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Mark McCall explains what's
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THE LIVING CHURCH

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ON THE COVER: Amy Grau illustration

Circular Logic

"After a year of scrutiny the essence of these charges against Bishop Lawrence is this: he violated the canon that requires obedience to the canons and the ordination vow to keep his vows" (see "Dumbing Abandonment Down," p. 20).



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Nashotah Honors Met. Hilarion

By Steve Waring

Hilarion (Alfeyev), Metropolitan of Volokolamsk and a possible contender to lead the Russian Orthodox Church, visited Nashotah House Theological Seminary Oct. 25 and 26 as part of an academic convocation on “J.S. Bach as Religious Phenomenon.” Metropolitan Hilarion received an honorary doctorate in music and lectured on Bach.

Born in 1966, his rise through the ranks of church leadership has been rapid and full of influential appointments, including as a permanent member of the Holy Synod of the Patriarchate of Moscow and chairman of the Department of External Church Relations. Patriarch Kirill I of Moscow raised Archbishop Hilarion to the rank of metropolitan in 2009.

Hilarion holds two doctorates and is a prolific author, particularly on the early writings of the Church, but received his initial degree in music, studying the violin. A scholarly admirer of Bach, he is the author of a number of musical compositions and poems.

The first that most worshipers saw of Metropolitan Hilarion was during the procession. His facial expression was inscrutable, seemingly frozen as a Russian winter. His address, which he read, was similarly devoid of emotion but not of subtlety or substance.

Metropolitan Hilarion noted that Bach lived during the beginning of the Baroque historical period, when humanism flourished and artistic work advancing themes of transcendence and a holy God grew less popular. But Bach did not compromise his artistic and religious convictions to suit the changing time.

“Bach stood on the bridge of two opposing views of art: humanist and godly,” Hilarion said. Bach was not



Rick Bate photos

Metropolitan Hilarion is vested in the academic gown that signifies his honorary doctorate in music.

afraid of borrowing from other composers, but his themes were non-conformist. While the Baroque Period left less and less room for God, “Bach moved in the opposite direction, toward God.”

Metropolitan Hilarion said he regarded music “as a way to preach Christ and bring his good news to others. Music is a unique language which can convey not only deep emotions, but also complex spiritual truths. Music can break through psychological and language barriers.”

Some of Bach’s greatest music exemplifies this, Metropolitan Hilarion said: “He believed his music to

be a single voice within the great choir of the universal Church, the one which transcends doctrinal boundaries.”

Metropolitan Hilarion remained expressionless after his address. But then the Rt. Rev. Daniel H. Martins, chairman of Nashotah’s board of trustees, announced that the seminary and the Diocese of Fond du Lac had decided to return a cope given to Fond du Lac by Bishop Tikhon during the consecration service for Reginald Heber Weller as bishop coadjutor in November 1900.

As the Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, presented the gift, the Russian Metropolitan’s



Metropolitan Hilarion wears this pectoral icon.

expression quickly transformed into that of a beaming young boy on Christmas morning. He stroked the cope reverently.

Following the Fond du Lac consecration in 1900, a number of the bishops who participated in the consecration service posed for a widely circulated photograph first published in *THE LIVING CHURCH*. The photo attracted some derision because wearing a cope was not customary liturgical attire for Episcopal bishops at the time.

Bishop Tikhon was elected Bishop of Moscow in June 1917 and Patriarch of Moscow and All Russia in August 1917. The Soviet Revolution began in October of that year. Patriarch Tikhon publicly criticized the execution of the Czar's family in 1918 and the pervasive government expropriation of church lands. He was accused of being a saboteur and imprisoned in 1922. In a trial by a portion of the church that accepted Soviet rule he was deposed as patri-



Metropolitan Hilarion strokes St. Tikhon's chasuble as Bishop Russell Jacobus returns the gift on behalf of the Diocese of Fond du Lac and Nashotah House.

arch and priest in 1923. The panel at the trial decreed him to be nothing more than "a simple citizen."

Throughout the Soviet Era, both the Episcopal Church and the Church of England maintained dialogue with and support for the Russian Orthodox Church and both spoke out numerous times against Soviet interference in church affairs.

Tikhon died in 1925 and was canonized as a saint, first by the Russian Orthodox Church Outside Russia in 1981, and in 1989 by the Moscow Patriarchate, which reflected better relations between the Soviet government and the church. Fewer than two dozen Tikhon reliquaries survived purges during the Communist years, so the gift of the cope was especially significant. In return Metropolitan Hilarion gave Nashotah House a hand-stitched, gold-embroidered icon of Jesus Christ. He asked that the school "pray to it and for the Russian Church."

Despite the honorarium and goodwill exchange of gifts, Hilarion left little doubt that official dialogue between the Episcopal Church and the Russian Orthodox Church remains suspended. The night before the convocation, Metropolitan Hilarion met with representa-

tives from the Anglican Church in North America.

"On behalf of the Russian Orthodox Church, I would like to underscore that we remain fully committed to dialogue with the Anglican Church and will do all that depends on us to make this dialogue continue," Hilarion said in that meeting. "We feel, however, that many of our Anglican brothers and sisters betray our common witness by departing from traditional Christian values and replacing them by modern secular standards in 'the spirit of the time,' *Zeitgeist*."

Steve Waring is a freelance writer based in Milwaukee.



Metropolitan Hilarion presents Bishop Edward L. Salmon, Jr., dean and president of Nashotah House, with an icon made of embroidered gold thread.

Back to the 1662 Text

Even people who have never read the 1662 Book of Common Prayer are familiar with its phrases and perhaps some of its prayers. It is “one of a handful of texts to have decided the future of a world language,” historian Diarmaid MacCulloch says in an essay by James Wood in the Oct. 22 issue of *The New Yorker*.

Although most Anglican churches use approved alternative prayer books, the 1662 Book of Common Prayer remains the official version of the Church of England and a singular Anglican standard.

The 1662 BCP stands as “the rock from which most all other prayer books in the Anglican Communion were hewn,” explains the Rev. Andrew Mead, because it “contains elements which, like so many phrases in the Authorized King James Version of the Bible, are permanent gems within English-speaking Christianity.” Mead, rector of St. Thomas Church Fifth Ave. in New York City, was the guest preacher Oct. 24 for the final event of Nashotah House Theological Seminary’s year-long observance of the prayer book’s 350th anniversary.

Fr. Mead proposed that 1662’s service of Evening Prayer may be the best way to attract spiritual seekers to Anglican worship.

“At St. Thomas Church in Manhattan we have a choral foundation, a residential choir school and an acclaimed Choir of Men and Boys who sing five choral services each week,” he said. “These services draw between 100 and 200 people on average — that is between 400 and 500 ... each week in addition to Sunday morning. Those who attend are friends from other churches, workers at the end of the day, tourists, seekers, lookers and wanderers.”

Part of the continuing popularity of the 1662 Book of Common Prayer is the ease with which the prose, especially the canticles, can be set to music. As proof of the prayer book’s enduring appeal, Fr. Mead mentioned that new music continues to be set to Cranmer’s liturgy.

Ironically, while Thomas Cranmer set out to write in the language of the ordinary people, its seeming foreignness today helps attract growing numbers of youth, especially in college towns.

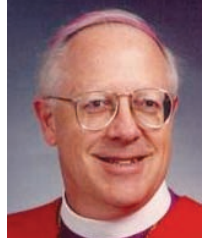
“Anglicanism clearly has developed and will develop other forms beyond” the 1662 prayer book, Fr. Mead said. “Yet that old book, written in the ear of Shakespeare, retains a voice that abides in English religion and literature. Its phrases still feed and warm the soul; they are, in a word, memorable. And because they are memorable, they attract.

“We have found, as have the English cathedrals, that appropriate use of the old BCP has a way of attracting young people and helping with church growth. Listen to what the grandchildren say when they discover the wonders hidden in the attic in their grandparents’ house. They rediscover old things and see them as new, refreshing and delightful. The Good News of Jesus Christ should be just that.”

Steve Waring

Bishop Jacobus to Retire

The Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac, announced during his diocese’s annual convention that he will not authorize a blessing rite for same-sex couples and that he will retire in a year.



Jacobus

“For me this is not an issue of legislation, but of conscience and polity,” the bishop said.

“If I give permission for the blessing of same-sex relationships in the diocese, I am saying that I have no theological difficulty with it. But, in fact, I have serious reservations.

“Therefore, because I do not believe we are prepared in this diocese to proceed with the blessing of same-sex relationships, and because this is not something that I can encourage and support as your bishop, the proposed liturgy or anything like it will not be authorized for use in the Diocese of Fond du Lac.”

The bishop announced his retirement plans on Oct. 20, the convention’s concluding day. “As I tell many people, this is a wonderful diocese,” he said. “I have said that as long as I feel God is calling me to serve, and as long as I feel that God is giving me the gifts and the strength to serve. But over the past year I have come to the conclusion that the diocese may need a new vision and voice coming from the Episcopal throne.”

Bishop Jacobus called for the diocese to elect his successor at its next annual convention in October 2013.

Three Political Stands in Maryland

The Bishop of Maryland issued a pastoral letter Oct. 15 to say he supports both the Maryland Dream Act

and same-sex marriage, and opposes expanded gambling in the state.

“I want to assure you that The Episcopal Church considers what and who you vote for in an election to be an act of your personal choice, an expression of your responsibilities as a faithful child of God as well as an informed citizen of the state,” wrote the Rt. Rev. Eugene Taylor Sutton. “We have too much respect for you and your conscience to tell you how you should vote; that to us would be an abuse of power that does not honor the way of Jesus.

“Instead, I consider the role of bishop in public issues to be that of reminding the church and the public at large of our Christian tradition of 2,000 years of moral and ethical reflection on matters of social concern. In our Anglican

way of moral reasoning, we make use of the resources of Holy Scripture, tradition and human reason, and bring them to bear upon the difficult issues of the day.”

The bishop’s letter included these reflections on the ballot measures:

- On Maryland’s DREAM Act, regarding immigration rights for children: “Jesus reminds us what the Torah tells our Jewish sisters and brothers, that we must love our neighbor as ourselves. Jesus identifies our ‘neighbor’ as those who are unloved, scorned and unwelcome. What would Jesus say to us about the children in our midst — especially those innocently brought here not of their own doing? Well, what did he *do* in the New Testament? He held a little child in his arms, and said, ‘Whoever welcomes one such child in my name welcomes me’ (Mark 9:37).”

- On same-sex marriage: “There are theological and ethical differences about the mystery and gift of human sexuality, to be sure, but for

(Continued on next page)



Sutton

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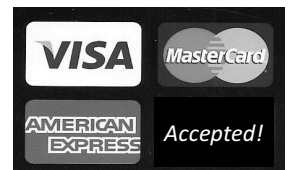
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(MARYLAND from previous page)

me the bottom line is 'to do justice, love kindness, and walk humbly with our God' (Micah 6:8). Will we do what the Lord requires of us on behalf of our gay and lesbian brothers and sisters, sons and daughters, nieces and nephews, aunts and uncles, cousins and grandparents?"

• On gambling: "What will be the effect of more gambling on our poor and desperate brothers and sisters seeking to solve their financial problems by 'hitting the jackpot'? And do we really want our children's educations to be funded by means that we know will cause so much hardship to so many families? The debatable good ends will not justify the costly means if this initiative is passed."

Primates Support S.C. Bishop

Several primates of the Anglican Communion's Global South provinces have written to the Bishop of South Carolina to express their support as he faces charges of abandoning the communion of the Episcopal Church.

The primates discussed the Rt. Rev. Lawrence's challenges as they met in Singapore for the installation of that diocese's new bishop, the Rt. Rev. Renis Ponniah. The letter was sent by the Most Rev. Mouneer Hanna Anis, Primate of Jerusalem and the Middle East and Bishop of Egypt with North Africa and the Horn of Africa, and the Most Rev. Ian Ernest, Primate of the Indian Ocean and Bishop of Mauritius. They sent courtesy copies to seven fellow primates who discussed the matter: Daniel Deng of Sudan, Henri Isingoma of Congo, Bolly Lapok of South East Asia, Nicholas Okoh of Nigeria, Stephen Than of Myanmar, Eliud Wabukala of Kenya, and Hector Zavala of the Iglesia Anglicana del Cono Sur de las Americas.

"We all want to assure you and the Diocese of South Carolina of our

continuing prayers and support," the primates wrote. "We thank God for your stand for the Gospel of our Lord Jesus Christ! We are proud that you are willing to suffer for the faith once delivered to the saints. Please be assured that we are with you, and that our Lord is also proud of you and our brothers and sisters in the Diocese of South Carolina."

In the United States, the neighboring Bishop of Georgia expressed his sadness about the charges brought against Bishop Lawrence.

"Bishop Lawrence is my friend," wrote the Rt. Rev. Scott A. Benhase. "He has been and continues to be a good colleague of mine. I respect



Lawrence

him as a person and as a disciple of Jesus. Our relationship has always been marked by candor, mutual support, and affection.

"I regret that the Disciplinary Board for Bishops felt they had to act in such a way at this time. I'm not judging them harshly for I don't know all of what they know nor was I privy to their deliberations. I simply believe that the pastoral work of grace is sometimes impeded by the application of the letter of the law.

"I also regret the actions that Bishop Lawrence and other leaders in the Diocese of South Carolina have taken. Their actions have been and continue to be provocative and have not been marked by self-restraint and our Anglican ethos. The escalation of this conflict mirrors other conflicts we have all seen in human history where two sides are unwilling to back down. Both are acting out of fear that the other side will get the upper hand, so they escalate their defenses, begin demonizing the other side, and the drum beat for more drastic action continues unabated. Bishop Lawrence, like some of those in disagreement with him, has in my judgment participated in this escalation."

U.S. Postage Stamp Honors Holy Family



The United States Postal Service chose Washington National Cathedral's Bethlehem Chapel to issue its Holy Family Forever stamp on Oct. 10. The stamp depicts the Holy Family's flight into Egypt after Christ's birth. The family appears in silhouette against a deep orange sky with the brightly shining Christmas star ahead of them. Joseph leads a donkey on which Mary and the infant Jesus ride.

The contemporary artwork on the stamp, now available nationwide, is a departure from some previous Christmas stamps featuring traditional artwork of Mary and Jesus. Indeed, the 1980 USPS Christmas stamp showed the Madonna and Child in Bethlehem Chapel's Epiphany stained-glass window.

Canon Kathleen Cox, executive director and chief operating officer of the cathedral, said it was "very fitting" for the new stamp to be unveiled in Bethlehem Chapel, as this was the first chapel completed at the cathedral and it is filled with Christmas imagery, right down to its needlepoint kneelers.

The Very Rev. Gary R. Hall, who assumed his duties as the 10th dean of the cathedral on Oct. 1, noted that, unlike previous Christmas stamps, the imagery of this one speaks to a variety of religious traditions because the flight into Egypt depicts the plight of the disenfranchised. Joseph and Mary fled to Egypt because the tyranny of Herod made it unsafe for them to stay in their own land: "Christianity has always stood with people who are up against it."

"The holy family are refugees," Hall told TLC after the ceremony. The new Christmas stamp is a reminder of the oppression that exists today in lands where military domination, brutality and war thrive, he said.

The new Christmas stamp celebrates "the miraculous hope of salvation that we celebrate each season" and the "spirit of goodwill" that

marks the holiday months, Giuliano said.

He added that he always looks at the stamp on a piece of mail he receives, and that for him a Christmas stamp makes a card "that much more inviting."

This year the USPS has printed 400 million new Holy Family Forever stamps. It also prints stamps

commemorating Eid, Hanukkah, and Kwanzaa, and Christmas stamps with images of Santa Claus and holiday decorations.

The stamp ceremony featured the Cathedral Girls Choir and harpist Susan Robinson.

Peggy Eastman



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From top left: Fr. Augustine with a newly baptized baby; the Transfiguration of Christ Tiffany window; the altar at Christmas; Christ Church, built at the end of the 19th century. Roger Grant photos

Beauty Meets Substance

Christ Church, La Crosse

By Lauren Anderson

At the beginning of this century Christ Church of La Crosse, Wisconsin, had become known as a “country club church.” Founded by James Lloyd Breck in 1850, Christ Church meets in a Romanesque-style building with a Venetian Renaissance interior of soaring ceilings, a bishop’s throne, and elaborate stained-glass windows. Since 1899, the church with the 108-foot tower has stood at the corner of Ninth and Main Street in the western Wisconsin city of about 52,000 people. It could have easily become a museum, where faith is remembered more than lived.

Instead, the parish now welcomes people of all socioeconomic and ethnic backgrounds, develops global partnerships, and serves the community, while remaining grounded in the gospel of Jesus Christ.

An intergenerational and multi-ethnic congregation worships in the beautiful nave. Welders, doctors, factory workers, professors, and homeless people sing out as the Rev. Patrick Augustine, rector since 2003, processes behind a team of acolytes and eucharistic ministers.

During the service, children play quietly in the back of the church as several teenagers watch them, allowing their parents to pay attention to Augustine's sermon. Expositing from a passage in John 6, he exhorts the congregation to be the hands and feet of Jesus.

After Communion, Augustine introduces Diana Gorgos, the church's missionary to Garissa, Kenya, who has returned to La Crosse for a brief sabbatical. Church treasurer Bob Weathers presents Gorgos with a \$4,000 check from the congregation, collected from the previous week's offering, to fund future projects in Africa. Augustine, born in Pakistan, offers the blessing in English, then in Urdu.

Christ Church bursts with the energy of a parish that has made the mission of Jesus, evangelism, and hospitality the center of its life for the past decade.

"It's not about left and right, but what unites us, which is worship, the Book of Common Prayer, the person of Jesus, and proclaiming the gospel," Augustine says. "When you turn your mind to Jesus and the mission of Jesus, miracles can happen."

Jake Delwiche, a member of 17 years, approached Augustine seven years ago with an idea to start a weekly community lunch to foster fellowship among parish and community members. "It's really important that the community provide meals for the homeless, but also for the lonely, the separated, the single, and those just looking for community," says Delwiche, who admits that he hates eating alone. "It builds community when people eat together."

Since then, Delwiche has prepared a group lunch, usually consisting of soup and salad, every Thursday afternoon, after a morning Eucharist and Bible study. The lunch, Delwiche says, allows people from different places to gather based on common interests. Half of the 20 to 25 people who attend are members, and the other half are from the community.

Meanwhile, the church has established a strong relationship with the Salvation Army of La Crosse, located one block away. Parishioners visit on Tuesday

afternoons to prepare 300 sack lunches for children on summer break. Throughout the year, parishioners also assemble care packages of blankets and stuffed animals for children staying in the Army's shelter.

In addition to Gorgos's work in Kenya, the parish supports mission partners in Haiti, Pakistan, and Sudan. Through the Diocese of Milwaukee's Haiti Project, Christ Church provides 10 scholarships at St. Marc's School in Jeannette.

In 2009, the parish commissioned Gorgos, a retired nurse in La Crosse, as a missionary to Garissa Missionary Diocese, a desert area in Northern Kenya predominantly inhabited by Somali Muslim refugees. Despite resistance to Christianity in the area, Gorgos and other missionaries have been able to start a school, buy land, dig a well for people and animals, and

establish two clinics. Augustine considers Christ Church's support a reflection of its commitment to mission in the world. "This is a church that doesn't set a limit, but sees a horizon to go to and beyond," Gorgos says.

Augustine maintains relationships in South Sudan, Pakistan and South Africa, working extensively for interfaith reconciliation and

advocating for the persecuted church. He visits each country often, bearing financial support from the parish. "Where CNN tells you not to go, that's where we go," he says.

Extensive mission work is possible because of generous funding, Weathers says, adding that the parish has practiced "unusual stewardship" in the past decade. Despite making minimal appeals for money, the church has seen 15 to 25 percent increases in giving in recent years.

Moreover, Christ Church has seen growth in numbers: attendance has increased by 32 percent in this same period. Among the new parishioners are young families, who have expanded the children's ministry from seven to 30 children.

Amid growth and change, the parish looks for new opportunities to broaden its mission. "We haven't graduated yet," Augustine says.

"The Holy Spirit is like dynamite. The ways of God are beyond our understanding. I would like to see our joy, ministry, and growth be exploding so much that people can smell it; that they would know that this is a living church where Jesus dwells." ■

Lauren Anderson studies journalism at the University of Wisconsin-Madison.

"The Holy Spirit is like dynamite."



VALID ORDERS

in Broken Times

Underground Ordinations in Interregnum England

By Calvin Lane

In his diary entry for Christmas Day, 1657, John Evelyn described attending an illegal prayer book service of Holy Communion in Oliver Cromwell's London. During the liturgy, troops appeared on the scene and trained their muskets on the communicants as they received. In recent years historians of early modern England have stressed how formative the experience of persecution was for Anglicans during the Civil Wars and the ensuing Interregnum,

a period in total stretching from 1642 to 1660. Perhaps these experiences shaped the tradition itself as those loyal to the prayer book persisted in a number of religious commitments without the support of the government. The pillars of the established church had been pulled down and those Christians who voluntarily continued to use the prayer book and who saw the ministry of bishops as essential were on their own. That prayer book tradition was no longer part of a government institution, but instead manifested as a voluntary movement of Christians who held tightly to their sensibilities about right religion.

The year 1646 had witnessed not only the public execution of the Archbishop of Canterbury, William Laud, but also the abolition of both the Book of Common Prayer and the episcopate. Laud's colleagues on the episcopal bench either fled to the Continent, retired to the countryside, or, in the case

of Bishop Matthew Wren, spent the better part of twenty years in the Tower of London. And King Charles himself, executed in 1649, became a royal “martyr,” one complete with cult and devotional literature. The traditional narrative has been that Church of England conformists (“Anglicans” *avant la lettre*) were on the run, doing their best to remain faithful in such “broken times.” Oxford chaplain and historian Judith Maltby has told us, in the collection *Religion in Revolutionary England* (Manchester University Press, 2006), that the experience of suffering defined Anglicanism in its classical era, molding and polishing a distinct religious identity. Persecution and loss does indeed have a powerful effect; Tertullian’s third-century slogan — “the blood of the martyrs is the seed of the church” — has resonance here. Thus, at the Restoration of the monarchy in the early 1660s, the Cavalier Parliament and its clerical cognate, the Convocation, were in no mood for “comprehension,” that is, attempts to bring moderate Presbyterians (the Puritan pastor Richard Baxter, for instance) into the restored structures of the established church. The wounds suffered by Cavalier Anglicans were just too deep. Despite the animus against the Puritan “other,” what emerged in the 1660s is the tradition we regularly call classical Anglicanism, a distinct religious identity whose touchstone is the 1662 revision of the Book of Common Prayer. A new day opened after the shaping and refining experience of the Interregnum, a period in which prayer book loyalists had preserved a laundry list of religious commitments and sensibilities in the face of adversity.

One curious angle to the story of the Interregnum, this period of intense shaping, is the phenomenon of young men appearing on the doorsteps of the bishops who remained in England asking for ordination according to the prayer book. We have long known



Anthony van Dyck portrait of Archbishop William Laud

about these illegal ordinations, but only recently — with the advent of the online Clergy of the Church of England Database (www.theclergydatabase.org.uk) — have reliable statistics come into view. Using the fruit of their careful if not painstaking archival work, the CCED project directors, Kenneth Fincham and Stephen Taylor, have given us two very helpful studies of episcopal ordinations in England between the Long Parliament’s October 1646 order abolishing the bench of bishops and 1660 when the work of the episcopate resumed. (See K. Fincham and S. Taylor, “Vital Statistics: Episcopal Ordination and Ordinands in England, 1646-60,” *English Historical Review* 126 [April 2011], pp. 319-44.)

They offer sure evidence of 581 ordinations in this 14-year period and, given the spottiness of the accounts, Fincham and Taylor project that the actual number could be closer to 3,000. After the Restora-

(Continued on next page)

VALID ORDERS in Broken Times

(Continued from previous page)

tion, Bishop Robert Skinner of Oxford claimed to have personally ordained between 400 and 500 in those years. While many of the bishops retired to country homes (notably the future Archbishop of Canterbury, William Juxon, who passed his days fox hunting), a small number were glad to confer Holy Orders according to the prayer book. In addition to Skinner, these included Brian Duppa of Salisbury, Thomas Morton of Durham, Henry King of Chichester, Joseph Hall of Norwich, and Ralph Brownrigg of Exeter. Three Irish bishops who had taken up residence in England — Robert Maxwell of Kilmore, Henry Tilson of Elphin, and Thomas Fulwar of Ardfert — ordained a surprisingly large number too. It is interesting that 93 percent of these illicit ordinations were performed by nine bishops, and they were not the only bishops left in the country. Several well-known bishops sat on their hands, so to speak. Bishop Juxon, for instance, did not confer orders at all. Moreover those bishops who made themselves available were not of one party; their churchmanship ranged from Laudians like Skinner and Duppa to old-style Calvinists like Hall, England's representative at the Synod of Dort back in 1619!

Fincham and Taylor have also wonderfully traced the networks that brought prospective ordinands to these willing bishops, men who sometimes performed the rites in their parlors. Skinner, for example, kept close ties to Oxford's colleges through two of his chaplains. These would interview candidates and act as intermediaries. Other bishops had a similar relationship to Cambridge. On the other hand, the Irish Bishop Henry Tilson lived in the West Riding of Yorkshire and stuck to northern candidates, almost functioning (in one sense at least) as a bishop for the north. Regardless of the specifics, the pattern usually was that a candidate followed a string of personal and college contacts to find a willing bishop. As the old saying goes, it's not what you know, but who you know.

Why then did these young men seek out the bishops? What had unsettled their consciences? This is an important question if for no other reason than the sheer numbers involved: these ordinations were not rare events. It seems to have been the case that doubts simmered among not a few of them about the validity of Presbyterian



orders. Many had read Henry Hammond's work on the epistles of Ignatius of Antioch and were convinced that a valid ordination as deacon and priest required a real bishop to lay on his hands. Even more interesting is the fact that these illicit rites were a sort of open secret. By the mid-1650s the Lord Protector Cromwell had reduced church oversight to the work of the Triers and Ejectors, a committee that simply vetted ministers for appointment. Perhaps challenging the traditional narrative of persecution, the fact is that there is no evidence whatsoever of bishops or ordinands being punished for engaging in these illegal ordinations. In short, during the Civil Wars and the Interregnum, when the world seemed turned upside down, some bishops were willing to work in irregular ways to confer what they understood to be valid orders. Likewise, the young men whose scruples drove them to the ousted bishops were willing to be ordained in parlors. (See K. Fincham and S. Taylor, "Episcopalian conformity and nonconformity, 1646-60," in J. McElligott and D.L. Smith, eds., *Royalists and Royalism during the Interregnum* [Manchester University Press, 2010], pp. 18-43.) What we might find striking is that many of these newly ordained men then took up appointments in the Cromwellian church — if they had not done so already. The Clergy of the Church of England Database shows us that being ordained by a bishop was no bar to service. Having a bishop lay on his hands did not signal a one-way ticket to the Continent to seek refuge with Charles II. As Fincham and Taylor explain, even in the 1650s when an episcopal church looked unlikely to ever resurface, the candi-

dates kept showing up and the bishops kept ordaining them. And as a result, priestly ministry too kept going in some parishes.

Given the landscape of Anglicanism in contemporary North America, one wonders if there is a lesson here for those in the Episcopal Church who find themselves increasingly out of step with the majority (as manifested in recent General Conventions) on any number of issues — including but not limited to Christian sensibilities about sex. It suffices to say that questions of integrity and conscience are on the forefront. Many have discerned a call to join the Anglican Church in North America while the word *differentiation* has come to symbolize a kind of refuge for those who have stayed. To see things from yet a different perspective, for more than twenty years some Anglo-Catholics have wondered about the validity of Holy Orders when female bishops are involved. But among even these Catholic voices one can find a rich variety of perspectives and attitudes. Can any of us today really believe that there are only two “sides” within North American Anglicanism?

If those with conservative or traditional inclinations (of any sort) see the current situation as a “broken time,” then it is remarkable that for quite a while now creative solutions among generous leaders have been available, though these have often been out of view to many of us and overshadowed by the perception that things are monolithic. I think here of what was once known as the Dallas-Fort Worth Plan and more recently the expansion of Delegated Episcopal Pastoral Oversight (DEPO) by the Episcopal Church’s House of Bishops. As reported in the April 11 issue of *THE LIVING CHURCH*, the

Given the landscape of Anglicanism in contemporary North America, one wonders if there is a lesson here for those in the Episcopal Church who find themselves increasingly out of step with the majority.

expanded DEPO plan offers options not only to parishes that find themselves at odds with their local bishop, but also to aspirants for Holy Orders. Though many of us may not be aware of them, such arrangements have been struck somewhat informally for years and have been accompanied by rigorous discernment and fervent prayer. As described here, the pattern of willing bishops and willing ordinands finding each other in unusual times certainly reaches back to the 17th century. While traditionally minded Anglicans discerning a way forward within the Episcopal Church may or may not see their lives the way Bishop Brian Duppa described life during the Interregnum — as like that of the persecuted, primitive Church

subsisting in caves and dens — priestly ministry nevertheless can continue in the parishes. And the shaping, polishing, even lapidary effect on us all — likely including the majority within the Episcopal Church and the Anglican Church in North America — may indeed bring a renewed Anglicanism in the future. ■

*The Rev. Calvin Lane is affiliate professor at Nashotah House and priest-in-charge of St. Mary’s Episcopal Church in Franklin, Louisiana. His forthcoming book *The Laudians and the Elizabethan Church* (Pickering & Chatto, 2013) considers the power of history and memory in religious debates in the post-Reformation period.*

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- Matthew 19:14

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Taking Yoder's Thinking Further

Review by Oliver O'Donovan

One way of reading John Howard Yoder is as the arch-sectarian. Another more promising way is as the inheritor of a grand narrative that had been taken to justify sectarianism, who endeavoured to rework that narrative with a suppleness and theological sophistication that would make it a serviceable ecumenical resource for the Christian mission of his day. The category of "Constantinianism" was shaped to elevate a questionable event of the distant Christian past into a universal and present

To See History Doxologically History and Holiness in John Howard Yoder's Ecclesiology

By J. Alexander Sider. Eerdmans. Pp. 233. \$28

temptation, a problem that all Christians confront all the time. Others from Yoder's community were seeking to restore its ecclesiological potential by different routes: the late and much missed A. James Reimer, for example, persistently summoned the peace churches back to their patristic and Reformation heritage. For him it was most important to get the history right. Not so for Yoder, whose pressing concern was to get the present right. Challenges on matters of fact or historical evidence would be met with a lofty step back into meta-reflection, airy references to the need for "re-readings," and so on.

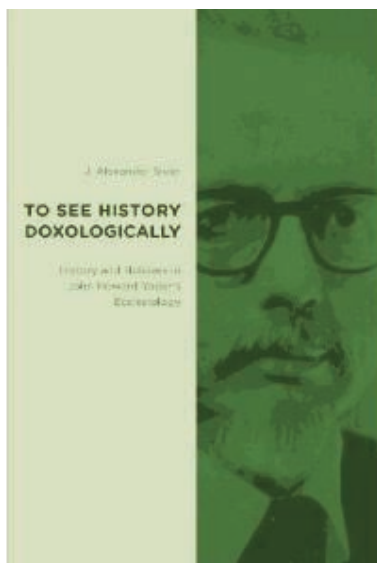
If I may make a confession of my own at this point, it was this historical *insouciance*, those undocumented dismissals of great saints and theologians handed down with such oracular authority, that first made me angry with Yoder, angry enough to make a detour in my own first writing on political theology which gained me a reputation in America (undeserved, but still alive at moments in Alex Sider's discussion) as a "defender" of Christendom. Anger of that kind, however, is not such as the sun should set on. Forgiving Yoder his scholarly trespasses as every scholar must pray to be forgiven, I cannot fail to appreciate the element of greatness in a

theological personality that could seize the opportunity afforded him to reconfigure a sectarian narrative as an address to the universal Church to strengthen it in face of its moral and spiritual threats. Yoder supplied modernity-critical Christians with a few resonant categories that allowed them to challenge the intellectual and social indifference of the churches on the broadest front, while still chiming in with some deep echoes of foundational American ideals.

So much for his importance to those of us outside the peace-church tradition. What of those within it? From that position Sider writes not "about" Yoder — for many pages at a time, indeed, the great man is kept waiting in the wings — but a series of explorations of the Christendom complex aimed at carrying the Yoderian mission further. The narrative emerging from Yoder's regenerative influence is set in dialogue with its rivals, and from that vantage point reflected on with love, honesty, and perspicacity, qualities that make the discussion an inspiring one. The central message as it emerges here is that Christian theology can keep history at its core only by "intertwining" eschatology and ecclesiology. Alternative voices are drawn into the discussion — my own, those of Ernst Troeltsch and Hans-Georg Gadamer, Miroslav Volf, and Alasdair MacIntyre — and are questioned with care and appreciation. The historiographical shortcomings of the Yoderian fourth century are exposed candidly. Yet when it comes to ecclesiological substance Sider does good battle for the Yoderian perspective.

As the old Christian political theorists used to say about the succession of the crown, God has blessed the godly king with a worthy son. Sider can do more than echo and repeat. The narrative proves capable in his hands of some further reflective turns which are highly suggestive, not least in the unexpected affinities that turn up from time to time with the Greek fathers. The effect is to set the Yoderian instrument playing some rather postmodern tunes about resistance to premature certainties, harmonising especially closely with the apophatic music of Gillian Rose and (in some moods) Rowan Williams.

Generously ecumenical in conception, Sider's book will offer much to Anglican readers. But before ecumenical engagement can be fruitful, there is need to take measure of the distance that has to be



overcome. One could speak here of the failure to disentangle government as a providential function from society as a centre of resistance to God. But I think that agreement on that point might be nearer with Sider's account of the tradition than with Yoder's. The heart of the difficulty, I think, will be Christology. The way we are invited to speak of Jesus of Nazareth and of the meaning of his life, death, and resurrection is not, when it comes to it, the way our liturgy and formularies have taught us to speak of him. We are urged with rhetorical passion not to think we can say Lord! Lord! without doing what Jesus taught, and who could quarrel with that? But when we are told what he is supposed to have taught, I can only wonder what Gospel it came from. Why, though claimed to be very shocking, does it sound rather conventional? There is room for further exploration here, based firmly, I hope, on the text of the Gospels. ■

The Rev. Oliver O'Donovan is professor of Christian ethics and practical theology at the University of Edinburgh.

Anglican Use and Ecumenism

Review by Samuel Keyes

There is some humor in the subtitle of this book. The “recent” developments on which these essays reflect are not, as one might suppose, the formation of the Anglican ordinariates, but rather the events of the last four decades that set the stage for that more recent development. But then, from the perspective of Rome, this is very recent indeed, and these essays all suggest, each from its own perspective, just how astonishing these developments have been in relation to the last few centuries of Anglican/Roman Catholic history.

The volume divides itself into four sections: History, Juridical Status of the Anglican Use, Anglican Difficulties, and Liturgy. Most of these essays have been printed elsewhere, which further explains their somewhat dated appearance. They recount the movement from Anglicanism to the Roman Catholic Church and predict the future of such movement. The two main scenes are the United States and England: the first in the late '70s and early '80s when the Pastoral Provision was set up, creating the Anglican Use of the Roman Rite; the second in the '90s after the ordination of women as priests in the Church of England.

I find it hard to imagine that this book would convince anyone of the rightness (or wrongness) of the Pastoral Provision, the Anglican Use, or the recently established Anglican ordinariates. These accounts merely try to set the scene, whether with a dry history like Fr. Jack Barker's description of the Pastoral Provision, or with the more personal *apologia* of Linda Poindexter, a former Episcopal priest. Aside from a few hints here and there, these writers do not intend to argue for Roman Catholic teaching in a persuasive way; instead they show how it makes sense, given the truth of that teaching and their own experience as Anglicans, for them to do what they did.

A few particular contributions should be mentioned which touch in some way the ecumenical import of the current situation. First is Fr. Peter Geldard's essay, “Conversion and Enrichment,” which considers Anglo-Catholics from the Church of England. Though this piece was written before *Anglicanorum coetibus* and its implementation, it seeks to identify those elements of the “Anglican patrimony” capable of enriching the wider Church. These include, of course, liturgy and aesthetics, as well as the kind of deep pastoral care that comes from the Anglican parish system. The third element,

Anglicans and the Roman Catholic Church

Reflections on Recent Developments

Edited by **Stephen Cavanaugh**. Ignatius.

Pp. xv + 255. \$18.95, paper

(Continued on next page)

Profile of Anglican Churches in the Diocese of The Bahamas and the Turks and Caicos Islands

Edited by **Harriet Pratt** and others. Pp. 122. \$20, paper. Available from the diocese (P.O. Box N656, Nassau NP, The Bahamas, or media@bahamasanglicans.org)

In 2011, the Diocese of The Bahamas and the Turks and Caicos Islands (certainly one of the more glamorous diocesan designations in the Anglican Communion) celebrated its sesquicentennial, though the Anglican presence in these islands dates from as early as 1647. This colorful and informative book marks the remarkable milestone.

After a foreword by the current bishop, Laish Boyd, a brief but illuminating history of the diocese follows, and then the profile itself, divided into sections that cover the four archdeaconries. The diocese embraces 25 islands and 96 congregations, served by 70 active clergy and a further group of retired clergy.

Each congregation is described alongside photographs of clergy, churches, and symbols. One of the most valuable and interesting aspects of the book is its inclusion of church buildings now closed and fallen into disrepair, or in the process of renovation. This shows a deep appreciation of a great heritage.

The book concludes with photographs of the bishops, the dean, the archdeacons, clergy serving in other capacities, and a helpful index.

The diocese has had a long and close relationship with the Episcopal Church, not least due to its geographical proximity. Indeed, it is a companion diocese of Southeast Florida, where expatriate West Indian clergy and faithful, many of them Bahamian, live, serve, and enrich the life of our church.

A full-length history of the diocese is reportedly in preparation. Until its publication, all those who know and love the Diocese of The Bahamas and the Turks and Caicos Islands, and the Province of the West Indies, will welcome this glimpse into the vibrant life of our neighbor.

*The Very Rev. Peter Eaton
Denver*

BOOKS

(Continued from previous page)

though, strikes me as most interesting: apologetics. Geldard observes, quite rightly, that the Anglo-Catholic movement has had to work hard to justify and explain itself to both laity and hierarchy. In other words, Anglo-Catholics gained ground by persuasion, not by power. This is, surely, a useful memento for all Catholics in the modern world.

Br. John-Bede Pauley, OSB, suggests something further about the “patrimony” in his essay on “The Monastic Quality of Anglicanism.”

He suggests that the prayer-book tradition was designed to put monastic style prayer and *lectio* into the hands of the laity. Cranmer’s vision thus conveniently accompanied the dissolution of the monasteries. Problematic as that destructive episode may have been, it shows that the Church in England was not supposed to become anti-monastic so much as universally monastic. The religious life of the monks should become the common religion of all.

Putting aside questions of historical accuracy, Br. Pauley does not actively consider the value of such an endeavor. But to describe the prayer-book reformation in such a way does highlight one contribution that Anglicans can make to current ecumenical questions: to what extent has the universalizing tendency of reformation religion been successful? Is “common prayer” a real possibility, or does it rely too much on the flattening of distinctions implied by the political and social reforms of the 16th century and beyond?

One of the weird contradictions of

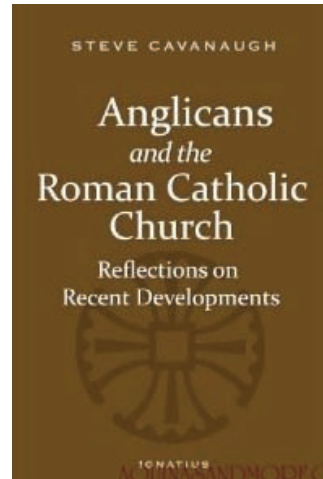
the Anglican Use is its insertion of the “common prayer” tradition as an uncommon or distinctive usage within the Roman Rite. This is not, I hasten to add, a bad thing, but it is very odd — no more so, perhaps, than Anglicanism itself. We do well to remember, when forming our hasty judgments about the good or ill of the Anglican Use, that it stands not as an isolated incident in the brief history of modern ecumenism; it is an example of modern religion at its heart. If we, as both Anglicans and Roman Catholics, do not know

what to do with the Anglican Use it is because we still do not know what to do with the Reformation.

It comes as no surprise that proponents of the Anglican Use, and now of the Anglican ordinariates, wield sharper tools than are often expected in the ecumenical West. Fr. John Hunwicke’s contribution here mocks the “incestuously self-

validating magisterium of pan-Protestant ecumenical theology.” But, as much as some ecumenists may dislike the kind of ecumenism represented by the Anglican Use, it is here to stay. While Anglo-Catholics have often espoused a branch theory of the Catholic Church, the Holy See suggests a branch theory of ecumenism. High-level official dialogue may continue, but that should not preclude the kind of direct appeal to Christian unity-in-diversity that the Anglican Use tries to represent. ■

The Rev. Samuel Keyes is a doctoral student at Boston College and parish catechist at the Church of the Advent.



America's Kaleidoscope of Faith

Review by Charles R. Henery

The kaleidoscope comes from a time when toys needed only imagination, not batteries, to work. With the twist of a tube the viewer discovers an explosion of color and design to excite the mind's eye. The editors want readers to think of this book as a kaleidoscope. Each turn of the page is intended to reward the reader with an expanding view of the multiple patterns and the rich, imaginative exchanges of religious traditions in American history.

From the beginning of colonization in the Americas, religion played a major role. Religion, among other things, inspired exploration, shaped early settlement, informed social and political thought, and directed missionary interests. In this book the reader is invited to consider religion as a complex and dynamic happening, always open to new meaning and understanding. For this reason, no attempt is made to define the term *religion*, but only to consider the meaning attributed to religion by various peoples over the expanse of American history, and to place this meaning within the broader, ever-flowing currents of social and intellectual change.

Organized along both chronological and topical principles, the book allows the reader to select different avenues of inquiry. The first chronological period is *Exploration and Encounter (1492-1692)* and concentrates on the transplantation of European religions to North America, with particular stress on "the ways in which engagements between Europeans and Native Americans led both parties to religious adaptation and innovation."

In *The Atlantic World (1692-1803)*, the focus is on the transition from colonial empires to nationhood, accompanied by the separation of church and state, and "the

American experiment of joining religious feeling to the practice of virtue, a complicated enterprise that set the terms initially for a distinctive understanding of republican virtue."

American Empire (1803-1898) examines territorial expansion, urbanization, industrialization, mass immigrations, the flowering of new religious groups, and how the pivotal Civil War "prompted thinking about difference, about virtue and morality, and about the religious meanings of both nationhood and violence."

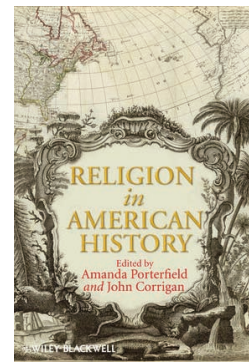
The final period, *Global Reach (1898-Present)*, considers religious developments related to American international influence, and the domestic challenges presented by modernism, pluralism and fragmentation.

Each chronological period is divided into four themes: politics, cosmology, community, and practice. The themes are not meant to encompass all of the American religious experience or to identify entirely distinct features of religion. Rather, the themes aspire to convey an interconnection and to lead the reader to greater critical reflection on the ways they relate to one another.

This is ably done by the sixteen scholars, mostly from university religious studies departments throughout the United States, who contributed to this book. Their essays are engaging and highly informative, offering fresh insights into familiar material and employing new analytical methods. The attention given to Native American religious beliefs and practices is especially noteworthy, as well as that of the African American experience and claim on religious life. Essays related to the period of colonization give care to highlight and to trace the French and Spanish religious enter-

prises in the New World. The flourishing of Judaism and Roman Catholicism in republican America receives due and valuable treatment.

Peter W. Williams, professor at Miami University of Ohio and the sole Episcopal author in this collection, writes on the theme of community in the period of globalization. He skillfully surveys religious developments in the 20th and early 21st centuries, starting with the dominant belief that America was a Protestant nation to the grudging acceptance of the United States as "more pluralistic than ever" in religious cultures and beliefs. Williams concludes his essay observing that "the distinctive character of American religion lies in its always being in process — importing, exporting, combining, conflicting, and cooperating — but never attaining a point of stability or



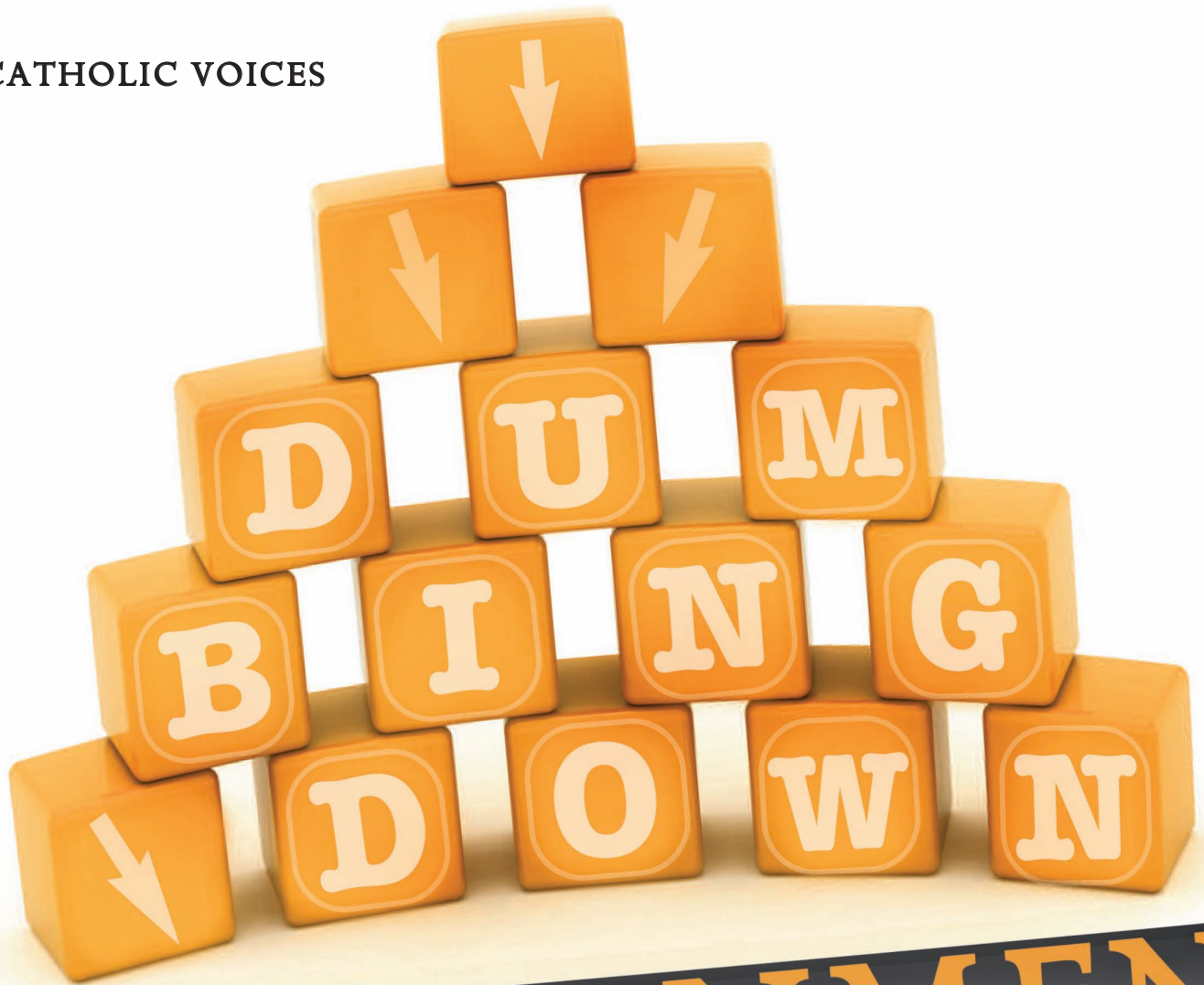
Religion in American History

Edited by **Amanda Porterfield** and **John Corrigan**. Wiley-Blackwell. Pp. xi + 345. \$43.95

stasis. As such, it continues to reflect and engage in the broader patterns of American — and international — society."

This book succeeds in its kaleidoscopic approach, yielding an illuminating and condensed introduction to religion in American history. The reader discovers in these essays that the key word in summarizing the American religious experience in any given period is *adaptation*. ■

The Rev. Charles R. Henery is rector of the Church of St. John Chrysostom, Delafield, Wisconsin.



ABANDONMENT

By Mark McCall

Presiding Bishop Katharine Jefferts Schori notified Bishop Mark Lawrence on October 15 that the Disciplinary Board for Bishops had certified that he “abandoned the Church” by certain actions he took in 2010 and 2011. Few would deny that was an eventful exchange: pursuant to the abandonment canon, the Presiding Bishop restricted his ministry, which suspends him until the House of Bishops can meet to vote on whether to remove him completely. These steps immediately triggered existing decisions by South Carolina’s standing committee that separated the diocese legally from the Episcopal Church and called a special diocesan convention within 30 days.

These sudden developments raise many questions, including why the disciplinary board took this step, how those opposed to Bishop Lawrence and South Carolina justify the summary imposition of the ultimate ecclesiastical penalty, and what those sympathetic to South Carolina are to make of the diocese’s response.

The place to start in grappling with these questions is with the specific charges leveled by the disciplinary board, which has welcomed several new appointees as others completed their service. The first charge relates to changes made in 2010 and 2011 to the diocesan constitution that modified but did not remove the “accession clause,” the provision that recites that South Carolina accedes to the Episcopal Church’s constitution. The second charge concerns an amendment to the corporate charter — the diocese is incorporated under South Carolina law — replacing a reference to the Episcopal Church’s constitution with one to the diocesan constitution. Neither of these first two charges was new. Both were considered by the disciplinary board only last year when it refused to certify Bishop Lawrence for abandonment after concluding that those were the actions of the diocese, not the bishop.

In this year’s reconsideration of the topic, the board reversed itself and found fault with Bishop Lawrence for failing to rule the convention resolutions out of order without “dissenting” from them and for signing in his capacity as corporate officer the approved charter amendment for filing as required by state law. These were actions of the bishop and were said to be in violation of Canon I.17.8 (a canon that simply requires clergy to obey the canons) and that part of the “ordination vow” that it found (after several steps of unpacking) to require clergy both to obey the canons and, in IV.4.1(c), to “abide by” their vows. The board never identifies any specific canon Bishop Lawrence disregarded by these actions other than the one that requires obedience to the canons. After a year of scrutiny the essence of these charges against Bishop Lawrence is this: he violated the canon that requires obedience to the canons and the ordination vow to keep his vows.

The abandonment canon is a relic of the 19th century when a bishop sailed to Europe and was received into the Roman Catholic Church by the Pope; he advised his diocese of this news by letter from Rome. It was provocative only four years ago when the abandonment canon was used against Bishop Robert Duncan just days before his diocese voted for the second and final time to withdraw formally from the Episcopal Church. We are a long way from abandonment in the traditional sense when it is now discerned two years after the fact from a parliamentary ruling and the ministerial act of signing as required by law a corporate doc-

ument already approved by the corporation. Any canonical violation may now be deemed abandonment.

To step back from the canonical fine print, the larger question is whether South Carolina intended to leave the Episcopal Church by these acts. The answer quite obviously is *no*. It is obvious for three reasons. First, even the disciplinary board never claims that the diocese either withdrew or attempted to withdraw from the Episcopal Church by these actions. It claims only that the modification of the accession clause violated the Episcopal Church’s Constitution. But South Carolina’s legal counsel correctly advised the convention before it voted on these resolutions that seven dioceses have no accession clause at all and another 15, like South Carolina after the 2010 vote, accede only to the Constitution.

Second, the advocates of the resolutions, including Bishop Lawrence, said explicitly on the floor of the convention that “we are not deciding to leave the national church by passing these; in no way are we deciding that” (the Very Rev. John B. Burwell) and “we are called to resist what many of us believe is a self-destructive trajectory within the Episcopal Church; and to resist until it is no longer possible” (Bishop Lawrence).

Third, South Carolina has continued to participate in the life of the Episcopal Church since these resolutions were passed two years ago, including participating in the House of Bishops and General Convention. It is puzzling how bishops who sat next to Bishop Lawrence

at General Convention in July could then vote in September that he had abandoned the church back in 2010.

The only other charge against Bishop Lawrence is that he gave quitclaim deeds to the parishes of the diocese after the state Supreme Court ruled against the diocese in an earlier case and stated “we hold that neither the [diocesan assertion of a trust interest] nor the Dennis Canon has any legal effect.” This third charge differs from the first two in that it actually identifies a substantive canon that Bishop Lawrence is said to have violated: IV.4.1(e), the requirement to “safeguard the property and funds of the Church and Community.”

Bishop Lawrence has often noted that ever since he became bishop there has been a group of strong parishes in the diocese whose only questions were “*Are we leaving, or are we going?* And the second is like unto it: *When?*” It is in no small measure due to Bishop Lawrence’s pastoral response to the challenging court

(Continued on next page)

Any canonical violation may now be deemed abandonment.

CATHOLIC VOICES

(Continued from previous page)

ruling allowing a parish to withdraw with its property that he has managed to keep his diocese almost completely intact. It is telling that with one exception the diocese's parishes stayed in the Episcopal Church with Bishop Lawrence, neither leaving after the court ruling in 2009 nor after the issuance of the quitclaim deeds in 2011, but only leaving when the disciplinary board concluded in 2012 that allegations of canonical violations constituted abandonment of the church.

This points to the most troubling question of all concerning the disciplinary board's decision. Among the new Title IV provisions is IV.4.1(f), which requires all clergy to "report to the Intake Officer all matters which may constitute an Offense." This comes immediately after subparagraph IV.4.1(e) pertaining to property. It appears members of the disciplinary board scrutinized these matters for more than a year and concluded that Bishop Lawrence had violated certain canonical provisions, yet not one thought to comply with the canon requiring *them* to report this to the Intake Officer so that the *normal* canonical process could be used.

This is not a technical issue. Had they proceeded as required by canon — there is no exception for matters that might *also* constitute abandonment — they might have spared the church the havoc we are now witnessing. Title IV after all is said to be a more pastoral way of dealing with possible canonical violations. If Bishop Lawrence is alleged to have violated subparts (c), (e), and (g) of Canon IV.4.1, why did the disciplinary board not comply with subpart (f)? Why did it not comply with mandatory disciplinary procedures that might have permitted a pastoral response instead of pursuing a process designed solely to remove a bishop summarily from the rolls of the church? Having first concluded that the disputed actions were those of the diocese, not the bishop, the board must have known the consequences "abandonment" would entail.

How have Bishop Lawrence's theological opponents reacted to these developments? One prominent assertion has been that the automatic response of the diocese triggered by the disciplinary board's action proves that Bishop Lawrence "lied" and

intended to leave all along. But this claim fails both the tests of logic and simple chronology. The automatic disaffiliation put in place by the diocese could only be triggered by hostile actions of the Episcopal Church. It was an insurance policy to protect the legal integrity of the diocese in case of attack. It no more reflected an "intention to leave the Episcopal Church" than the purchase of accidental death insurance reflects an intention to die. If the diocese had later decided of its own initiative to withdraw from the Episcopal Church then the standing committee's conditional decision would have been irrelevant because no action or decision by the diocese could trigger disaffiliation. And the facts show that the



standing committee made its decision on October 2, 2012, the day before Bishop Lawrence met with the Presiding Bishop to discuss “creative solutions” to the long-standing tensions. One does not have to be clairvoyant to see that this was a protective mechanism thought to be prudent in light of the imminent meeting, rather than a decision to leave.

This leads to a final question occurring to some of Bishop Lawrence’s many supporters: would it not have been better for the diocese to accept the judgment of the church, no matter how arbitrary and capricious, than to rely on the legal protection of the automatic disaffiliation? This raises issues of ecclesiology much too profound to be answered in this essay or by this author or by this single case. What *church* is our point of reference? Is it the diocese, the provincial church (TEC), the larger Anglican Communion, or even the singular Catholic Church of the creed (or some combination of these)? Bishop Lawrence has succeeded in keeping his diocese — a “particular church” in catholic ecclesiology — substantially intact, and has already received the support of many of the Anglican Communion’s churches. Alternative courses likely would have seen his diocese splinter into several pieces.

South Carolina has indeed sacrificed its relationship with the Episcopal Church. But no less an authority than the Archbishop of Canterbury has noted in the past that “the organ of union with the wider Church is the bishop and the diocese rather than the provincial structure as such. ... I should feel a great deal happier, I must say, if those who are most eloquent for a traditionalist view in the United States showed a fuller understanding of the need to regard the bishop and the diocese as the primary locus of ecclesial identity rather than the abstract reality of the ‘national church.’”

To be sure, Archbishop Williams was speaking of catholic ecclesiology in general rather than of this situation. But his reflection confirms that the action taken by Bishop Lawrence and the diocese is a reasonable response, as measured by the ecclesiology of a

leading catholic churchman, to the extraordinary challenge they faced. ■

Mark McCall, Esq., is a senior fellow of the Anglican Communion Institute and has co-authored several articles on canon law with Alan Runyan, counsel for South Carolina.

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ANGLICAN THEOLOGICAL REVIEW
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Bringing Waterman's Papers Home

By Richard J. Mammana, Jr.

In a series of heavily contested online auctions during February and March, S. Stephen's Church in Providence, Rhode Island, acquired a major manuscript collection of material by an early rector, the Rev. Henry Waterman (1813-76). The parish, which uses the older abbreviation *S.* in its name, was founded in 1839, and in 2012 the parish has celebrated the 150th anniversary of its current location on George Street in the midst of Brown University.

Henry Waterman served as third and fifth rector of this important center of New England Tractarianism, with tenures from 1841 to 1845 and 1850 to 1874 — a total of 28 years. Norman J. Catir's 1964 volume *Saint Stephen's Church in Providence: The History of a New England Tractarian Parish 1839-1964* identifies the Rev. George Leeds (1816-85, rector 1840-41) as the first Catholic-minded priest to serve the parish, but notes that Waterman "was an early Tractarian of the school of Keble and Pusey" who "built the complete foundation upon which the contemporary characteristic [Anglo-

Catholic] life of the parish now rests" (p. 18).

A Rhode Island native, Waterman was born into a prosperous manufacturing family and educated at Brown University. He was prepared for ordination by two leading exponents of the indigenous American High Church tradition, John Henry Hopkins and George Washington Doane, and he studied at the General Theological Seminary in New York. Under Waterman's care, S. Stephen's became one of the first racially integrated parishes in the Episcopal Church. He oversaw the construction of the parish's Gothic Revival building, designed by Richard Upjohn. In 1866, he began a weekly celebration of Holy Communion, and he later made special provision for free (rather than rented) pews. Waterman set the parish squarely in an advanced contemporary place on the High Church-Tractarian-Ritualist-Anglo-Catholic continuum outside more familiar strongholds of these forms of churchmanship in Boston, New York, Philadelphia, and the Upper Midwest.

Despite Waterman's significance in the life of S. Stephen's Church and the Diocese of Rhode Island, as well as in the wider trajectories of regional and international ecclesiastical changes during his three decades of service, no biographer has yet written about him at length. The immediate provenance of the previously undiscovered cache of Waterman's manuscripts is unknown, but they will allow a serious re-evaluation of his thought and activities. The sermons touch on a wide variety of major themes in the 19th-century Episcopal Church, including worship changes, slavery, the duties of Christians in government and society, and the Civil War. The nearly 500 manuscript sermons span the entirety of Waterman's career, and include meticulous notes about the dates and places of their delivery in a large number of churches throughout Rhode Island and Massachusetts.

Richard Noble, the parish's senior warden, is a rare-book librarian at Brown University, and he has already undertaken the significant tasks of cataloguing this material with a finding aide and stabilizing it in archival folders. It will eventually be deposited in the existing

Despite Waterman's
significance,
no biographer
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about him at length.

S. Stephen's Church Archive in the University of Rhode Island at Kingston (<http://is.gd/StStephenRegister>).

In order to secure the return of this substantial collection to its parish of origin, and to ensure that it was not dispersed further on the commercial market, S. Stephen's rector, the Rev. John D. Alexander, worked very quickly with lay leaders to meet the seller's asking price of more than \$6,000. "I did not have any doubts about the necessity of keeping them all together in the right place," Noble said on learning that the sermons had surfaced in Herkimer County, New York.

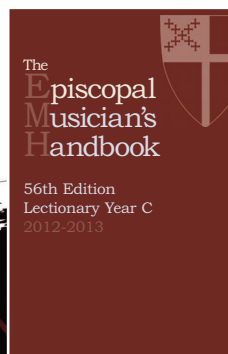
Contributions from interested individuals to help defray the cost of this manuscript rescue effort may be made by check to S. Stephen's Church with *Waterman sermons* in the memo line.

For more information, visit sstephens.org. ■

Richard J. Mammama, Jr., of New Haven, Connecticut, serves as archivist for the Living Church Foundation. This piece first appeared in The Historiographer, Summer 2012, Vol. L., No. 3, pp. 9, 11. Reprinted by permission of National Episcopal Historians and Archivists.

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The Rev. **Chris Bear** is associate at Trinity, 3000 N Kings Hwy., Myrtle Beach, SC 29577.

The Rev. **Patrick Campbell** is priest-in-charge of Redeemer, 655 Hope St., Providence, RI 02906-2652.

The Rev. **Emily Edmondson** is priest-in-charge of Christ Church, 401 W Main St., Marion, VA 24354.

The Rev. **Paul Gilbert** is director of the Little School at Grace Church, 98 Wentworth St., Charleston, SC 29401.

The Rev. **Robert Gilman** is priest-in-charge of Good Shepherd, PO Box 7, Blue Grass, VA 24413.

The Rev. **Wil Keith** is rector of Holy Cross Faith Memorial, PO Box 990, Pawleys Island, SC 29585.

The Rev. **Sarah C. Morris** is priest-in-charge of Christ Church, PO Box 360, Pearisburg, VA 24134.

The Rev. **Jonathan Riddle** is assistant at Church of the Cross, PO Box 278, Bluffton, SC 29910.

Retirements

The Rev. **Ron Heister**, as associate at All Saints, Florence, SC.

Deaths

Constance Ann Speronis Cave, a choir director in Greek Orthodox churches and singer in the Tampa Lyric Theater, died Oct. 13. She was 86.

She is survived by her husband, the Rev. George H. Cave, Jr., a priest in the Diocese of Southwest Florida; and one sister, Mrs. Maria Howey of Tampa; and several nieces and nephews.

The Rev. **Stephen S. Garmey** died Oct. 4 in New York. He was 79.

Born in Pittsburgh, he was a graduate of Harvard, General Theological Seminary, and Columbia University's School of Architecture. Fr. Garmey was assistant rector of Church of the Ascension, New York, 1959-60; rector, St. Martha's Church, Bronx, 1965-68; and assistant, Calvary and St. George's, New York, 1971-74. He was vicar of Calvary and St. George's from 1972 to 2005, and was archivist of Gramercy Park, the parish's neighborhood. He translated Rainer Maria Rilke's *Duino Elegies* (1972) and was author of *Gramercy Park: An Illustrated History of a New York Neighborhood* (1984). Fr. Garmey is survived by his wife, Jane; son, Edward; and grandson, Nathaniel.

The Very Rev. **Ann Elizabeth Proctor**

McElligott, a longtime leader in adult Christian formation, died Oct. 10 in Willamette, Oregon. She was 65.

Born in Boise, ID, she was a graduate of Metropolitan State University in Minnesota, General Theological Seminary and New York University. She was ordained deacon and priest in 1984. She was associate rector, Church of the Heavenly Rest, New York, 1984-85; associate, Church of the Holy Apostles, New York, 1985-86; associate rector, St. Paul's Church, Indianapolis, 1988-95; and 19th dean of St. Andrew's Cathedral, Honolulu. Dean McElligott was principal and director of Christian formation at St. John the Evangelist Theological College, Morpeth, Australia, 1995-2002. In Indianapolis she was a member of the diocesan liturgical and music commission, 1989-95, and the standing committee, 1992-94. Dean McElligott was a tutor at General Theological Seminary, 1985-87, and a member of its board of trustees, 1992-95. She was author of *The Catechumenal Process* (1990) and *Evangelism and the Catechumenal Process* (1998). She is survived by her husband, the Rev. Tom McElligott; son, Agen Schmitz; and a grandson.

The Rev. **Stanley Joe Smith, Jr.**, died Oct. 1 in Louisville, KY. He was 51.

Born in Bonham, TX, he was a graduate of Austin College, Southern Baptist

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Theological Seminary, Seabury-Western Theological Seminary and Loyola University. He was rector of Church of Our Merciful Saviour, Louisville, 1993-95; rector, St. Peter's Church, Louisville, 1995-2002; and rector, St. Luke's Church, Anchorage, KY, since 2002. He was chaplain of the Village of Anchorage Fire and EMS and has served on committees and boards for Anchorage Emergency and Preparedness and the Franciscan Shelter House. Joe is survived by his wife, Kella; and his father, Stanley Smith and brother, Rush L. Smith, both of Ector, Texas.

Thomas McAlpin Stubbs, Jr., a military veteran and attorney before he became a priest, died Sept. 14 in Atlanta. He was 87.

After graduation from high school he joined the U.S. Navy and completed pilot training at the Naval Air Station in Corpus Christi, Texas. He was a graduate of Harvard, the University of Georgia's Lumpkin School of Law, and the University of the South's School of Theology. He was ordained deacon in 1965 and priest in 1966. Fr. Stubbs was vicar of St. Mary Magdalene Church, Columbus, 1965-74; vicar, St. Stephen's Church, Smiths Station, AL, 1967-74; rector, St. Augustine of Canterbury, Morrow, GA, 1974-82; and interim, St. Timothy's, Decatur, GA, 1996-97. He returned to practicing law from 1982 to 1994. He was a member of the Brotherhood of St. Andrew. He is survived by his wife, Myra Jane Stubbs; and a son, daughter, and two grandchildren.

Eugene "Nick" Zeigler, Jr., a World War II veteran, champion of civil rights and chancellor of the Diocese of South Carolina for 20 years, died Oct. 8 in Florence, SC. He was 91.

Zeigler was a graduate of the University of the South and Harvard Law School. He fought for the U.S. Navy in the Pacific theater during World War II. He was elected to the South Carolina House of Representatives in 1960 and to its Senate in 1966. He crafted legislation to create home rule for Florence County and to create what is now Francis Marion University. He practiced law until 2006. He was a lifelong member of St. John's Church, Florence. "He left this world a better place," said Wade Logan, chancellor of the diocese. "He was a great mentor to me." He is survived by four children and 11 grandchildren.


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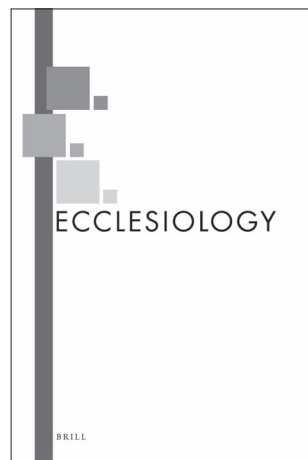
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One God

On the day when Elkanah sacrificed to the Lord, he gave portions to his wives and to their sons and daughters. He gave, however, a double portion to Hannah, to console her and to express again his favoring affection for the woman whom the Lord had touched. How had the Lord touched her? “The Lord had closed her womb” (1 Sam. 1:5). There is no narrative wavering over this point. “Her rivals provoked her severely because the Lord had closed her womb” (1:6).

Monotheism can break your heart, and often enough it does. There is a certain irrefutable logic that says “the ground of all being” must be the maker of weal and woe. But if this were merely a matter of logic, we would either praise its consistency (“all things come of thee, O Lord”) or we would impugn the identified deity (“Job opened his mouth and cursed his God”). The mind is perpetually strained in holding together theological categories of omniscience, omnipresence, all-goodness with the vagaries and tragedies of life. In this regard, the Bible is more like life than a lineal argument.

The Bible is a theo-drama in which God is the principal actor: moving, speaking, conspiring, even repenting at times. Providence is assumed but not as a tight and consistent logic. If providence thus worked, Hannah would imitate the resignation which not a few saints have commended, or turn from God altogether. Instead, “She was deeply distressed and prayed to the Lord. She wept bitterly” (1 Sam. 1:10). “I poured out my soul in the presence of the Lord” (1:15). Likewise the Annunciation: “She was greatly distressed” (Luke 1:29), and Gethsemane: “I am deeply grieved even to death” (Mark 14:34).

These sufferings are a gaping wound, raw and vulnerable need. In the language of the Bible, they are an “apocalypse.” “There shall be such a

time of anguish, such as has never occurred since the nations first came into existence” (Dan. 12:1). “When you hear of wars and rumors of war, do not be alarmed; for this must take place, but the end is still to come. . . . This is the beginning of the birth pangs” (Mark 13:7,8). In all this trial and anguish, the Bible insists that God is mysteriously present, moving the story, often in a hidden and obscure way, toward a conclusion. But let there be no doubt that a biblical pilgrimage toward the consummation presumes that this world is literally falling apart. Look anywhere you want: your soul, your home, your community, the world. The integrity of each is a very fragile thing, and, for that reason, to be carefully guarded. Yet this is not where true joys are to be found.

Then where is our hope? Our hope is in the Lord, the maker of heaven and earth. Let me show you how. Every day and very often priests made sacrifices for the sins of the people, until one day an eternal priest offered an offering eternally pleasing and efficacious. Hanging upon the tree of life, Jesus ripped the veil which sealed the divine presence from the people. He opened a new and living way. The veil through which we look is his torn flesh. Looking from his side into his heart, we go right to God, who has granted us, through Jesus, *parresia*, free speech and open access (Hebrews 10).

What is our theo-drama saying? In this mortal life, the chalice of God will always be mixed with sorrow.

Look It Up

Read Mark 13:1. The stones are beautiful, and yet they will fall.

Think About It

It's a cheap theological trick to give God all the glory and none of the blame. Better to weep and cry and crawl to his gored side.

Kingdom and Fire

We will get to the godless, piercing them with an iron bar or the shaft of a spear, and throwing them to an all-consuming fire (see 2 Sam. 23:6,7).

To begin, however, we turn our attention to the oracle of the Lord resting upon the house of David. In the presence of God Almighty he is “raised on high, anointed, favored, the Strong One of Israel” (RSV), “a sweet song” (Vulgate). His descendent will rule in the fear of the LORD, a reign imagined as “the morning sun, gleaming on the rain of the grassy land” (23:4). “The LORD swore to David a sure oath from which he will not turn back: ‘One of the sons of your body will sit on your throne’” (Ps. 132:11).

The people of God had awaited a king from the house of David. When that King arrived, tented under flesh, subject to human weakness, learning obedience even to death, they knew him not. Although he inaugurated the dawn of God’s reign, he was quick to assert that “my kingdom is not — *ek tou kosmou toutou* — from this world” (John 18:36). The Greek is clear enough. The Vulgate may tempt us wrongly (“my kingdom is not *about* this world”). Knowing however that Jesus went about doing good, teaching, and healing the sick, the Latin preposition *de* assuredly means here the same as the Greek preposition *ek*. Jesus was dripping in royal power, but he did not get it from the rulers of this age. His power came not from the world, but from the deepest center of his own being, his person hid in the bosom of the Father’s substance.

Speaking the Word from the Father, Jesus bears witness to the truth, and everyone who belongs to the truth hears him (John 18:37). When do they hear him? When the Father calls. For no one can come to the Son unless the Father calls him.

Will ever a moment occur when everyone hears him? “As I watched in the night visions,” the prophet says, “I saw one like a human being coming with the clouds of heaven” (Dan. 7:13). St. John, in his great Revelation, says, “Amen. Look! He is coming with the clouds; every eye will see him, even those who pierced him, and on his account all the tribes of the earth will wail” (Rev. 1:7).

Are we now a great distance from the sparkle of morning sun flickering on the dew of grass? Where is the beauty of Jesus, the grace of his garments, the efficacy of his healing word? It is the same Jesus coming in love and coming with fire, coming to make good on the promise that we will be “a kingdom, priests to serve his God and Father” (Rev. 1:6). For this to be, he must “free us from our sins by his blood” (Rev. 1:5). He whom the Son sets free is free indeed. Yet the old man limps. Jesus will burn away the vestiges of fallen Adam, converting every inner enemy until they rest as a footstool for his feet.

The enemy comes. Thus, “Let us mortify our members which are on earth, and let us bear fruit in the Spirit that God alone may walk around and rule in us as if in a spiritual paradise” (Origen, *On Prayer*). Completing this destructive work, Jesus says, “O death, where is your sting? O hades, where is your victory?” (*ibid.*). Throwing the old man to the flame, Jesus makes us fresh and new.

Look It Up

Read Rev. 1:4b-8. We pierced him.

Think About It

“O living flame of love that tenderly wounds my soul in its deepest center, draw near and consummate the love of this sweet encounter” (St. John of the Cross).

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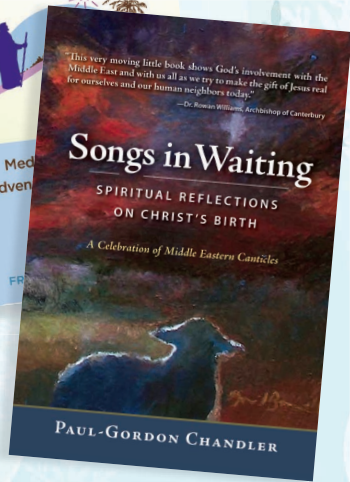
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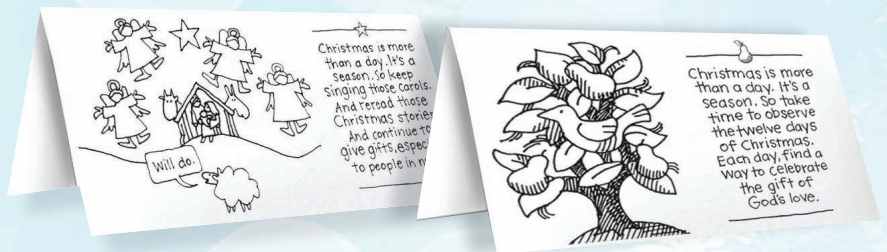
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