisation of marriage law and the legalisation of homosexuality.

(Continued on next page)



# Rowan Williams in Retrospect

(Continued from previous page)

Rowan Williams was an equally risky appointment: he became archbishop in 2003, having never held parochial responsibility and having scarcely been involved in the Church of England's complex structures of synodical government. His previous experience as a bishop was in the relatively small and disestablished Church in Wales. After the troubled archiepiscopate of George Carey, when the Church of England took refuge in managerial reforms that set up a deeply unpopular executive body (the Archbishops' Council) and which led to chaos in the Anglican Communion after the bitter divisions following the Lambeth Conference of 1998, there were high hopes that a man of huge intellect, who had been an Oxford professor, would be able to hold things together and reconcile the divided parties. Throughout his time as archbishop, Williams has engaged in debate with the wider society and is perhaps the most respected public intellectual in the country. He has been able to critique governments, promote changes to multicultural and educational policies, and give prominent and influential lectures and addresses. He has also been able to write at an academic and popular level. It is hard to think that anybody could have done more to boost the intellectual credibility of the church in the public square. Having refused to give simplistic and platitudinous answers to complex issues, he has been criticised by the tabloid press, yet he is consistently listened to by influential policy-makers. His public stature is at least as high as that of William Temple and Michael Ramsey, which at a time of unprecedentedly low levels of Anglican churchgoing is impressive indeed.

And yet something similar has not happened in the Church of England and the Anglican Communion. Things are as bad if not worse than they were in 2003. In England, the issue of women in the episcopate remains unresolved, despite the overwhelming majority of the church being strongly in favour. The 38 provinces of the Anglican Communion are still divided, with a significant number of the primates of the churches refusing to share the Eucharist with one another, and with the efforts to create a kind of shared commitment to Anglican identity with a mechanism for conflict resolution — the Anglican Communion Covenant — in complete disarray after the proposal did not meet the required super-majority among the Church of England's dioceses. Williams got off to a difficult start. Almost immediately after his appointment he had to deal with the

Episcopal Church's approving the election of Gene Robinson, an openly partnered homosexual, as Bishop of New Hampshire, as well as the Bishop of Oxford nominating Williams's long-standing friend Jeffrey John, a homosexual in a partnership, as suffragan Bishop of Reading. Because of noisy opposition and threats at home and throughout the Communion, the invitation to John was withdrawn. Williams's credibility was thereby immediately thrown into question among the significant number of liberal-minded members of the Church of England, who had hoped there might be a move away from George Carey's conservatism. Williams had, after all, written in support of gay relationships.

But the Church of England has not become noticeably more liberal. This perhaps rests in Williams's vision of episcopal leadership. As he noted in his addresses at the Lambeth Conference in 2008, the bishop is a "stereophonic" listener, who interprets the tradition to the church and the world, and vice-versa, by careful weighing-up and connecting. What Williams has consistently not done is to force his



What Williams has consistently not done is to force his own views on people, or usually even to give a steer.

own views on people, or usually even to give a steer. It is as if the office forces him to place personal opinions "on hold" for the duration. The bishop is required to open himself up to those of different views. Williams has seen his role more as a non-executive chairman of the board than as managing director. His concern has consistently been to listen to those with whom he most disagrees and to find ways of holding them in the traditionally big tent of



Anglicanism, even at the risk of losing the confidence of those with whom he agrees.

This was shown most obviously in the Church of England in 2010 during discussions about the ordination of women to the episcopate, a development Williams has long supported. After a lengthy and often acrimonious discussion over many years, some complex legislation was drafted that respected those opposed as loyal Anglicans by offering delegated pastoral care. Williams and the Most Rev. John Sentamu, Archbishop of York, sought to amend the proposals by offering far more concessions to opponents, at the price of creating what many saw as a parallel church. The rejection of this amendment by the General Synod cast into doubt the two archbishops' leadership of the church and their understanding of the role of Synod. Even in 2012 the House of Bishops, under the leadership of the Archbishop of Canterbury, introduced a last-minute amendment to the final debate on the measure which alienated very many of the supporters of women bishops in General Synod and which led to an adjournment of the debate. The huge loyalty and affection in which Williams is held in the country have been severely tested in the Church of England. Indeed, it is probably true that one of the reasons why dioceses responded to the Covenant as they did was the loss of loyalty to the bishops and especially the archbishop who had so firmly supported it.

From the beginning of Williams's archiepiscopate there has been a sense of panic in the wider Anglican Communion. Threats of excommunication led to emergency measures, which resulted in the production of several documents that eventually coalesced in the Covenant. Alongside this formal process Williams also sought to promote listening and dialogue between the different churches of the Communion. For instance, in the run-up to the Lambeth Conference of 2008, there were calls for a new kind of conference so that people in different contexts could listen to one another in what was referred to as Indaba (after a Zulu word for decision-making). At the Conference the listening went on, with many bishops feeling that they had begun to respect and understand their differences. But crucially they made no decisions. The slow, thoughtful approach to conflict which requires all people to listen, and

## From the beginning of Williams's archiepiscopate there has been a sense of panic in the wider Anglican Communion.

which characterises Williams's attitude to leadership as *primus inter pares* ("first among equals"), can so easily be derailed by those who refuse to play the game. Some 200 bishops refused to attend the Lambeth Conference, meeting instead in Jerusalem and threatening to set up their own parallel structure of "confessing" Anglicanism. Such bishops have interfered across provincial boundaries and the Episcopal Church faces significant schism as various bishops, priests, and congregations depart for the Anglican Church in North America.

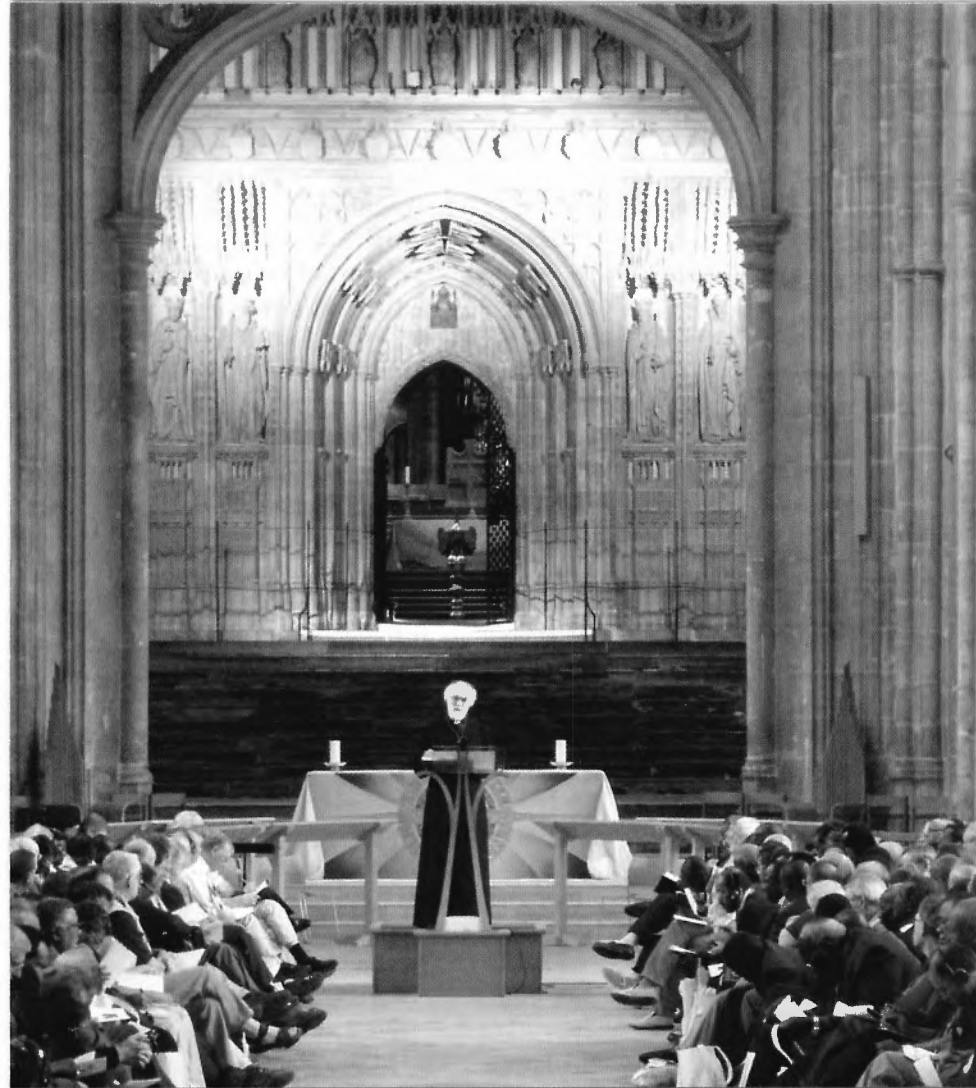
Whether Williams had a choice to do things differently is obviously impossible to know, but his actions are certainly consistent with his earlier thought. In a programmatic essay first published in 1990 he wrote that in entering the church, "[w]e are not spared the cost of conflict or promised a final theological resolution." This is obviously the case, and Williams has had more than his fair share of conflict. But in the face of that conflict, he went on, "we are assured of the possibility of 're-producing' the meaning

that is Christ crucified and risen, through our commitment to an unavoidably divided church — not by the effort to reconcile at all costs, but by carrying the burdens of conflict in the face of that unifying judgement bodied forth in preaching and sacrament" (*On Christian Theology*, Blackwell, 2000, p. 58).

Williams has carried the burdens of conflict, and has shown a huge and sometimes costly commitment to unity. But perhaps he has found that the price of reconciliation has been too high: there has to be a will to be reconciled and for a decision to be made that no amount of talking can bring about, and Williams may have been too reticent to speak and too willing to listen. It is for the next archbishop to work out once again the limits of diversity, and when to speak and act after the process of listening. After all, Indaba is not just about listening to those with whom one disagrees; it is also about making a decision. That is when the real powers of reconciliation will be tested. ■

*The Rev. Mark Chapman is vice principal of Ripon College Cuddesdon, and reader in modern theology at the University of Oxford. An earlier version of this article appeared in Thinking Faith, the online journal of British Jesuits.*





# Look beyond England

By Michael Poon

Mark Chapman's article is of especial interest to Anglicans worldwide, because it not only assesses Rowan Williams's successes and failures in his Canterbury office but also offers a fascinating glimpse into how a senior theological educator sees the Church of England and the Anglican churches worldwide. Clearly, Chapman's theological perceptions shape the next generation of British clergy. In this regard, how he understands the office of Canterbury, the Communion, and the Church of England raises serious concerns for Anglicans listening in across oceans and lands.

At the height of the debate on human sexuality at the Lambeth Conference 1998, another Oxford don and seminary principal, Alistair McGrath, published *The SPCK Handbook of Anglican Theologians*, undoubtedly a timely book meant to alert Anglican leaders to rich spiritual and theological resources as they discern divisive matters. Remarkably, the *Handbook* largely drew on Anglo-American traditions, as if the rest

of the Communion is merely a stage for British and American actors. The *Handbook* was embarrassingly parochial. A similar worry, perhaps, applies to Chapman's analysis.

Rowan Williams inherited an impossible task to steer an Anglican Communion fraught with structural problems. It is therefore not proper to criticize him, especially in public. Criticism from a distance is inevitably superficial and uncharitable. In fact, Archbishop Williams is held in highest regard and affection by many worldwide, within the Communion and without. In what follows, I hope to highlight an alternative reading of the Church of England and Communion issues. My aim is not to score points against an esteemed colleague, but to help articulate a fuller account of our common life.

There are deep lessons that the Church of England — from the faithful in the parishes to senior clerics — needs to learn from Williams's tragic resignation. The challenge is not merely *Who's next for the job?* If it were simply a matter of working out "the limits of diversity, and when to speak and act after the process of listening," as Chapman suggests for the incoming incumbent to the Augustinian throne, Williams could have well succeeded. The issue lies elsewhere: in the Church of England's spiritual complacency and intellectual arrogance, which prevent it from giving much-

needed spiritual leadership as the family of Anglicans transforms from a fellowship of churches worldwide (as defined at the Lambeth Conference 1930) into an ordered Communion (with proper instruments of unity) in post-Western colonial situations.

Briefly:

1. Senior bishops in the Church of England resort to buttressing their positions and raising the stakes by forming alliances with like-minded counterparts across the Communion. In this way, British (and American) churches export their quarrels and internationalize their disputes, causing discord and suspicion among institutionally weak Anglican churches across the globe.

2. The appointment of evangelical bishops during Carey's watch transformed the ecology of the Church of England's evangelical spirituality. The Williams years coincided with John Stott's retirement from public office and, with this, Church of England evangelicals have become doctrinally radicalized and clericalized. A once-theological and spiritual movement has become



a political power bloc. Stott could have found no place in a top-cleric and primate-driven evangelical world.

3. The China Christian Council's absence from the Lambeth Conference 2008, in protest of Williams's reception of the Dalai Lama at Lambeth Palace in May, is of longer-term significance than that of the conservative bishops. (Williams might have had no choice but to receive the Dalai Lama because the prime minister Gordon Brown chose to meet the Tibetan spiritual leader at Lambeth Palace rather than at Downing Street. Williams was compromised by British politics. But this unfortunate incident has soured Lambeth's relation with the Chinese Church ever since.) To play the numbers game, China accounts for more Christians than all the African provinces combined. The China

issue highlights the need for global literacy in the Church of England's hierarchy.

For me, as those in the Oxford Movement once saw, the disestablished American Episcopal Church, holding out the vision of a catholic and missionary Church, offers a more promising future of spiritual renewal for the Anglican world. The Episcopal Church, a spiritual forebear of Anglicans in Asia, will continue to occupy a central place in God's unfinished plans for Anglicans. The shaping of the next generation is the key. ■

*The Rev. Michael Poon is director of the Centre for the Study of Christianity in Asia, Trinity Theological College, Singapore.*

## Resolution through Reticence

By Joseph Britton

In an Op-Ed piece in *The New York Times* published shortly after Rowan Williams announced his intention to stand down as Archbishop of Canterbury, Ross Douthat wrote that "the archbishop has spent the last 10 years trying to bring an academic's finesse to issues where finesse often just looks like evasion.... The result has been a depressing public ineffectuality for a man charged with leading the world's third-largest Christian body" ("Agonies of an Archbishop," March 17).

My own reading of his tenure would be rather different and is, I think, echoed by Mark Chapman's contention that the archbishop "is perhaps the most respected public intellectual in the [United Kingdom]." Where shriller voices have demanded immediate and hardened responses, Williams has encouraged "taking time." Where issues have been parsed by opposing camps into black or white questions in order to win or lose confrontations, Williams has suggested "reticence and patience." Where the complexities of secular and global societies have pressed an atheistic stoicism, Williams has continued to advocate the "difficult gospel" which asks us to perceive all of creation as embraced by a loving God, and to respond with the required humility. As he himself wrote, "The theologian's job may be less the speaking of truth... than the patient diagnosis of untruths, and the reminding of the community where its attention belongs" ("Between the Cherubim: The Empty Tomb and the Empty Throne" in *On Christian Theology*).

To my mind, Williams has actually done something exemplary as a Christian leader: he has remained solidly counter-cultural in his refusal to be co-opted

either by divisive partisanship or by cultural nihilism. In that regard, he has exerted a form of leadership which has neither resolved the issues from a political point of view nor foreclosed them prematurely. Perhaps such a taking account of the longer trajectories of human experience, and waiting on the more gradual emergence of our awareness of God's intentions for it at any given moment in history, is exactly what has been necessary.

Chapman notes that Williams had a particularly difficult set of circumstances to deal with: a "sense of panic in the wider Anglican Communion" that resulted in a perceived need for "emergency measures." Ironically, the rush to address this panic may be an instance of the greatest neglect of Williams's strong conviction that "taking time" is a requirement for any truly thoughtful — and godly — resolution of conflict. In retrospect, one wishes that the Anglican Covenant had evolved over a longer period of time when the kind of dialogue envisioned by the Indaba process of the last Lambeth Conference might have put down deeper roots.

In a concluding comment, Chapman asks whether Williams may have in the end "found the cost of reconciliation too high." I would suggest that, on the contrary, Williams has consistently pointed the Communion to the true exemplar of what the price of authentic reconciliation truly is, namely, the cross. Such theological depth, which Douthat faulted for its indecisiveness, may be the thing that we miss most about the archbishop. ■

*The Very Rev. Joseph Britton is president and dean of Berkeley Divinity School at Yale.*



The Feast of St. Augustine of Hippo is August 28



year. *Trilogy on Faith and Happiness* brings together three of Augustine's works, *The Happy Life*, *Faith in the Unseen*, and *The Advantage of Believing*, that bear no special relation to each other except that they are brief enough to be gathered in a single cover. *The Happy Life* is one of Augustine's earliest works, written in the autumn of A.D. 386 when before his baptism he was enjoying a scholarly retreat in northern Italy. He wrote *The Advantage of Believing* a few years later, just after finding himself, much to his surprise, ordained to the ministry. The final work, unmentioned in his later *Retractions*, was probably written much later, certainly after 399 and perhaps as late 425. But for all the artificiality of gathering these three works together, they make for good reading as a trilogy because they provide a *précis* of sorts to Augustine's fundamental theological concerns: faith and happiness.

One facet of Augustine's character so apparent in his *Confessions* but often forgotten by those who focus myopically on his later debates with Pelagius was his unique fascination with the human heart. Indeed, some, like the eminent Andrew Louth, have argued that Augustine introduced

the idea that emotion and affectivity are integral parts of the human condition and thus fundamentally good. Much theology prior to Augustine assumed that part of salvation was an escape from human affection and passion as the human mind ascended from the animal toward

the divine. Augustine to an extent shared this view but refused to believe that the ascent toward God involved *apatheia*, or an escape from unruly emotion. Instead, he held that conversion was a turning towards God through the heart and not away

## REVIEW ESSAY

# Service with a Smile

## Trilogy on Faith and Happiness

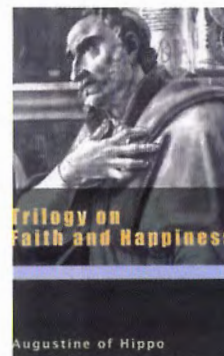
Volume IV of Selected Writings from The Works of Saint Augustine:  
A Translation for the 21st Century

Translated by **Ronald J. Teske, SJ**. New City Press. Pp. 144. \$13.95

By Mark F.M. Clavier

Poor Augustine of Hippo has had to shoulder more than his fair share of blame in recent years. Portrayed as a dour bishop obsessed with sin, convinced of humanity's depravity, and (sin above all sins) firm in his judgement of human sexuality as disordered, he has been accused of fathering all that is perceived wrong and oppressive about the Western Christian tradition. That he should apparently base all of these convictions on the idea that human beings lack free will and that only a few will be elected to salvation only confirms the belief of many that Augustine was an all-around bad character. Indeed, not a few Anglicans openly voice the opinion that his influence ought to be expunged from the church in favor of beliefs once held by his great rival Pelagius.

Given all this, many may not be overly enthused to find that a delightful small volume of English translations of three of his works appeared last





from it. We may find many of his assumptions gloomy, but underneath all that gloom was his absolute conviction that the human heart craves a delight that is utterly secure and all-consuming. And that conviction transformed Western theology.

Like St. Paul, Augustine struggled to come to terms with what he perceived to be the besetting problem of humanity: no matter how much we may intend always to do what is right and good, we do not seem to be able to manage it. Others had tackled this same problem, but part of Augustine's genius was to do so less as a philosopher and more as a rhetor, as a man trained in influencing the human will through eloquence and argument. His training in the art of rhetoric had taught him that if we perceive freedom as being able to do what we please, then pleasure is the key to human motivation and action. We desire and pursue whatever delights us; thus, we commit sins not because we are coerced but because we are delighted by them. But Augustine took this idea one step further, arguing that pleasure or (his usual term) delight must also be key to our salvation. For us to be free, God must woo us through delight rather than coerce us through force. Eventually, Augustine would use Romans 5:5 to work out the idea that God pours his own delight into our heart by the outpouring of the Holy Spirit and that delight so transforms the human heart that we eventually delight wholly in God's commandments. For him sanctification is fundamentally a growth into the fullness of a wholesome and spiritual delight.

Augustine began to nibble at this understanding of salvation in his work *The Happy Life*, concluding there after much discussion with his mother and friends that God admonishes us to turn toward him so we may come "to know piously and perfectly that by which [we] are led into the truth, that truth which [we]

enjoy, and that through which [we] are joined to the highest limit" (IV.35). At this point, he still had not thought through his theology and so much in *The Happy Life* seems very Neoplatonic to the modern ear. But the seeds of his deeper insights are already present, waiting only for a connection between knowledge and love. For the later Augustine, the deepest form of knowledge is a wisdom born of love that compels the heart toward delight. Central to that dynamic is faith since it is through faith that the wounded heart is healed and destructive pride is overcome. Augustine argues in the works included in this volume that faith in the unseen is actually key to any

and marketing relentlessly intent on arousing us and shaping our sense of pleasure to suit their own ends (namely, the purchase of their products), Augustine's late fourth-century insights take on some contemporary relevance. In many ways, we live today in a Brave New World where our pleasures and desires are shaped (if not controlled) almost from the cradle in order to turn us into consumers. Our life is dominated by language that seeks to convert us partly through pleasure to a new product, brand, or lifestyle. In other words, consumerism works so well because Augustine was basically right: if what we really want is to do as we

Augustine struggled to come to terms with what he perceived to be the besetting problem of humanity: no matter how much we may intend always to do what is right and good, we do not seem to be able to manage it.



good life. For example, we are unable to see friendship, discerning it only through certain behavior that suggests to us the goodwill and affection of another. If we were unable to trust that goodwill exists — to recognize affectionate behavior as an expression of friendship — we would be forever alone and, indeed, all of society would collapse. Thus, for Augustine, faith is not some extra demand made of rational individuals (as often understood today) but an integral part of being human.

Admittedly, many readers may find all this a little too abstract for their tastes. Living in a world, however, that is awash with advertising

please then dominion goes to whomever or whatever controls that pleasure. If he were to look on the relentless destruction our insatiable hunger for pleasure has wrought to the planet, societies, and individuals, Augustine might be forgiven for shrugging his shoulders and saying, "I told you so." *The Trilogy on Faith and Happiness* is, therefore, a welcome reminder that perhaps we're not nearly as free as we like to believe. ■

*The Rev. Mark F.M. Clavier, rector of Steeple Aston with North Aston and Tackley in the Diocese of Oxford, wrote his doctoral thesis on delight in the works of Augustine.*



# Anglicanisms Aplenty

## Anglican Theology

By Mark D. Chapman. T&T Clark. Pp. 269. \$29.95

By T.L. Holtzen

Mark Chapman has given us a welcome volume on the history of Anglican identity. Some may find the title somewhat misleading because the book addresses the figures, political issues, and theological controversies that come together to form Anglicanism rather than particular Anglican theologies or doctrines. In this book Chapman provides the reader with a series of historical portraits of different Anglicanisms.

From the start Chapman relies heavily on what Diarmaid MacCulloch has called the “Myth of the English Reformation” (p. 2). In this view, the idea that Anglicanism is a *via media* between Roman Catholicism and Protestantism is a myth created largely by the work of John Henry Newman. This leads Chapman to greatly emphasize the Protestant roots of Anglican identity, but Anglican identity is a tricky thing. Because there is no key year or text “everything is contested” and Anglican theology “emerges from a combination of text, institution, context and practice, both ecclesiastical and secular,” unfolding in key periods (pp. 8-9). This means that there is no one Anglicanism. But it is also why “doing Anglican theology is such a complicated, sometimes infuriating, but usually exciting task” (p. 9). With this in mind, Chapman sets out to help the reader clarify the different Anglicanisms throughout history.

Chapman begins his survey of Anglican identity by arguing that the creation of Anglicanism as a *via media* was largely a reaction to the severing of church and state rela-

tions in the 19th century. The English Church could no longer count on a solidly Anglican Parliament for support. In response both the Oxford Movement and Evangelicals attempted to rewrite the history of the English church through publishing (p. 12). The Oxford Movement published *The Library of the Fathers* and *The Library of Anglo-Catholic Theology* whereas Evangelicals republished the works of the Reformers in the Parker Society edition (p. 13). Both movements claimed to be “the authentic voice of Anglicanism,” but this “authenticity” was “imposed” on the past by creating “a canon with particular concerns for the present” (p. 46). The identity of Anglicanism was up for grabs and competing visions were offered, but in reality history shows a different story.

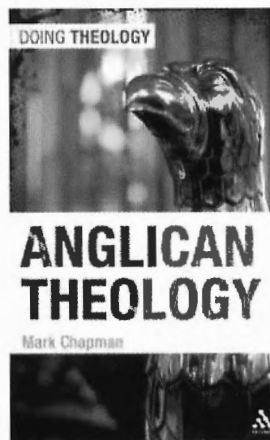
The English church at the time of the Reformation took its nature from the Continental Reformers, according to Chapman. Thomas Cranmer followed John Calvin’s understanding of the Eucharist as “a spiritual presence of Christ in the sacrament discerned only by faith” (p. 35). This Reformed leaning is evident in the notorious “Black Rubric” of the 1552 Prayer Book which stated that kneeling at Communion did not imply adoration. A Lutheran influence can be seen in Cranmer’s reliance upon the Augsburg Confession for 42 Articles.

This Reformed Anglicanism continued with the Elizabethan Settle-

ment. Under Elizabeth, John Jewel’s *Apology of the Anglican Church* defended the Reformed nature of the English church as grounded in Scripture and the teaching of the Fathers. The 39 Articles gave a Reformed doctrinal foundation to Anglicanism that echoed Reformation teaching on “original sin, grace, justification, works and predestination” (p. 67). Yet the Settlement was not all that settled. Both the “vestibarian crisis” and the “admonition controversy” showed Anglicanism was still evolving. The Puritan

refusal to wear the surplice was ultimately a dilemma “between the dictates of Scripture and obedience to authority” (p. 78). A number of English clergy sought advice from Reformers on the Continent, only to have the crisis settled by Archbishop Matthew Parker, who enforced the wearing of surplice and cap in the 1559 injunctions. The admonition controversy

likewise pitted Puritan against conformist on the legitimacy of bishops, the Prayer Book, kneeling for communion, use of the word *priest*, and the sign of the cross at baptism, among other things (pp. 87-88). After the publication of the *Admonition*, a debate ensued between Archbishop John Whitgift and Puritan divine Thomas Cartwright in which Whitgift argued that ecclesiastical practices not necessary for salvation “are nonetheless necessary for the proper order and decorum of the church” (p. 95). Reformed Anglicanism was only





moderately Reformed in the final analysis because it maintained much of its Catholic heritage in things indifferent.

Richard Hooker, who was born into this moderately Reformed Anglicanism, is often credited with holding that Anglicanism was a *via media* between Rome and Geneva, even though the phrase *via media* is not found in his *Laws* (p. 105). While some see Hooker in continuity with the Reformers and others with medieval Catholicism, Chapman concludes, "It is probably right to see Hooker as a founding figure of Anglicanism, but the 'Anglicanism' he represented was concerned first and foremost with the justification of the authority of law and order" (p. 107). In Hooker's controversy with Puritan divine Walter Travers, who championed Presbyterianism, Hooker held that laws of ecclesiastical polity differed from those of doctrine because "Laws touching matters of order are changeable, by the power of the church; articles concerning doctrine not so" (*Laws*, V.vii.2, cited on p. 120). Godly reason played a role in polity for Hooker's rational Anglicanism.

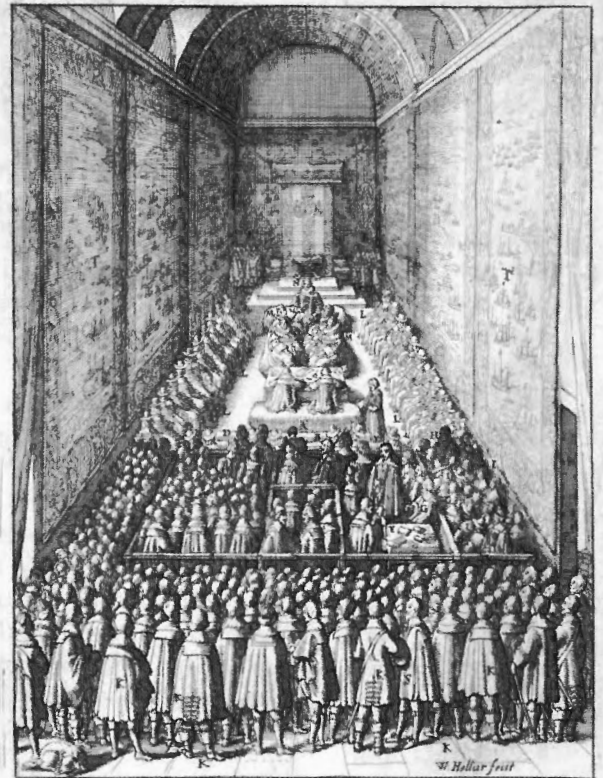
The "Calvinist consensus" of the Church of England under James I was broken by Archbishop William Laud, according to Chapman (p. 134). With Charles I and Laud, Anglicanism demonstrated something of a middle way as the gradual development of Arminianism replaced the old Calvinist doctrines of election and Presbyterianism with sacramentalism and Episcopalianism. During the Restoration under Charles II the promise of a new kind of "comprehension" in regard to vesture and acts of devotion failed and was followed by the 1662 Act of Uniformity which conformed worship to the new Prayer Book (pp. 156-57). According to Chapman, this changed the nature of Anglicanism from that of national church to

an established church because "precisely this failure of reconciliation and comprehension after the Commonwealth ... helped forge Anglican identity" (p. 159). After 1662 and the 1689 Act of Toleration, "there was no comprehensive protestant church" and this "meant that the Church of England had to take on the status of being one church among others" (p. 159). Hooker's famous statement that "there is not any man of the Church of England but the same man is also a member of the commonwealth; nor any man a member of the commonwealth which is not also of the Church of England" was no longer true (pp. 124, 160, citing *Laws*, VIII.i.2).

What followed was an understanding of the *via media* as a golden mean between Catholicism and Protestantism seen in the work of Richard Montague and the Roman Catholic polemicist Thomas Harrab (pp. 161-62). When this idea was combined with the Latitudinarian idea of the Church of England as an undogmatic "virtuous mediocrity," as Simon Patrick called it, Anglicanism was officially born (p. 163). Chapman calls this chapter "Latitudinarianism and the Invention of Anglicanism" (p. 151). The Anglicanism of comprehensiveness had begun.

The notion of Anglican comprehensiveness has been contested in our own day by Stephen Sykes, who has argued that it is, in the words of Chapman, "little more than a woolly minded fudge that allows for incompatible ideas to be held together in

The manner and forme of the Arch-Bishops Trial in the House of Peeres.



PROVERBS II. 8.

The Righteous is delivered out of Troubles, and the wicked cometh into his snare.

- A. The Arch-Bishop of Canterbury.
- B. The Gentleman Vsher with his Black-Rod.
- C. The Lieutenant of the Tower. D. The Bishop's Councell.
- E. The Clarke that reads the Evidence.
- F. The Table where the Books and Papers given in evidence lay.
- G. The Members of the House of Commons, and Mr. Poyne standing in the midst of them.
- I. I. I. The witnesses, H. Mr. Henry Burton, Mithris Biffwick, Mr. Baker the Messenger.
- K. K. K. The People and Auditors, within and without the Barre.
- L. L. The LORDS. M. M. The Judges, and Affirmans.

Etching from the University of Toronto Wenceslaus Hollar Digital Collection

The trial of William Laud, 1640

an incoherent muddle" (p. 174). Skyes found this woolly fudge in the 1938 Church of England Doctrine Commission Report, and in the theologies of fallibility of F.D. Maurice and Archbishop Michael Ramsey. Yet, Chapman replies, "It was the practical issue of comprehensiveness that gave rise to the theology of the Anglican Communion" (p. 180). The Colenso affair, which caused the first Lambeth Conference to be called in 1867, ended with Colenso's removal but without a formal condemnation. Likewise the championing of higher critical methods by

(Continued on next page)



## REVIEW ESSAY

(Continued from previous page)

Benjamin Jowett in *Essays and Reviews* was seen as a question of comprehensiveness.

Anglican identity changed again with William Reed Huntington's idea of the Church as consisting of four elements: the Old and New Testaments as the revealed word of God, the Nicene Creed as a sufficient statement of Christian faith, the two sacraments of baptism and Eucharist, and the historic episcopate. This idea was officially adopted and became known as the Chicago-Lambeth Quadrilateral, with the result that "Anglicanism had ceased to be explicitly English by 1888" (p. 185). While the document was meant as a set criteria for ecumenical reunion with non-Anglican churches, Chapman claims that "the Lambeth Quadrilateral served the opposite purpose of creating a defi-

### Provincial autonomy has led to a lack of a central notion of Anglicanism.

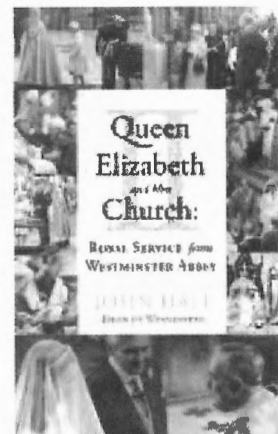
inition of worldwide Anglicanism as a particular denomination but shorn of most of its distinctive identifying features" (p. 193). Global Anglicanism was born.

Today, in reaction to growing liberalism of the West, leaders such as Archbishop Henry Luke Orombi have upheld the traditional teachings of Anglicanism as grounded upon the primacy of Scripture (pp. 199-200). Chapman asserts to the contrary that "the notion of Anglicanism as resting on a fixed and easily demonstrable truth challenges the theology of Anglican comprehensiveness" (p. 200). Chapman thinks that Anglicanism is not a brand like Coca-Cola that is the same everywhere but rather like "a variety of local brands that usually bear family

resemblances with one another" but with "no secret formula protected in a head office" (p. 201). That is to say, provincial autonomy has led to a lack of a central notion of Anglicanism, as seen in recent debates regarding homosexuality. The teaching of Lambeth 1.10 became the stated moral norm for the Anglican Communion at the 1998 Lambeth Conference, but violations of this norm have brought to light that Anglicanism has no way to adjudicate problems between provinces. *The Windsor Report* suggested a way forward through an Anglican Covenant wherein "there had to be some legal recognition of the rights of other provinces to constrain unilateral action if there was to be a future of the Communion" (p. 206). This latest form of Anglican identity was evident at Lambeth 2008 in the Indaba groups which "can be seen as pioneering a way of being catholic through a voluntary commitment to a non-coercive form of mutually shared authority. It is this model that underpins the Anglican Covenant" (p. 209). This could be called Covenant or Indaba Anglicanism.

This book is a well-cited scholarly work that has much to commend it and will benefit many. It did, however, leave me with many questions such as Chapman's interpretation of the Quadrilateral as a basis for communion, the future of the Anglican Covenant after insufficient votes in England, and his use of the myth of the *via media* as a hermeneutical approach. Regardless of these questions, Chapman is to be commended for his mostly descriptive work on the history of various Anglicanisms. ■

*The Rev. T.L. Holtzen is professor of historical and systematic theology at Nashotah House.*



### Queen Elizabeth II and Her Church

Royal Service at Westminster Abbey

By John Hall. Continuum/Bloomsbury  
Pp. 173. \$19.95, paper

In recent years, audiences around the world have focused their attention on Westminster Abbey for major media events. The funerals of Princess Diana and the Queen Mother, the wedding of the Duke and Duchess of Cambridge in 2011, and this year's service of thanksgiving for the 60th anniversary of the reign of Queen Elizabeth II have all drawn widespread attention not just from Britons, but from large numbers of international viewers and many Americans.

The religious dimension of these events and their sacred setting is perhaps not always as clear as it could be in popular media coverage, and so the Very Rev. John Hall's new book on the religious life of Queen Elizabeth as connected with Westminster Abbey is especially welcome. John Hall has served as Dean of Westminster Abbey since late 2006, and he writes of the queen as a "servant leader" whose long life has been permeated by Christian attitudes of service and humility.

The excellence of this book is a readability that transcends opinions about the establishment of the Church of England or the political institution of monarchy. Dean Hall



explores the public liturgical life of Queen Elizabeth through the fruits of the Spirit as described by St. Paul: love, joy, peace, forbearance, kindness, generosity, faithfulness, gentleness, and self-control. He explains in clear terms just what Queen Elizabeth's responsibilities at Westminster Abbey are, and how they are parts of ancient continuities for English religion and culture, as well as manifestations of an individual Christian woman's own abiding and personal faith.

Dean Hall's wide-ranging review takes in the queen's anointing and coronation in 1953, her commemoration of the Slave Trade Act's 200th anniversary, her 50th wedding anniversary, regular observances of

The excellence of this book is a readability that transcends opinions about the establishment of the Church of England or the political institution of monarchy.

Commonwealth Day and Remembrance Sunday, her historic meeting and prayer with Pope Benedict XVI, and of course the recent royal wedding.

The most significant and meaningful chapter, however, discusses the Royal Maundy, an annual ceremony during Holy Week in which the English monarch gives alms to a large group of poor or elderly men and women. (The older ceremony of foot-washing by the king or queen in emulation of Jesus Christ at the

Last Supper seems to have ended around 1730.) The Royal Maundy service celebrated each year includes the following collect as both a description of the queen's role within it, and a lofty example for those who hear it and read about it:

"Almighty God, our heavenly Father, who hast given thy Son Jesus Christ to die for our sins, and hast commanded us to love one another as thou hast loved us: make us, we beseech thee, so mindful of the needs of others, that we may ever be ready to show them compassion

and, according to our ability, to relieve their wants; for the sake of the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, world without end. Amen."

For the firsthand view of the ways in which Queen Elizabeth has lived out the deeply Christian spirit of this collect, Dean Hall's *Queen Elizabeth II and Her Church* is a fine, informative, easily readable, very timely, and very enjoyable book.

Richard J. Mammana, Jr.  
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## CATHOLIC VOICES

# Moving past Goodbye

By Nathaniel W. Pierce

Reflections on the 77th General Convention have one characteristic in common: an eagerness to interpret the data through the prism of a deeply held ideology. And, if we were to experience for a moment the presence of not only the holy but also the generous Holy Spirit, we might be willing to admit that there is a touch of truth in every perspective.

My prism is family system theory. I ask: "How did we get here?"

The 65th General Convention (1976) was pivotal in the history of the Episcopal Church as it adopted a new Prayer Book (on the first reading and in which there was not one reference to the Anglican Communion) and approved local option for women's ordination. At the time it felt like a major split could occur. And yet for the most part the Episcopal Church held together, thanks in large measure to public assurances in 1976 and the Statement on Conscience adopted by the House of Bishops in 1977. In effect the bishops and others said that Episcopalians were big enough to embrace those who would ordain women and those who would not, for reasons rooted in conscientious conviction. Lambeth 1978 explicitly affirmed local option for women's ordination.

This principle was strengthened by Lambeth 1988 which, at the request of the Episcopal Church, expanded the principle of local option to include women in the episcopate. In 1989 the Rt. Rev. Barbara C. Harris became Bishop Suffragan of Massachusetts, and the first woman to serve as a bishop in the Anglican Communion.

I believe the turning point came five years later, in 1994, the 20th anniversary of the ordination of the

Philadelphia 11. At a service commemorating that event, Bishop Harris preached directly to "traditionalist Episcopalians" who still opposed women's ordination. They should recognize that they had been defeated and leave: "If this means saying goodbye to the selective traditionalists in our Church, ... God go with you and peace — goodbye."

Then the 72nd General Convention (1997), acting on the recommendations of a committee led by the Rt. Rev. Robert D. Rowley, abandoned the 1977 statement on conscience. Previous public promises notwithstanding, what had been optional was now mandatory.

During the same convention, 87 ordained women signed and distributed "An Open Letter to the Church." They rejected the policy of ideological cleansing as advocated by Bishops Harris and Rowley. They argued for a catholic theology rooted in the witness of the Virgin Mary, specifically affirming eschatology, the gift of patience, the importance of being faithful to promises made (see the 1976 and 1977 statements on conscience), and trusting in the efficacy of the Holy Spirit over time. Nevertheless, the cleansing proceeded.

From that point on the story becomes even more predictable. In reaction to the decision of General Convention to end the policy of local option, Lambeth 1998 refused to extend the principle of local option to openly gay and lesbian people in ordained ministry.

General Convention, in turn, gave consent to the Rt. Rev. Gene Robinson's election as Bishop of New Hampshire. The Anglican Communion then produced *The Windsor Report* and a proposed Covenant. The Archbishop of Canterbury declined to invite Bishop Robinson to attend the 2008 Lambeth Conference.

The theological and political divide only grew wider. The Anglican Communion dug in its heels as the Epis-



copal Church, now with far fewer conservatives and evangelicals in its midst, became more liberal. In recent years deputies to General Convention often report more unanimity, less rancor, a oneness in Christ.

Of course, this is precisely what is now playing out in the politics of Washington, D.C. Moderate politicians in both parties are leaving (or being voted out of office) as the forces of ideological purity wage their respective wars of cleansing. There is no middle, no compromise, no *via media*.

What held the Episcopal Church together during potentially divisive moments in the past (the Civil War, 1976, and 1989) was a generosity of spirit, a willingness to live as well as possible with those who disagreed with the majority's views. But that spirit has now largely disappeared.

Under this analysis, the most significant decisions by the 2012 General Convention were the two resolutions on the proposed Anglican Covenant. The first stated (again) the Episcopal Church's commitment to seek deeper unity with the Anglican Communion. As some have noted, there appears to be an inherent contradiction between that commitment and proceeding on our own with same-sex blessings.

The second resolution said the Episcopal Church "decline[s] to take a position on the Anglican Covenant at this convention," a clear rejection of the position adopted by the Executive Council which called for an unambiguous rejection of the Covenant. Both resolutions were adopted.

Thus for the first time in 18 years one party had stepped back from the brink. Surprisingly, at least to this retired cleric, it was the Episcopal Church.

Let it be noted that a memorial adopted by the Diocese of Easton at its 2012 Convention had recommended much the same course: "That this 144th Convention of the Diocese of Easton memorializes the 2012 General Convention of the Episcopal Church to call for and encourage further study and reflection on the proposed Anglican Covenant (the fourth Draft)." But in a brilliant change of wording by the World Mission Committee considering all Covenant resolutions, "call for and encourage further study and reflection" became "decline to take a position on the Anglican Covenant at this convention." The committee had found the *via media* which brought together those who advocated rejection of the Covenant and those who supported its adoption.

If we can be guided by systems theory, we will always be alert for insights about how our behavior and our policies have helped to produce a problem. Organizations tend to create a scapegoat or "identified patient." If we can "fix" that person, the problem will

be solved. Systems theory teaches instead that everyone in the system, as in a family with one alcoholic member, has a role to play. "Fixing" the problem always starts with "fixing" ourselves.

Consider this passage by the Rev. Winnie Varghese, rector of St. Mark's Church in the Bowery in New York City and a deputy to the 77th General Convention:

"In those places where we are working on being a better church, respecting the dignity of all people (see The Book of Common Prayer), those that have left [the Episcopal Church] because of those battles, as the great Bobby Castle used to say (and probably still does), 'are the ones that should go.' He did not mean that in a nice way" (*Huffington Post*, July 16).

Well, that is one way of interpreting our history. But if we can be honest with ourselves, perhaps we can also speak the truth that many who left the Episcopal Church did so because we told them to leave, because we were quite happy to say to them (to quote Bishop Harris): "Leave. Good-bye."

And the height of the irony in this situation is that many of us told "traditionalist Episcopalians" to leave while waving the banners of justice and inclusivity. I have waved some of those banners myself. The danger is that we can become so preoccupied with the cause (at any given moment) that we may lose sight of the Anglican ethos which during its best days respected and valued those in the minority.

Perhaps one lesson here is that Episcopalians' understanding of inclusiveness needs to be expanded to include not only the minority in our midst but also the wider Anglican Communion. ■

*The Rev. Nathaniel W. Pierce of Trappe, Maryland, was a clerical deputy for the Diocese of Idaho at the 66th General Convention (1979).*

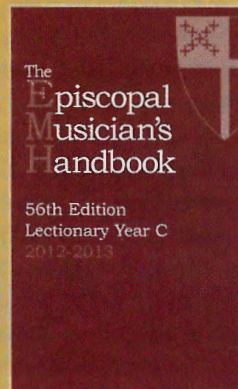




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The Rev. **Carlye Hughes** is rector of Trinity, 3401 Bellaire Dr. S, Fort Worth, Texas 76109.

The Rev. **Madelynn K. Johnston** is vicar of St. Jerome's, PO Box 126, Chama, NM 87520.

The Rev. **Keith Johnson** is priest-in-charge of St. Philip's, 204 W 134th St., New York, NY 10031.

The Rev. **Jennifer Linman** is priest-in-charge of Epiphany, 1393 York Ave., New York, NY 10021.

The Rev. **Louis Miller** is vicar of Nativity, Union, and Calvary, Glenn Springs, SC; add: PO Box 456; Union, SC 29379.

The Rev. **Paul Moore** is rector of Good Shepherd, 615 N Texas St., Silver City, NM 88061.

### Deaths

The Rev. **John Spencer Macauley** died August 2 at Brandon Woods at Alvamar, a retirement community in Lawrence, KS. He was 83.

Born in 1928 in Wichita, he was a graduate of Wichita State College and Episcopal Divinity School. Ordained deacon and priest in 1953, he was vicar, St. Paul's, Marysville, 1953-56; vicar, St. Mark's, Blue Rapids, 1953-56; and rector, Grace, Winfield, 1956-61. In 1962 Macauley completed a doctoral degree in 17th-century British history at Selwyn College, Cambridge. Upon returning to Kansas, he became associate professor of religion and history at the Kansas School of Religion at the University of Kansas. He retired from KU in 2003 and was named professor emeritus. During his years in Lawrence, Macauley served as assisting priest, Trinity, 1982-88, and as its rector, 1988-94. He helped found St. Margaret's, Lawrence, and supported Canterbury House at KU. He cofounded the first Episcopal Native American campus ministry at Haskell University. He cofounded Bishop Seabury Academy, which he served as chaplain in 1997-99, and as a member of the board of trustees. Macauley wrote *Richard Montague, Canon of Windsor* for the Society of Friends of St. George's and edited *The Autobiography of Thomas Secker, Archbishop of Canterbury*. He was a member of the Ecclesiastical Historical Society (U.K.) and the Historical Society of the Episcopal Church (1965-2002). He is sur-

(Continued on page 30)

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## Denouement

“Evil people make use of all the good creations of God,” St. Augustine wrote about this week’s passage from John. “Good people, on the other hand, make good use of the evil actions of the wicked. And who is as good as the one and only God?” Jesus had fed a multitude, but only a handful has remained to receive his teaching. His words have been greeted with disbelief and hostility. He has watched even some tested disciples slip away. And yet he has made good use of it all, treating this, one of his greatest disappointments, as a “teachable moment” of the first order.

Jesus knew that many in the crowd would not understand his words about “bread from heaven” and “eating his flesh and drinking his blood.” Nicodemus, a man learned in the law, had found even simpler, less offensive images completely baffling. Jesus knew that others would understand his words perfectly well but would bristle at the way they equated eternal life with humility, dependency, and absolute trust in him.

But these words were unavoidable. He had come down from heaven to share them — their hard edges unbuffed and startling tones unmuffled. The scandal of these words, in any case, would seem hardly worth mentioning next to the deeds they promised. “What if you were to see the Son of Man ascending to where he was before?” He still must climb the cursed cross and lie in the borrowed tomb, send out his ragtag captains to call the world into this new country of eternal life. The scandal has barely begun.

For all their offensiveness, these are sacred words. They are “spirit and life,” Jesus says. The mystery of eternal life begins when they are

believed and practiced, and this comes only by the work of God’s Spirit. He says “the flesh,” our natural way of knowledge and judgment, “is of no avail.” Luther’s Small Catechism captures the idea squarely: “I believe that by my own understanding or strength I cannot believe in Jesus Christ my Lord or come to him, but instead the Holy Spirit has called me through the gospel, enlightened me with his gifts, made me holy, and kept me in the true faith.”

So faith comes only by the enlightening gift of the Spirit, God’s faithful, persistent tug at the heart. “No one can come,” Jesus tells those who remain, “unless it is granted to him by the Father.” They shall be his chosen, selected by his mercy for God’s own special purposes. And yet he invites them to declare their loyalty, to choose boldly, as Joshua challenged the Israelites, “whom this day you will serve.” Peter chooses decisively: “We have believed, and have come to know that you are the Holy One of God.”

Jesus unfolds the mystery of election and free choice, the scandal of the cross, the work of the Spirit, the challenge of precious and irreplaceable if seemingly offensive words. Quite a lesson for those willing to stay behind to catch the end of the story.

### Look It Up

Read John 21:15-19. Another day, by the same lakeshore, Jesus will command Peter to use “the words of eternal life.”

### Think About It

Peter promises to remain with Jesus because “you have the words of eternal life.” What does his pledge suggest about the place of words in Christian discipleship?



## Learning Love

When faith starts, it may start in apparent folly; it may start as unbridled love. Love loses a certain dignity, takes indiscriminate risks, is a seasonal madness. The voice of my beloved comes to me, jumping on the mountains and skipping over hills. He stands at the wall and stares through the window. He whispers, "Arise, my dear, my dove, my beauty, and come." He justifies his summons with the birthing of new life. "The winter is past; the rains have come and gone; flowers appear in the land." God is love, and so God jumps and looks and calls, bidding us come to living water with love's prolixity, *in nomine Patris et Filii et Spiritus Sancti*.

Love, says the poet, leaps upon the hill. Thus Love comes down, bringing every perfect gift, descending from the Father of Lights in whom there is neither transmutation nor vicissitude of shadow (James 1:17). Love is the Word of truth planted within from which comes forth the first fruits of creation. The implanted Word yields deeds — the exercise of pure religion, visiting orphans and widows in their tribulation and remaining unstained from the world. Love begets loving action, hearing *and* doing.

Love seeks binding commitment, a covenant of stability, a rock upon which to build a home: "Until we are parted by death." Thus Love employs commandments and ordinances. "Now, O Israel, hear the precepts and judgments which I teach you, that doing them you may live, and going in, you may possess the land, which the Lord God of your fathers has given to you" (Deut. 4:1-2). The Gospel belongs to every land; in every place the disciples of Love ask, "What shall we do?" Yet

Love has not imparted a spirit of timidity that we should fall into fear; it urges us to read, mark, learn, and inwardly digest. Love looks at what the Church has confessed and taught and inspires fidelity and obedience. It is a perfect law of liberty (James 1:25).

Love is not slavish and leaden, impenetrable or unyielding. It perseveres in the work of restoration. Occasionally, Love wrecks a rule, having learned the words of the elders: "Nothing entering a man from the outside is able to defile him, but what comes out of a man is what defiles him" (Mark 15). It corrects and rebukes.

Love calls out, leaping and dancing, to show a more excellent way. It looks and names with tender affection, and the earth's fair beauty and Love's insistence urge us on. Together we seek a new home and new life, fresh and firm: alive, anchored in obedience.

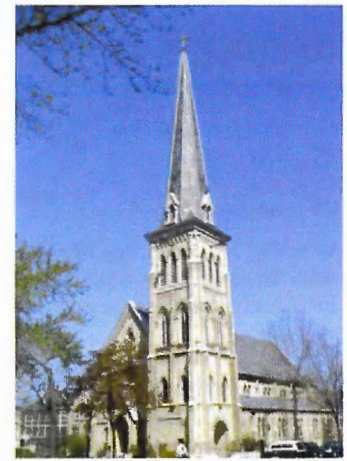
Love is Jesus Christ our Lord.

### Look It Up

Read Song of Solomon 2:10.

### Think About It

What does a bishop do in and out of retirement? Leap upon the hills, hear Love's summons, bear Love's wounds.



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(Continued from page 27)

vived by his sons, Ian Macauley, Alexandria, VA, and Christopher Macauley of San Francisco; and three grandchildren.

The Rev. **Gary Dee McConnell** died May 30 surrounded by his family in Little Rock, AR. He was 72.

Born in Ada, OK, and reared in Long Beach, CA, he was a graduate of Biola College, the Episcopal Theological Seminary of Kentucky and the Graduate Theological Foundation's Creative Ministry Program. First diagnosed with cancer at 32, McConnell taught other cancer patients about care and treatment, and he worked to dispel the stigma surrounding cancer. Ordained deacon and priest in 1970, he served for his entire vocation in the Diocese of Arkansas. He was curate of St. Luke's, North Little Rock, 1970-71; vicar, St. Stephen's, Jacksonville, 1971-77; and rector, Trinity, Searcy, 1977-2006. In addition to counseling those with health challenges, he had a great love for teaching young people, especially teenagers. He often directed senior high camp sessions at Camp

Mitchell on Petit Jean Mountain and he always taught Sunday School classes for teenagers during his years as a priest. He is survived by his wife of 53 years, Donna Kay Fite McConnell; three children, Micah McConnell, Little Rock, Sean McConnell, San Francisco, and Patrick McConnell, Jersey City; four grandchildren, India Carter, Patrick McConnell, Madeleine McConnell, and Ciara McConnell; his brother, Tommy McConnell of Long Beach, Calif.; and half-siblings Bobby Lynn, Dana, Julia and Ginger.

**Daniel T. Moe**, composer in residence at Church of the Redeemer, Sarasota, FL, and conductor emeritus of the city's Key Chorale, died May 24 after a long illness. He was 85.

Born in Fargo, ND, Moe sang in church choirs, played clarinet in fifth grade and conducted his first concert in sixth grade. He played saxophone and clarinet with the Naval Air Corps band in 1944-46. Moe taught at the Oberlin Conservatory of Music for 20 years before his retirement to Sarasota in 1992. During 40 years of choral conducting, he led

choruses to Carnegie Hall, the Kennedy Center and Lincoln Center. His published musical works include the Cantata for Peace, which was performed in 1993 at Pope John Paul's opening Mass for World Youth Day in Denver. Moe attended Concordia College in Moorhead, MN, intending to become a Lutheran pastor like his father. When he failed a course in Greek he turned to music. He studied conducting and composition at several colleges and universities, ultimately earning a master's degree at the University of Washington and a doctoral degree from the University of Iowa. "He was a lovely man, extremely caring and loving and at the same time he was extremely exacting in what he expected of his choirs and what he got from them," said the Rev. Fred Robinson, rector at Church of the Redeemer, in the Sarasota *Herald-Tribune*. Moe is survived by his wife, Ann Stephenson-Moe; five sons, Erik T. Moe of Thailand, Nelson Moe of New York, Martin Moe of Washington, D.C., and Stefan Stephenson-Moe and Christoph Stephenson-Moe, both of Atlanta; brothers Richard Moe of Tacoma and the Rev. John Moe of Indianapolis; sister Mary Ellen Walters of Seattle; and seven grandchildren.



Moe

The Rev. **Paul Waddell Pritchart** died peacefully at his home in Spartanburg, SC, July 21. He was 82.

Born in Memphis, in 1929, he was a graduate of Southwestern College (now Rhodes College), Memphis, and the Divinity School of the University of the South. Ordained deacon in 1961 and priest in 1962, he was summer preacher at All Saints Chapel, Linville, NC, 1960-92; assistant, Church of the Advent, Spartanburg, SC, 1964-67; rector, Christ Church, Martinsville, VA, 1967-70; rector, St. John's, Savannah, GA, 1970-73; and rector, Church of the Incarnation, Dallas, 1974-92. Pritchart is survived by two daughters, Day Smith Pritchart, Arlington VA, and Elizabeth Pritchart Swinney of Greensboro, NC; three grandchildren, Katherine Dodson, Elizabeth Smith Dodson and Mary Louise Dodson. He was preceded in death by Dale Smith Pritchart, his wife of 56 years.

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Email: [naucanteburychap@gmail.com](mailto:naucanteburychap@gmail.com)  
The Rev. Megan Castellan, chaplain  
Sun 8, 10:30, 5:30 (during school year, followed by dinner)

## IOWA

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

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Website: [canterburyirvine.org](http://canterburyirvine.org)  
E-mail: [canterburyirvine@gmail.com](mailto:canterburyirvine@gmail.com)  
The Rev. Dr. Fennie Hsin-Fen Chang, chap

## MARYLAND

UNIVERSITY OF MARYLAND  
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Website: [www.edow.org/eacm](http://www.edow.org/eacm)  
E-mail: [eaterps@umd.edu](mailto:eaterps@umd.edu)  
Student Residence: Episcopal Student Center  
The Rev. Dr. Peter M. Antoci, chap  
Sun 6:30

## DISTRICT OF COLUMBIA

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E-mail: [office@brenthouse.org](mailto: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)

## RHODE ISLAND

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**ALL SAINTS' CHAPEL**  
735 University Ave., Sewanee 37383  
(931) 598-1274 [vcunning@sewanee.edu](mailto: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  
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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

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

## SAN DIEGO, CA

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Website: [allsaintschurch.org](http://allsaintschurch.org)  
Sun 8 & 10; Tues 7 & 12; Wed 9:30; Fri MP 9; Fri 9:30; Sat 9

## SOUTHPORT, CT

TRINITY EPISCOPAL CHURCH Pequot Ave. & Center St.  
admin@trinitysouthport.org (203) 255-0454  
Website: [trinitysouthport.org](http://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](http://allsaintschurch.net)  
3 Chevy Chase Cir., Chevy Chase, MD 20815  
The Rev. Ed Kelaher, r; the Rev. Tom Malonek, assoc;  
the Rev. Alex Large, asst  
Sun 8, 9 & 11

## BRADENTON, FL

CHRIST CHURCH 4030 Manatee Ave. West  
[christchurchswfla.org](http://christchurchswfla.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)

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[sthomascamdenme.org](http://sthomascamdenme.org)  
Eu 7:30; Choral Eu 9:30; Vesper Eu 5

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The Rev. William C. Thiele, r [frthiele@gmail.com](mailto: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](http://gracecarlsbad.org)  
Eu Sun 8:30, 10:30 (Sung), Wed 10; MP/EP/B as posted

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Sun 8, 10 (Sung); Wed 12:10

## RALEIGH, NC

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Website: [sttimothyschurch.org](http://sttimothyschurch.org)  
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst  
Sun MP 8:30, HC 9 (said), 11 (sung)

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ST. LUKE'S 100 E. Washington Ave., 18940  
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E-mail: [stlukeschurchpa@verizon.net](mailto:stlukeschurchpa@verizon.net)  
The Rev. Ernest A. Curtin, Jr., r  
Sun H Eu 8, 10 (Choral)

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[holyltrinityna.org](http://holyltrinityna.org) (803) 341-0075  
Sun Eu 10

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## RICHMOND, VA

ST. MATTHEW'S EPISCOPAL CHURCH (804) 288-1911  
Website: [stmatthewsrichmond.org](http://stmatthewsrichmond.org)  
Email: [stmatthewschurch@verizon.net](mailto: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](http://ascathedral.org)  
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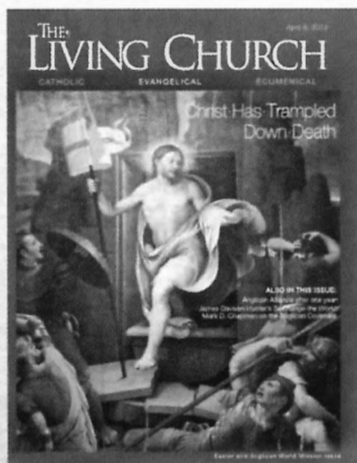
CHURCH DIRECTORY KEY Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-ern, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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