

South Carolina Editorial

ACC-15 Thinks Thinly

Keeping the Prayer Book Alive


THE LIVING CHURCH

December 2, 2012

CATHOLIC

EVANGELICAL

ECUMENICAL

A close-up portrait of The Rt. Rev. Justin Welby, a middle-aged man with short, graying hair and glasses. He is wearing a black clerical shirt with a white tab collar and a dark suit jacket. He is smiling slightly and looking towards the camera. The background is a blurred window with light coming through.

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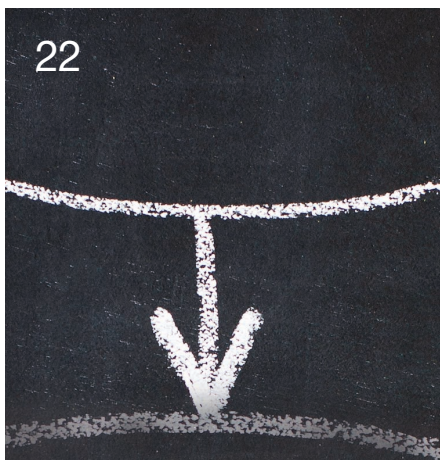


Keith Blundy / Aegies Associates

The Rt. Rev. Justin Welby, Bishop of Durham

Astonished

"To be nominated to this post is both astonishing and exciting," Archbishop-designate Justin Welby said. "It is something I never expected and the last few weeks have been a very strange experience" (see "From Brompton to Durham to Lambeth," p. 3).



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We are grateful to Christ the King Episcopal Church, Santa Barbara [p. 29], whose generous support helped make this issue possible.

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From Brompton to Durham to Lambeth

When Ladbrokes Bookmakers announced Nov. 6 that it had closed betting on the Canterbury race following a flurry of bets on the Rt. Rev. Justin Welby, Bishop of Durham, it was a strong sign that the Crown Nominations Commission had finished its work and royal approval from Queen Elizabeth II was imminent.

After much delay in the CNC's deliberations, the final stages of the official processes worked rapidly. Justin Welby was phoned by the office of the Prime Minister the previous week and was told he would be sent a letter by Nov. 5. It was delivered to him by hand outside Portcullis House, the parliamentary offices opposite the Palace of Westminster. "I have to admit I opened it right away," Welby told reporters assembled in the historic Guard Room at Lambeth Palace.

So, one of the Church of England's all-time least-kept secrets is finally out in the light. Justin Portal Welby, Bishop of Durham for only a year, will be enthroned as 105th Archbishop of Canterbury on March 21. "To be nominated to this post is both astonishing and exciting. It is something I never expected and the last few weeks have been a very strange experience," he confessed.

In a statement Archbishop Rowan Williams said Welby possessed "an extraordinary range of skills and is a person of grace, patience, wisdom and humour. ... He will bring to this office both a rich pastoral experience and a keen sense of international priorities, for Church and world."

Welby in turn was generous in his praise of Williams as someone of "extraordinary integrity and holiness, immense personal, moral and spiritual courage, and of course one of the world's greatest theologians and philosophers."

Then, in trademark self-depreca-



Keith Blundy / Aegies Associates

Bishop Welby: "I'm one of the thicker bishops in the Church of England."

tion he quipped: "On the basis that you should only follow failures, this is a great mistake."

Then taking a more serious tone he added, "The world owes him a

great debt, more than it knows."

"Let's be clear," Welby said in a press interview in July, "I'm one of the thicker bishops in the Church of England." Another time he said he

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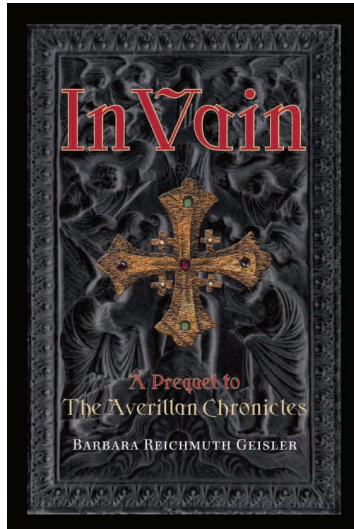
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slept through all his lectures at theological college. This is a common tactic used by graduates of the famous Eton College (which Princes William and Harry and Prime Minister David Cameron also attended) to confound or disarm their critics.

Welby explains his 11-year career in the oil industry in similar terms. "I drifted into it because I couldn't get a job when I left university and I ended up working with Elf in France in its international finance team. They needed someone who could speak English and I didn't know anything about anything, so they could shape me. I stumbled into the first thing in my life I was reasonably good at, and ended up being group treasurer in a company called Enterprise Oil."

Given his business background and relatively short church career, was he perhaps one of the most "worldly" in the succession of archbishops? He said he did not compare with medieval prelates who owned vast estates and acquired immense wealth. Replying to another question he said he had first-hand experience of the Episcopal Church, appreciated the connection, and certainly would not be telling it how to go about its business.

More than being a triumph for his old school, Welby's appointment is one for Holy Trinity Brompton, the parish church located in Knightsbridge close by the famous Harrods department store. It was at this church that as a young man he and his wife Caroline connected to the Alpha Course.

Alpha has become a worldwide phenomenon, boasting alumni of 15 million. It is the single reason why the church in London is bucking a long-standing trend of numerical decline. It was at HTB (as it is commonly called) that Welby and his wife, after the tragic death of their baby daughter Johanna in 1983, felt

(Continued on next page)

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(Welby from previous page)

the call for him to pursue ordination. In 1989 he left a £100,000-plus salary as an oil-industry executive. By 1992 he was a curate earning £11,000 a year.

He will bring a positive commitment to church growth. Welby said he is committed to the Fresh Expressions movement championed by Archbishop Williams. As Dean of Liverpool Cathedral he had maintained traditional worship but also started a café church. "We soon found we were struggling to find space for people, having previously struggled to get them to come along."

He is firmly committed to women joining the episcopate. "I will be voting in favour," he declared. He recognises the church faces "deep differences" over sexuality. "It is absolutely right for the state to define the rights

and status of people cohabiting in different forms of relationships, including civil partnerships. We must have no truck with any form of homophobia, in any part of the church."

He stated his support for the recent bishops' statement opposing same-sex marriage but added, "I know I need to listen to the LGBT communities, and examine my own thinking prayerfully and carefully." London newspapers such as the *Telegraph* took this and a rejection of "the language of exclusion" as an "olive branch" in what is a very fraught debate. He pointed out, however, that what the Church of England does "deeply affects the already greatly suffering churches in places like northern Nigeria."

Welby has made a positive start. He was sure-footed in dealing with the media, as he has been from the

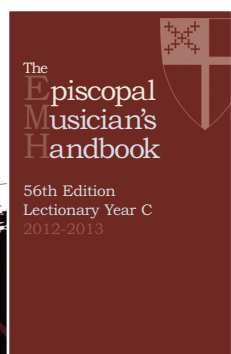
moment it became known that he was a "possible" for Canterbury. He is playful and delivers a good sound bite.

It was slightly comic to witness the mood of the gathered media in Lambeth Palace. As the minutes ticked by after the sound of Big Ben striking 11 a.m., an almost holy, perhaps slightly apprehensive, silence began to descend. Was the bookmaker's certainty about to be delivered or — at this late hour — were the assembled media to be greeted by a Richard Chartres or John Sentamu? When Welby appeared alongside the Lambeth Palace public affairs director, the sense of relief was almost palpable.

On Nov. 4 at St. Mark's Coptic Cathedral in Cairo, a blindfolded 10-year-old boy selected one from among three crystal balls sealed with wax, each

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containing a single name, the final act in another episcopal search. Thus emerged Tawadros II, who will lead Egypt's Copts, succeeding the much-esteemed late Pope Shenouda III.

What is certain is that the Church of England's way of choosing bishops and archbishops has been put to a stern test in the last two months. Already General Synod members are signalling that they want a review of the CNC's processes. It's unlikely, though, that they would take the same route as the Copts. There is biblical precedent for elections by lot — consider Matthias succeeding Judas Iscariot — but less evidence that the early Church continued in that vein.

John Martin in London

Presiding Bishop Backs 'Continuing Diocese'

For nearly four decades the words *continuing churches* have referred to bodies that have broken away from the Episcopal Church out of concern to maintain traditional Anglican doctrine as they understand it. The Episcopal Church now uses *continuing* for groups that retain their allegiance to the Episcopal Church, and this coinage has appeared amid disputes within the Diocese of South Carolina.

The Episcopal Church made its first reference to groundwork for a "Continuing Diocese of South Carolina" in a 2,000-word statement published online Nov. 9.

The same statement says that, while Presiding Bishop Katharine Jefferts Schori has restricted the ministry of the Rt. Rev. Mark J. Lawrence, Bishop of South Carolina since 2008, his being deposed requires the consent of the House of Bishops, which meets in March.

"Leading lay and clergy persons

in the Diocese of South Carolina have begun to plan for the reorganization of the continuing Diocese," the statement says. "A small group



Jefferts Schori

Lawrence

of persons representing the breadth of the Diocese has agreed to recruit persons to form a Steering Committee to undertake preparation for a meeting of the Diocesan Convention within the next few months. This follows the pattern set by other dioceses where the former bishop and lay and clergy leaders had left the church."

The group in South Carolina joins four other continuing dioceses, as the Episcopal Church Center calls them, in Fort Worth, Pittsburgh, Quincy, and San Joaquin.

The statement adds: "On Thursday, October 25, representatives of the Presiding Bishop met in Charleston with a small group of lay and clergy persons of the Diocese of South Carolina to outline steps that could be taken by such a Steering Committee. Such a group would, among other things, also be in close communication with the Presiding Bishop during the reorganization effort."

"An Open Letter to Episcopalians in the Diocese of South Carolina," published online at a new domain, episcopaldioceseofsc.org, names a 14-member steering committee and identifies two advisers: the Rt. Rev. John C. Buchanan, provisional bishop of Quincy and a resident of Mt. Pleasant, and Charles von-Rosenberg, retired bishop of East

(Continued on page 9)



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Charges Grieve Communion Partner Bishops

Statement from the Communion Partner Bishops on the South Carolina situation, issued Nov. 14 in Orlando, Florida

We, Bishops of the Episcopal Church associated with the Communion Partner fellowship, are grieved at recent developments in the life of the Episcopal Church, specifically in the Diocese of South Carolina. The way in which the complaint was lodged against Bishop Lawrence and the action of the Disciplinary Board itself under the abandonment canon seem to have derailed a good faith attempt on the part of the Presiding Bishop, the Bishop of Upper South Carolina, and the Bishop of South Carolina to address issues of mutual concern. The reaction of the Standing Committee of the Diocese of South Carolina in its decision to withdraw the diocese from the Episcopal Church is also a source of grief. We lament these developments as symptomatic of a church that is the servant of its procedures rather than the responsible wielder of its own canonical tools.

We are mindful that our disciplinary canons under Title IV since their revision in 2009 continue to be a subject of concern to many in the church. Among our concerns in this case is the misuse of the abandonment canon. Its application in the complex issues surrounding South Carolina's place in the church have hindered rather than aided the ministry of reconcilia-

tion to which we are called. It tragically illustrates the deficiencies in Title IV.

These events remind us "of the need which all Christians continually have to renew their repentance and faith" (BCP, p. 265). They remind us as well that repentance leads to a new beginning. We join with the Standing Committee of Upper South Carolina and call upon all concerned to seek a non-judicial solution to these difficult matters, and not to be limited by our canonical procedures. Our hope, indeed our prayer, is that this painful moment in the life of the church will lead us to new and creative ways to discover Christ's reconciling love, and to live together in one Body in the midst of our differences.

The Rt. Rev. John C. Bauerschmidt, Diocese of Tennessee
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 The Rt. Rev. Bill Love, Diocese of Albany
 The Rt. Rev. Daniel H. Martins, Diocese of Springfield
 The Rt. Rev. David Reed, Diocese of West Texas, Suffragan
 The Rt. Rev. Michael G. Smith, Diocese of North Dakota
 The Rt. Rev. James M. Stanton, Diocese of Dallas



Joe Thoma photo

Communion Partners in Orlando, Florida (from left): The Rev. Charles Alley of Richmond, Va., the Rt. Rev. Daniel H. Martins, the Rt. Rev. John C. Bauerschmidt, the Very Rev. Anthony Clark of Orlando, Fla., the Rt. Rev. Russell E. Jacobus, the Rt. Rev. Edward S. Little II, the Rt. Rev. Michael G. Smith, the Rt. Rev. Edward L. Salmon, Jr., the Rt. Rev. Gregory O. Brewer, the Rt. Rev. William H. Love, and the Rev. Adam Egan of Albany, N.Y.

(South Carolina from page 7)

Tennessee and a resident of Daniel Island.

Bishop Lawrence and the majority of parishes in the diocese remain online at their longstanding domain, dioceseofsc.org.

On Aug. 19, Bishop Lawrence's diocese announced that it had called a special convention for Nov. 17. The Episcopal Church's statement disputes that meeting's legitimacy.

"The next annual meeting of the diocesan convention has previously been set for March 8, 2013," the statement says. "Lawrence and diocesan leaders who have left the Episcopal Church have called a meeting for November 17 purportedly of the diocesan convention. This meeting is not a meeting of the Episcopal Church's Diocese of South Carolina."

Bishop Lawrence's canon, in turn, has protested the steering committee's two invitations to a clergy-day gathering, neither of which included any names.

"While the steering committee and its associates are certainly free to meet, what they are attempting to perpetrate is identity theft," wrote the Rev. Canon James Lewis. "They are not 'the Protestant Episcopal Church in the Diocese of South Carolina,' nor are they 'the Episcopal Diocese of South Carolina' or 'The Diocese of South Carolina.' Those are legal names which belong to us. This group does not have any right to use these names or the Diocesan seal."

On a related note, the primates' council of the Fellowship of Confessing Anglicans has expressed its support for Bishop Lawrence.

"During our meeting last week in Dar es Salaam we took time to pray for you and the clergy and people of the Diocese of South Carolina. We are encouraged by your faithfulness to the Bible and rejoice in your clear stand for the Gospel," said an Oct. 31 letter from the Most Rev. Eliud Wabukala, Archbishop of Kenya and

(Continued on page 25)

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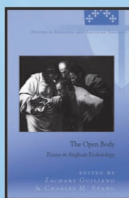
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Don't Let Your Conscience Be Your Guide

By Victor Lee Austin

In the 1940 Walt Disney film *Pinocchio*, Jiminy Cricket tells the title character, in a song that lives on in the memory banks of baby boomers and in many a YouTube video clip, that he should always let his conscience be his guide. Jiminy Cricket is, in fact, a personification of Pinocchio's conscience, and Pinocchio ignores him to his detriment. It is a charming film with beautiful early animation and catchy, singable tunes. It is also, unfortunately, quite wrong about the matter of conscience.

At least for Aquinas, conscience has only a small role in moral thinking. For "conscience" is just another way of talking about a person coming to judgment about behavior that is either in the past or under present consideration. There is nothing esoteric or hidden about conscience; it isn't a mysterious faculty inside us that, if we but consulted it, would tell us what we should do. It's not a voice that whispers in our ear. For Aquinas, according to Herbert McCabe, conscience

is not a faculty or power which we exercise, nor a disposition of any power, nor an innate moral code, but simply the judgement we may come to on a piece of our behaviour in the light of various rational considerations. Usually it is a judgement we make on our past behaviour, but it can be extended to judgement on behaviour about which we are deliberating. Plainly such judgements happen, and they are important when they do; but what is meant in modern talk by conscience is normally something quite different. Nowadays we speak of someone "consulting her conscience," rather as one might consult a cookery book or a railway table. Conscience is here seen as a private repository of answers to questions, or perhaps a set of rules of behaviour. (*God Still Matters*, p. 153)

One problem with conceiving of conscience as a hidden faculty that generates pronouncements upon actions, pronouncements that instruct us on what we should do, is that such deliverances of conscience are taken as mandates with which we should not argue. If your conscience tells you to do something, on this view you should simply do it. And if it doesn't seem to *me* that it is the right thing for *you* to do, still I should recognize your right to follow your conscience. By contrast, in Aquinas's view of conscience, it is just a step in the process by which I come to a judgment upon behavior. There is nothing in this view that says that the judgment I come to is necessarily right, or that you shouldn't argue with me about it if you think I'm wrong.

Conscience, in other words, is the name for a part of what the virtue of good sense (i.e., prudence) involves, specifically, the drawing of a conclusion about a piece of one's activity. But good sense involves much more than simply such a conclusion. One needs such things as discernment and good character, and to be the sort of person who learns from experience, in order to make good judgments — which is to say, in order to have a good conscience.

The Rev. Victor Lee Austin is theologian in residence at Saint Thomas Church Fifth Avenue in New York City.

Adapted, with permission, from Christian Ethics: A Guide for the Perplexed, just published by Bloomsbury/T&T Clark.

Keeping the Prayer Book Alive

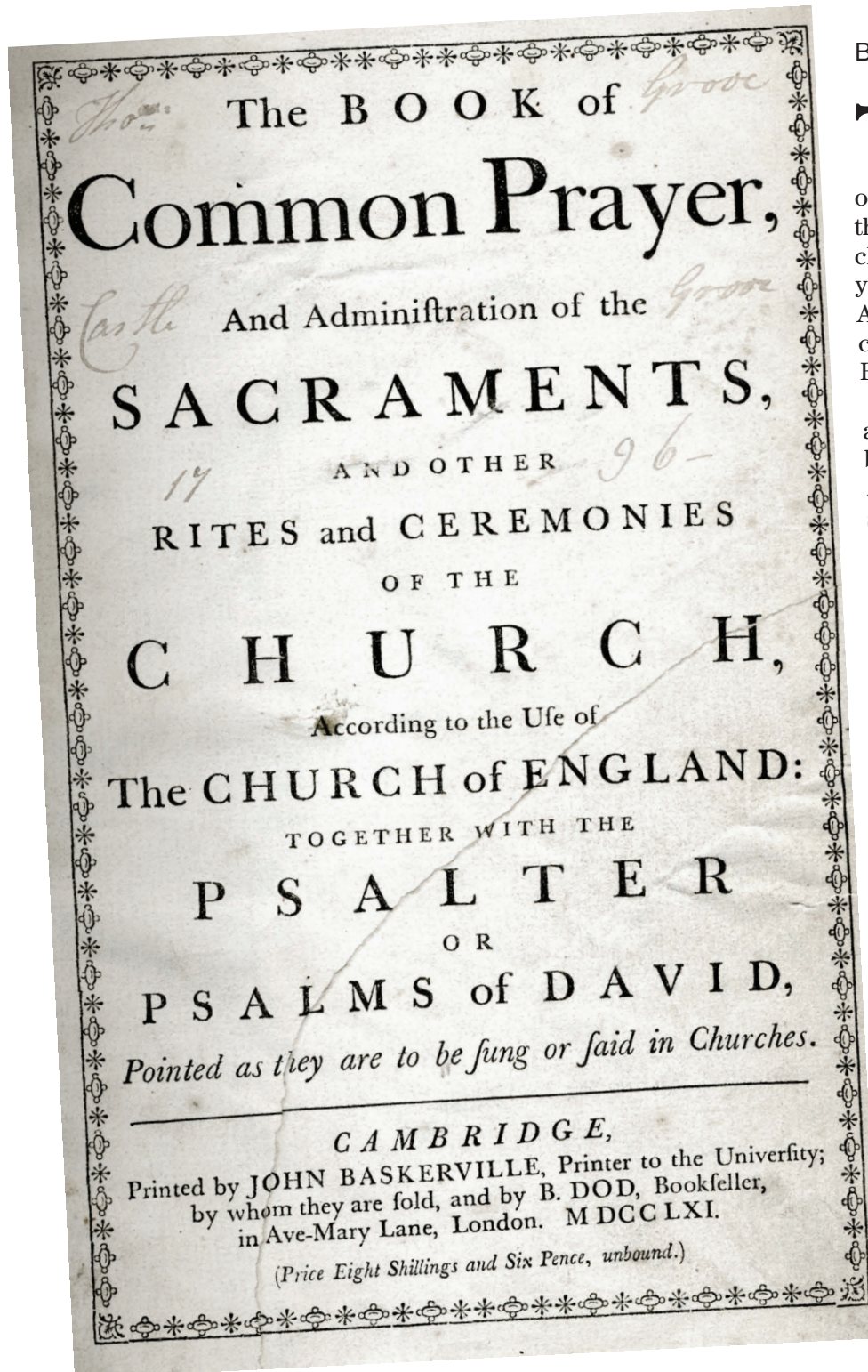
By Prudence Dailey

The first prayer book society to be established was the Society for the Preservation of the Book of Common Prayer in the United States, founded in 1971, closely followed in England the next year by the Book of Common Prayer Action Group (which subsequently changed its name to the Prayer Book Society).

These societies were formed amidst fears that traditional prayer books, on both sides of the Atlantic, were in danger of being swept away by the tide of liturgical reform. In England much of the Prayer Book Society's early campaigning focused on the role of Parliament and its consideration of the Worship and Doctrine Measure (1974). There were two versions of the measure; one would have paved the way for outlawing the 1662 Book of Common Prayer, while the other required it to be available permanently for use in England. Parliament approved the latter version, and to this day the 1662 prayer book cannot be amended without Parliamentary approval (although its alternatives require the assent only of the General Synod).

England therefore avoided the fate of the Episcopal Church, in which the Book of Common Prayer (1928) was superseded by the 1979 prayer book, which, while retaining the old title, is in fact a contemporary service book. The Church of England

(Continued on next page)



Keeping the Prayer Book Alive

(Continued from previous page)

published its Alternative Service Book in 1980, and clergy and parishes came under concerted pressure from bishops to use it in place of the prayer book; the Prayer Book Society encouraged them to resist such pressures.

The arguments deployed against the Book of Common Prayer were in part doctrinal — its theological vision, and especially its emphasis on sin and the need for redemption, were unfashionable — and in part practical, on the assumption that contemporary worship would be more “relevant” to a younger generation and would help to stem the decline in church attendance. In fact the reverse proved to be the case, with English church attendance figures showing an especially sharp decline in 1980, coinciding with the publication of the Alternative Service Book. Canada followed a similar path to England, introducing a Book of Alternative Services in 1985 to supplement its Book of Common Prayer (1962); the Prayer Book Society of Canada was formed in 1986.

Many Anglicans in England believed that the regular use of the Book of Common Prayer would not survive the last generation that grew up with it; although it remains an official formulary

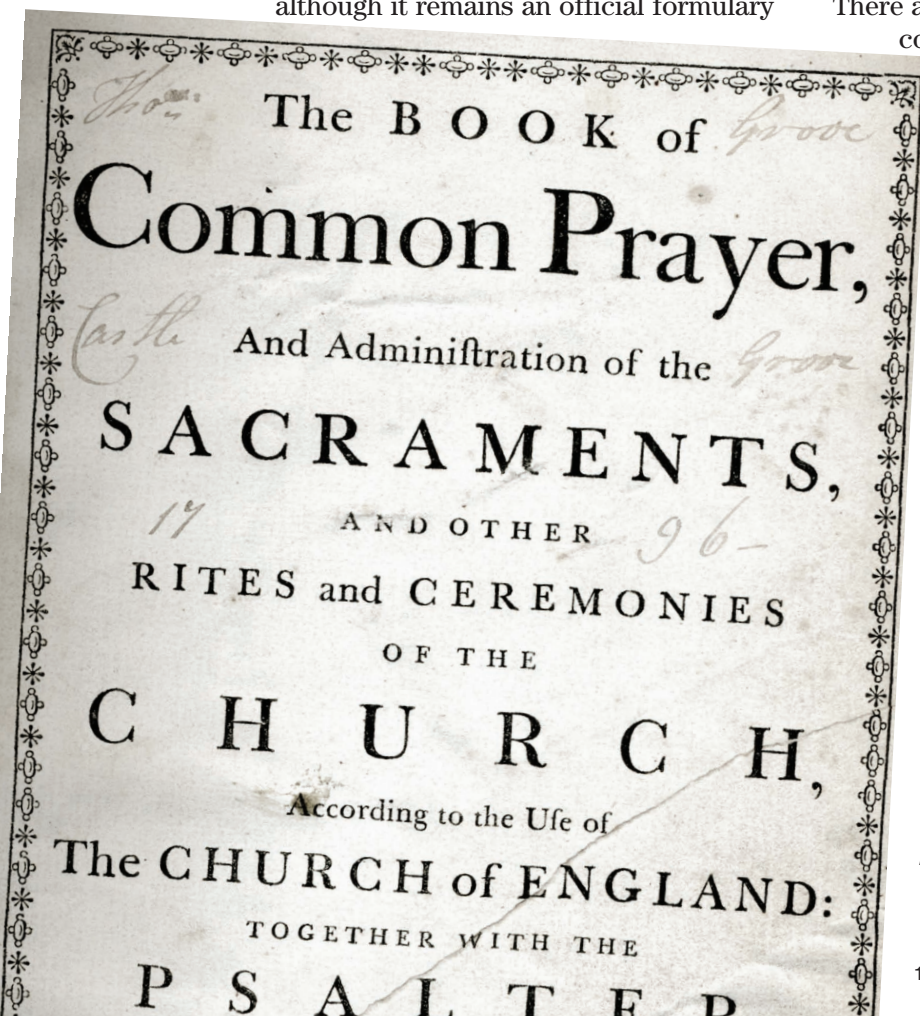
of the Church of England, prayer book services were regarded as something of a niche market. The Book of Common Prayer was largely sidelined in theological education; too often, if it was referred to at all it was as a work of historical interest only, self-evidently of little relevance to present-day worshippers.

During the past thirty years, there has been a considerable shift in attitudes. The Church of England has self-consciously moved from a modernist to a postmodernist view of liturgy, advocating a mixed economy that encourages a wide variety of worship styles. Common Worship, which supplanted the Alternative Service Book in 2000, contains myriad options: it has six supplementary volumes, with more material being added from time to time by the General Synod, and the most frequently used of its four alternative Communion rites contains no fewer than eight options for eucharistic prayers. While this is a long way from the vision of common prayer, it nonetheless finds room for the prayer book; the Prayer Book Society has evolved from an adversary to a critical friend, seeking to work in partnership with the relevant church bodies.

There are still considerable obstacles to be overcome, however. Perhaps a third of English parish churches hold some regular worship according to the Book of Common Prayer (usually an 8 a.m. Sunday Communion service), but the number using it for main Sunday services is tiny. At the same time, the prayer book has never recovered its place at the heart of theological education and, while in theory all ordinands are supposed to become familiar with it, the practice is very patchy. The enemy now is not hostility but ignorance.

In England, therefore, the current priorities of the Prayer Book Society are liaison with churches which have a particular commitment to the Book of Common Prayer and work with sympathetic ordinands and clergy. We face the future with optimism, but do not underestimate the scale of the task.

Prudence Dailey is chairman of the Prayer Book Society in England and, since 2000, a member of the General Synod of the Church of England.





Sonic Booms from West Texas

Review by Paul Wheatley

Distance becomes relative in the expanse of barren land stretching for countless acres in all directions around Balmorhea. When you travel through this westernmost area of Texas, the scrubby hills and flat fields of brush begin to bleed together, causing time to almost stop. The rhythm of fence posts and lines dividing two-lane roads serves as one of the only indicators of speed or progress toward a destination in this corner of God's creation where the lines between minimalist landscapes and maximalist grandeur overlap.

The six members of Balmorhea (pronounced Bal-moor-ay), an instrumental rock group based in Austin, are no strangers to this overlap. Throughout their discography, they have musically traced the outlines and contradictions of the area surrounding that Texas town, creating sprawling compositions that range from quiet, pensive guitar melodies to explosive crescendos of orchestral complexity.

In its fifth album, *Stranger*, Balmorhea expands

(Continued on next page)



Stranger
Balmorhea
Western Vinyl

CULTURES

(Continued from previous page)

the distance traversed in its previous works. *All Is Wild, All Is Silent* (2009) relied heavily on the interplay between acoustic guitar, banjo, violin, and cello to create musical moments evoking the West Texas expanse. *Constellations* (2010) raised its sights to the starry sky as piano and strings swelled above minimalist compositions more like Arvo Pärt than fellow Austinite instrumentalists Explosions in the Sky. *Stranger* launches through the stratosphere, bringing synths, voices, electric guitars, loops, xylophone, and even an occasional steel drum into the mix as Balmorhea charts heavier and more complex territory.

Time and distance characterized the recording of *Stranger*, as primary songwriters Rob Lowe and Michael Muller worked on the album's songs at a distance from Alpine (60 miles south of Balmorhea) and Brooklyn, respectively, meeting in Chicago and Austin for studio recording. While this can cause disjunction in a group's recordings, in the case of *Stranger* the distance has resulted in a more experimental sound that nevertheless retains the focus of the band's earlier work.

"Pyrakantha" is probably the greatest outlier on the album, incorporating rhythmic loops that border on the danceable, along with guitar work that flirts with prog-rock complexity. However, "Artifact" could just as easily take the honors, delving into the use of loud, distortion-laden guitars, feedback, and other noise-rock elements at the midpoint of the song before dropping back to a melodic, piano-based second movement more reminiscent of previous compositions. "Massolan" and "Pilgrim" offer sounds that would be familiar to fans of Balmorhea's back catalogue, but still show the band taking steps forward in songwriting and composition, without losing its well-known restraint.

Overall, *Stranger* bears repeated listening, and is worthy of consideration for its beauty and absolute



Photos by Shanesel (top) and Sara Fields

defiance of genre classification. While the album's more experimental moments — arising suddenly like West Texas thunderstorms — may strain the ears, they pass as quickly as they came, leaving behind gorgeous sonic blooms to be enjoyed as the musical scenery passes into the distance. ■

The Rev. Paul D. Wheatley, a 2012 graduate of Wycliffe College, Toronto, is a transitional deacon serving as associate minister for young adults, arts, and evangelism at Church of the Incarnation, Dallas.

Being the Church Together

Review by David Burrell, CSC

With his wife, Ginger, L. Rogers Owens is co-pastor of Duke Memorial United Methodist Church in Durham, North Carolina, but this study highlights Mount Level Missionary Baptist Church to illustrate the thesis regarding church practices as participation in the very life of God, a theme gleaned from John and Charles Wesley's reflections on Methodist practice. It is a bold thesis, in that *participation* is a meaty theological assertion. That is, we cannot simply describe practices and expect to see them as participating in the very life of God. For the Creator does not and cannot appear — except, as Jews believe, in the gift of the Torah; as Muslims believe, in the gift of the Qur'an; and as Christians believe, in the Word made human in Jesus. Indeed, the "distinction" of Creator from creation, which assures that God not be part of the universe, is central to the tradition's grasp of *participation*, to avoid potential competition, which so many philosophers of religion simply presume to be the case. And Owens's study is anchored in that non-competitive relation of Creator to creatures, supplying potent theological valence.

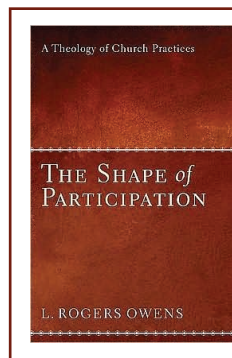
At the same time, his three-part presentation of church practices is meant to illuminate the day-to-day work of pastors, which can often run to tedium, and even be threatened with survival in today's ecclesial world. So this cogent and revealing study intends to lead us to see how church practice can help believers actually participate in God's renewing life. A tall order, yet one which Parts 2 and 3 nearly fulfill! Two paradigmatic practices are easily identified as *Eucharist* and *preaching*, with Dietrich Bonhoeffer's and Herbert McCabe's treatment of these issues

offering the background discourse. The strategy of focusing on *practices*, rather than *beliefs* — or better, as *bodying forth beliefs* — is taken from Alasdair MacIntyre's dense explorations into the subject. Owens's own practice as pastor leads him to delineate how preaching and Eucharist are interrelated as word and worship to make a point to his own tradition, one that has increasingly become observed. The two theologians he invokes offer state-of-the-art reflections which themselves show how these practices, rightly executed, embody what they signify; in short, are themselves *sacramental*.

Part 3 builds on the strong sense in Christian metaphysics that the universe participates in God's unique mode of existing by being freely created, yet Owens's concern is to be able to show with a complementary precision how church practices offer a privileged way of participating, specifically in the life of the triune creating God. Thus a robust sense of a Creator whose very being is existing, who therefore offers no competition to beings the Creator brings into existence of their own, comes to the fore. Ecclesial practices offer a paradigmatic way of doing what we are doing in such a way that it is God's work as well. One can find parallels in Islamic theology, which emphasize that continual reading of the Qur'an can gradually sensitize us to see the entire universe as a *sign* of the Creator's presence in the created world. The bald assertion that the universe is freely created by one God cannot suffice of itself to effect such a change in our sensibility, but living within the world the Qur'an invokes can. Thus,

again, practices *bodying forth* beliefs may elicit the requisite reorientation of the believer's life and action, just as Owens suggests. The measure of his success lies in whether his description of what can happen to faithful Christians over the years jibes with their experience; so the study itself is *performative* in its reach as well as its mode of presentation. Bravo!

A constructively critical note: to my mind, the section detailing theological appropriations of MacIntyre's analysis of practices could profitably



The Shape of Participation

A Theology of Church Practices

By L. Rogers Owens.

Cascade. Pp. 204. \$22

have been truncated, since readers who are not academics hardly need to be forcibly reminded of the primacy of practices — that's what rearing children is all about; and some of the writers selected to illustrate MacIntyre's influence on theology have been quite superseded in practice. In short, this section reminds one a bit intrusively of the study's dissertation origins. So we await a joint production by these co-pastors which will use example after example to make the points here introduced in a more formal way. Such a study could provide theological sophistication while leading the faithful to greater understanding of the life they are enacting together as Church.

The Rev. David Burrell, CSC, is Hesburgh Professor Emeritus in Philosophy and Theology at the University of Notre Dame.

Art Meets the Catholic Worker

Review by Mari Carlson

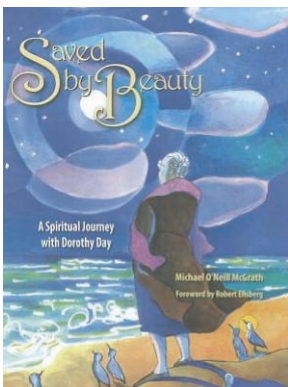
To artists, writers, lovers of beauty: read *Saved by Beauty* as a model for reflection. Weaving together stories, commentary, psalms, and illustrations, Michael O'Neill McGrath leads us on a pilgrimage that makes us want to take one of our own.

The book is divided into sections corresponding to sections of Dorothy Day's life: pre-conversion, life at the Catholic Worker, and her twilight years. Each chapter in the sections is like a little excursion, beginning with a quotation from Francis DeSales and ending with a psalm. McGrath interprets Dorothy's life through the saints, in particular

telling his own story in word and art, McGrath runs the risk of doing too much. He fills some gaps with unnecessary opinion and commentary. After a lengthy passage from *A Long Day's Journey Into Night*, a play reflecting Eugene O'Neill's life, McGrath concludes that "he made great works of art from his pain, and in doing so, became a wounded healer. God's grace is ever at work, even in the tortured soul and drunken ramblings of a doubter." One wonders if Dorothy, or O'Neill for that matter, would have agreed with such an explanation. The creative genre of the book allows exploration into the connections between people and God, but also

what his paintings show: colorful details, images of people, birds, boarded-up windows, alley staircases, beer bottles, trash, signs, all of which catch our eye and not just our intellect. His art breaks up the canvas like stained glass — jagged shapes of solid color, each outlined by black line, little illuminations composing a whole scene. Artists can thank Brother McGrath for mod-

McGrath
conveys
with words
what his
paintings
show.



Saved by Beauty
A Spiritual Journey
with Dorothy Day
By **Michael O'Neill McGrath, OSFS.**
Pp. 105. World Library Publications. \$39.95

DeSales as the patron of writers, journalists and the Catholic Press, and similarly his own life: "This trinity of 'coincidence' that so presented itself to me couldn't be more obvious: Grace and beauty abound in the most unexpected places, and community and the love of friends help us discover them." In this constant dialogue between "conspirators in the Spirit," he manages to *pray* his work, to enact a holy communion, rather than merely depicting it.

Setting himself as the lynchpin between characters, as well as

limits the characters in the book to the sense the author makes of them.

Brother McGrath captures one of his most vivid stories at the end of the journey. "The church was filled with the people of the streets, the regular guests of the Catholic Worker houses. One of them stretched out in the back pew for a nap during Communion and another, visibly moved, kissed Dorothy's body and lamented, 'She loved us, she listened to us, she loved us.'"

In the description of Dorothy's funeral McGrath conveys with words

eling this kind of visual and spiritual attention to the world around us, as well as the worlds we can encounter in our Church's history if we take the time, as he did, to imagine and engage. To this end, the book concludes with a few pages of resources on McGrath's work, Dorothy Day, the saints, lay communities, and pilgrimages.

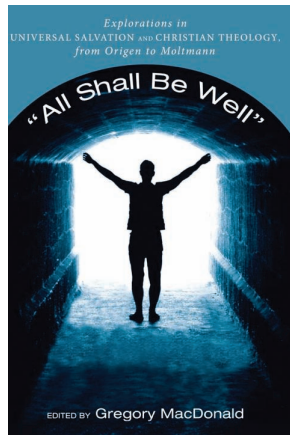
Mari Carlson lives in Minneapolis where she teaches violin and fiddle and sings with her husband in his Ukrainian Catholic church choir.

Universalists at Their Best

Review by Leander S. Harding

Some years ago in an address at a clergy retreat I coined the phrase *soteriological urgency*. I wanted to convey the sense of life-and-death drama that the message of Jesus Christ should entail and that a decision for or against him is a decision with eternal consequences. Often it seems to me that our churches and preaching, deeply compromised by pluralism and an easy universalism, do not carry this sense of urgency. By *pluralism* I mean the view that Jesus Christ is merely one guru among many and Christianity merely one possible option in the great supermarket of spiritualities. By *universalism* I mean the view that God is an indulgent schoolmaster who will give all pupils an A in the end. If pluralism and universalism in this sense are true, whether one embraces Christ makes no real difference.

There is another kind of universalism which is not pluralistic. This is Christian universalism. This is the view that all will be saved in and through the sacrifice of Christ. Christian universalism has always been a minority report in the history of Christian theology, especially in the Augustinian tradition which informs both Roman Catholicism and Protestantism. However, the authors who have affixed their names to this minority report represent some of the most creative and influential names in the history of Christian theology, including that staunch defender of Nicene orthodoxy, Gregory of Nyssa, and Karl Barth and Hans Urs von Balthasar, two giants of 20th-century theology.



“All Shall Be Well”

Explorations in Universal Salvation and Christian Theology from Origen to Moltmann

Edited by Gregory MacDonald.

Cascade Books.
Pp. xii + 450. \$50. paper

Gregory MacDonald, the pen name for an acquisitions editor at Wipf and Stock, has put together a stimulating collection of essays on 17 representatives of Christian universalism, starting with Origen and finishing with Moltmann. The contributing authors include some of the most able contemporary theologians. Anglicans will recognize Oliver Crisp, Andrew Goddard, Trevor Hart, and Tom Griggs. As the editor says in his lucid and helpful introductory essay, this book is neither a defense of nor an attack upon Christian universalism. “If, however, your goal is to understand and to think afresh then our hope is that this volume will provide a unique and fascinating opening into the little-known worlds of Christian Universalism” (p. 1).

The easy universalism which I believe has been so detrimental to the sense of mission and evangelism in our churches discounts the

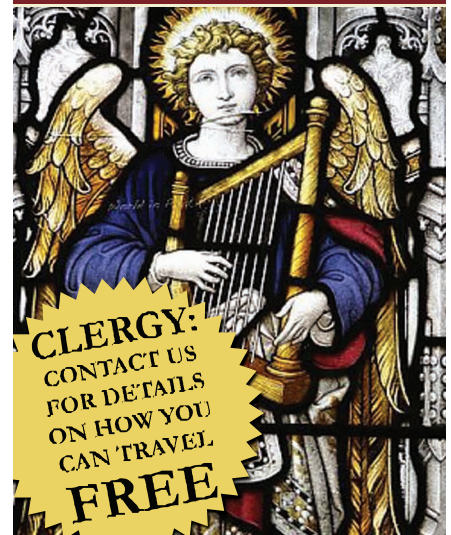
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BOOKS

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gravity of sin and evil, the reality of God's judgment and wrath, the existence of hell and the unique and costly salvation won in Christ. This is not the case for the majority of the representatives of Christian universalism treated in this volume, though hell becomes purgatory in the end for many. All with the exception of John Hick are decidedly christocentric in their

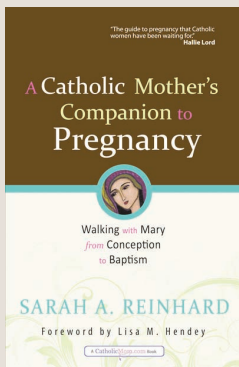
theology. Barth and von Balthasar can hardly be accused of being either soft on sin or pluralistic in their approach to the salvation brought by Jesus Christ. Yet both of these authors fall into the category MacDonald identifies as "hopeful universalism." Hopeful universalism does not dogmatically insist that all will be saved but teaches that it is proper and permissible to hope that given the goodness of God, the love of God, and the power

of God that he will find a way to turn every rebel home.

Some Christian universalists fall into another category that MacDonald identifies as dogmatic universalists. These authors teach that the character of God *requires* that he save all. In this category is the 19th-century novelist George MacDonald, a major influence on C.S. Lewis, J.R.R. Tolkien, T.S. Elliot and W.H. Auden, among others. The chapter on MacDonald traces the ways in which Lewis is both influenced by and parts company with his universalism. This chapter alone is worth the price of the book. As philosopher Thomas Talbott explains:

love is inexorable, according to MacDonald, and God's love will indeed triumph in the end. It will undermine, over time, every possible motive for disobedience, even if this requires in some cases that a sinner experience the full horror of separation from God, and it will repair all of the harm that we have done to ourselves as well as to others. Because the ultimate truth about the universe is therefore glorious rather than tragic, God will eventually wipe away all tears, including those of [serial killer] Ted Bundy's mother, without having to conceal from anyone the depth of some terrible tragedy. For however horrendous some *temporary* tragedies may be, the simple truth is that all shall be well in the end. (p. 245)

Lewis could not follow MacDonald all the way in his dogmatic universalism but in *The Great Divorce* Lewis depicts a God who seeks and searches to the utmost and who only reluctantly says to the determined sinner, "Thy will be done." As Paul Gavriluk says in his essay on the Russian Orthodox priest and



A Catholic Mother's Companion to Pregnancy

Walking with Mary

from Conception to Baptism

By Sarah Reinhard. Ave Maria. Pp. 256. \$14.95

When I was pregnant with my first child, *What to Expect When You're Expecting* frustrated me. The scientific information was nice, but the judgmental tone telling me not to eat another brownie? I had enough guilt and anxiety already, and didn't need my "pregnancy bible" to add to it!

A Catholic Mother's Companion to Pregnancy offers a very different approach to pregnancy. It is unlike any pregnancy guide I've ever read (and I've read quite a few!), not least because its second chapter prescribes a bite of chocolate for the newly pregnant mother. With grace, honesty, and depth, Sarah Reinhard shares devotional meditations for each week leading up to the baby's arrival.

Reading it is like having a chat over tea with a spiritual director

who knows exactly how it feels to wake with morning sickness, be distracted from prayer by kicks in your tummy, and fear the unknowns of your future as a mother. Each chapter also includes details about how the baby is growing that week, and thoughts inspired by the Blessed Virgin Mary's journey through pregnancy. At the end, Reinhard offers spiritual practices for labor and delivery and thoughts on infant baptism.

Though some readers may be caught off-guard by the prayers to Mary and the saints, much of the wisdom in this book will ring true to Christian women from any background. In the crowded field of pregnancy books, *A Catholic Mother's Companion* stands out as a unique and helpful addition.

Amy Lepine Peterson
Upland, Indiana

(Continued on page 25)

A Lenten Opportunity

The still-unfolding drama in South Carolina is a massive mess, with mounting bitterness, acrimony, and hurt all around. Let us make no mistake: Losing South Carolina would be tragic, and it does not have to be like this, *pace* what various writers have claimed on weblogs. As attorney Mark McCall explained in “Dumbing Down Abandonment” [TLC, Nov. 18], Bishop Lawrence worked hard to keep the diocese “intact and in TEC,” almost entirely successfully until the disciplinary board prematurely and drastically certified the bishop for abandonment of the church on September 18. We watched Lawrence take his place in the council of General Convention in Indianapolis, and do not see when he has acted deceitfully or manipulatively as some have alleged. We see him as having expended himself for unity since his confirmation as bishop. He therefore deserves much more than cynical dismissal, which does not fall within the Christian lexicon in any case.

It seems the most concrete ecclesiological question that needs settling is this: Can a diocese disassociate from the larger Episcopal Church, as South Carolina now says it has done, such that its accession to the Episcopal Church’s Constitution, and its membership in the church, may be withdrawn? Indeed, may a diocese withdraw even for a time — during a painful period, or on grounds of conscience, or perhaps on constitutional grounds?

Most who would speak for the Episcopal “establishment” — the majority party — have argued against the possibility of diocesan disassociation, principally on the grounds that dioceses, by dint of accession to the Constitution and Canons of the wider

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church, irrevocably sign on, in effect, to obeying a higher authority and its governing body, General Convention. As the Episcopal Church's Office of Public Affairs stated flatly in the introduction of its "fact sheet," published online on November 9: "Dioceses cannot leave the Episcopal Church" — elaborated in a further sentence to distinguish individuals who "may choose to leave" from "congregations and property" which must remain behind for the use of the wider church.

It's hard to see here, however, any wrestling with the substantial body of research produced especially by the Anglican Communion Institute and McCall, ACI's lead scholar in these matters, which lends legitimacy to the possibility of licit diocesan disassociation from the wider church. The ACI effectively makes its argument in three stages, conveniently available in its recent response to Bishop Pierre Whalon, "Polity Politics or the Rule of Law?" (<http://is.gd/ACIadWhalon>):

(1) the formation of dioceses always precedes subsequent *association* with the larger Episcopal Church;

(2) a principled, non-accidental, canonically and constitutionally codified diocesan *autonomy* persists as the "dispersed" bottom line of authority and accountability in the Episcopal Church, legally speaking. Hence: "Dioceses [can] do what they like without any review";

(3) therefore, the notion that General Convention stands as the "highest" authority to which all dioceses pledge unlimited allegiance amounts, at best, to wishful thinking, since the Episcopal Church's constitution and canons claim no such thing. A better way to understand the relation of dioceses to the wider church is by analogy to the accession and subscription of Anglican churches to the constitution of the Anglican Consultative Council, which in no way confers "metropolitan authority on that organization."

A picture of a very *American* and *episcopal* church emerges, consisting of autonomous dioceses and their bishops, not tightly orchestrated or organized. And in this regard, the ACI writers conclude, the Episcopal Church's polity "exhibits the 'classic hallmarks of Anglicanism,' dispersed authority and local autonomy. Put differently, Anglican Communion polity is TEC governance writ large."

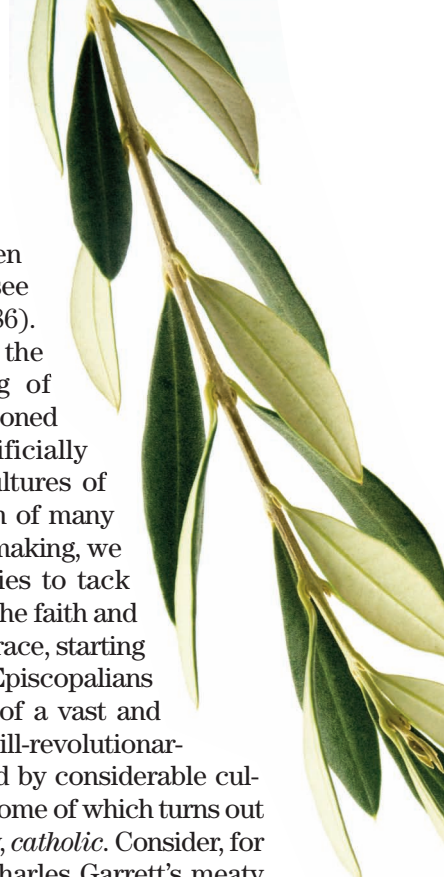
Diocesan autonomy certainly operates in odd, even incoherent ways in the Episcopal Church, as elsewhere. Theologically speaking, autonomy ought not become untethered to wider webs of interdependent communion — succumbing to the notion that we are

free to do what we want when we want on our own terms (see *Windsor Report*, paras. 72-86). When this occurs division is the result, as in the multiplying of "denominations" carefully cordoned off from one another in artificially erected, un-evangelical subcultures of self-preservation. Downstream of many such divisions not of our own making, we can only look for opportunities to tack back and up to the fullness of the faith and order of the Church by God's grace, starting at home. And in this context Episcopalians should seize the opportunity of a vast and uneven terrain of apparently still-revolutionarily organized dioceses, marked by considerable cultural as well as legal diversity, some of which turns out to be avowedly, if optimistically, *catholic*. Consider, for instance, Bishop Alexander Charles Garrett's meaty apologia for establishing the Diocese of Dallas as "an independent and sovereign state, held in the unity of the Catholic Church by its Episcopate, according to the rule of St. Cyprian," in his address at the organizing convention of the diocese in 1895. Bishop James Stanton has vindicated and reclaimed these origins and the theology undergirding them in a substantial piece of his own, offered in part to note continuities with the ecclesiology of the Anglican Covenant (<http://is.gd/StantonDallasHistory>). Would that more bishops took the time for such sustained study!

It may seem convenient — as well as politically expedient — for minority dioceses to cite the argument for *every diocese a unit of the Catholic Church* in the teeth of our current crisis, and it is convenient. But the principle is widely established and defended, as in the influential work of Orthodox metropolitan John Zizioulas, Walter Cardinal Kasper, and our own Rowan Williams, building in part on the historical research of his teacher Henry Chadwick. And if it proves to have been preserved canonically in peculiar ways, lo these many years, within the dispersed diocesan structure of the Episcopal Church in the United States, then we should not — and hopefully *cannot* — avoid owning up to it directly, clearly, and fairly, nor should we wish to.

A tall order, perhaps; but surely not too much to ask?

Several irreducible *ecclesiological* questions fall into the lap of the powers that be in our church — the Presiding Bishop first of all, and her office: questions that have been put carefully yet often gone without



Fantastical? With God all things are possible.

response. The ACI is right in its piece of November 11, “Consumed by Litigation,” that much more transparency and accountability are needed in the face of such power as is now being wielded, especially when articulate leaders of the minority party are recording concerns about a breakdown in basic order. All of this erodes trust and good will, and quickly can become deathly for a Christian church. Only charity and truth, together, will sustain unity.

We need a *teaching* approach by the Presiding Bishop and her colleagues, (1) explaining patiently and pastorally where the South Carolinian argument may have gone wrong, if it has, (2) responding to critics and widespread fear of unjust reprisal, and only then, if at all, (3) proceeding to legal steps — inhibitions, transitional committees, provisional bishops, and the rest. And we need the leaders of the majority party to be prepared to learn. Many self-described conservatives in our church who are Catholics — here we would count ourselves, and a number of friends — are watching and wondering why they should expect fair treatment in turn. The so-called *amicus* matter of the Fort Worth 7 will soon be coming up for evaluation and decision, and no doubt other disputes and questions will follow in time. As McCall wrote in TLC, “any canonical violation may now be deemed abandonment” — a frightening conclusion, that all putative sides in our disputes would do well to rectify at the first opportunity.

Beyond the surfeit of divisive rhetoric in our midst — imitating, and otherwise subsisting in, the same indecency, disrespect, and disdain that now dominate American secular politics — we need more careful sifting of the arguments, more explanation, more frank debate, and then settled agreement of a deep, theologically satisfying sort.

• Why not urge the church’s scholars and public intellectuals, interested clergy, and other leaders, including representatives from the Office of the Presiding Bishop, to gather for a weeklong ecclesiological summit-cum-retreat this Lent, in advance of the House of Bishops meeting in March? Such a sustained errand of common prayer and study could be offered to the Lord as an earnest of reparative penance for our compounding of the divisions we have inherited, in the hope of finding a better way.

• Were the church to undertake such a grassroots initiative, it should be led not by canon lawyers or

power brokers but by a range of *unusual* suspects, working cooperatively and consensually, committed above all to discernment of truth in communion.

• It could be sponsored by a range of para-ecclesial institutions and hosted by the deans of Bexley Hall, Nashotah House, and Virginia Theological Seminary.

• The South Carolinian proceedings — incipient departure and reorganization both — would be placed on hold by all parties for a season of unspecified duration, leaving a space for the Spirit of truth and reconciliation.

Fantastical? With God all things are possible. We therefore hope that our brothers and sisters in Christ — Deans Thomas Ferguson of Bexley Hall, Edward Salmon of Nashotah House, and Ian Markham of VTS, the Presiding Bishop, Bishop Lawrence, and the other parties in South Carolina — may find this idea attractive, or otherwise propose something seriously and comparably constructive. And we hope they do so in partnership with leaders in the minority party, starting perhaps with the Communion Partners coalition of dioceses and parishes which remain committed to the Anglican Covenant in a bid “to hold together the evangelical faith ... and the catholic order of the Church,” in the words of Bishop Michael Smith last July in Indianapolis. Colleagues from the wider Communion working on these same matters — canon law and communion — should be drawn in as well; indeed, this is the purpose of the Inter-Anglican Standing Commission on Unity, Faith, and Order. And friendly Lutheran, Roman Catholic, and Methodist observers (for starters) would not go amiss either.

We owe ourselves and one another, as well as our forbears and heirs, well-reasoned, carefully articulated, commonly understood terms of engagement for our life together in the body of Christ, based in a recognized and accepted order — *laws* of ecclesiastical polity, however ecumenically provisional, subject to wider Anglican discernments — undergirded by a sustained and sustaining theological grammar. Only here may be found a properly Christian breadth and depth, in service of the Church’s height and length, which have especially to do with God, exceeding the efforts and energies of one or several generations. By these measurements, all together, we will find our vocation *in* him and his Son, in the bond of love. ■

ACC-15



THINKS



THINLY

By Peter Carrell

The 15th Anglican Consultative Council which met Oct. 27-Nov. 7 in Auckland was a stirring occasion for the Anglican Church in Aotearoa New Zealand and Polynesia. It offered an opportunity to showcase our “three tikanga” life, the way in which we express ourselves as church according to the cultural streams of Maori, New Zealanders of European origin, and Polynesia. That showcasing included significant opening events as well as wonderful and generous hospitality. ACC members fanned out across the country to participate in worship services in many parts of the North and South Islands. For the whole church, this was the first time Archbishop Rowan Williams was able to visit during his time in office. His visit to Christchurch, my home diocese, was a blessing as we saw and heard for ourselves this fine Christian leader and insightful, intelligent theologian.

But ACC does not exist to impress host churches every three years. It exists as one of the Instruments of Communion in the life of global Anglicanism. In recent years an emerging argument from some commentators has been that it is the most important instrument of them all, as it is the only one that involves not only bishops but other clergy and laity as well. The vital question to ask of each ACC meeting, then, is how it will affect the Communion. As best I can tell, ACC-15 will have little, if any, effect on the Communion.

Yes, it is true that such meetings represent opportunities to develop relationships between church leaders and enhance the quality of relational life across various committees and networks of the Communion, but those relationships and qualities already exist. The result we might rightly expect from such

a meeting concerns the relationships in our Communion which are either not working well or have broken down. From that perspective not one of the 41 resolutions passed by ACC-15 (available at http://is.gd/ACC15_Resolved) touched on the urgent problems of our life together as a global fellowship.

Most glaringly of all, not a single resolution mentions the Anglican Covenant, which is the one element of present Communion life which might help heal our impaired fellowship. Dare we attempt to draw a conclusion from the cone of silence over the Covenant? Here is my supposition: ACC-15 wanted to give Archbishop Rowan a peaceful end to the international part of his archepiscopal role and prepare the way for a quiet burial of the Covenant when all the votes are in. I imagine the members of ACC-15 colluded with the guidance of the Anglican Communion Office bureaucrats on this silence because they thought it smart to avoid controversy.

But there is a difficulty with the consequence of this approach: ACC-15 effectively passed a "Resolution 42," stating that ours is a better Communion if it has fewer participating member churches, finds as little as possible that it can agree on, and refrains from challenging autonomy. In this unhappy scenario, satisfied comments by ACC members at the conclusion of the event amount to little more than a de facto celebration of thin communion holding us together. Indeed, it's striking that not a single one of the 41 resolutions engages with a difficult issue in the life of the Communion so as to draw us into a greater maturity in Christ. Some resolutions are of apple-pie and motherhood status. No one could possibly disagree with desiring to be a safe church (Resolution 15.09), lamenting the trafficking of persons (15.10), monitoring actions taken by churches to understand

and end family violence (15.12), or continuing to talk with one another in Indaba (15.21).

Some resolutions drip with irony. ACC agreed to a "Charter for the Safety of People within the Churches of the Anglican Communion" and called upon all member churches to adopt and implement the charter and report to the next meeting on steps taken. Charter, Covenant: what is in a name? Here the ACC, without blushing, takes on a quasi-governmental role in the life of the Communion in precisely the way it is not prepared to do with the Covenant. A further irony is that aspects of the Charter make interesting reading if one is an Anglican in a church where hierarchical authority seems intent on making church life *unsafe* for those of differing convictions!

A significant impetus of ACC-15's refusing to say anything about the Covenant may have been its resolution which received the report on "The Bible in the Life of the Church Project" (15.19). The opening part of the resolution sets the course of this particular ship when it "affirms the centrality of the Bible in the life of the churches of the Anglican Communion" and "affirms the importance of the continued study of the Bible in the parishes." Again, the current difficulties in the Communion do not stem from the Bible being neither central nor studied. They stem from severe disagreement about the nature and extent of Scripture's authority and from a division between Anglicans on the role of "context" in interpreting Scripture. Here is not the place to discuss the 674 pages of the project's report, save for noting that the

project seems comfortable with the determining role of context for understanding the Bible and blesses diversity of interpretation without setting an agenda for eventual resolution of hermeneutical differences.

That last observation points to the general theological problem of ACC-15. Communion is diversity in unity, people from many tribes and tongues coming together to share life in Christ as one people. The task of any Communion body is to deepen the unity of the diverse people making up the



Communion. ACC-15 proved to be a dereliction of that duty by meekly accepting that the best we can hope for as Anglicans at this moment is diversity without unity on matters of consequence. Our common life has become very thin indeed, while the growth of our Communion into a greater corporate maturity in Christ is on hold. ■

The Rev. Peter Carrell is director of education in the Diocese of Christchurch of the Anglican Church of Aotearoa New Zealand and Polynesia.

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(Continued from page 18)

theologian Sergius Bulgakov: “This debate accentuates the main soteriological conundrum of eschatology: the tension between the salvific intent of God’s grace on the one hand and the possibility of the free human denial of God’s gift of salvation on the other hand” (p. 299).

I had a teacher of systematic theology who would name a theologian with whom he disagreed and then say, “But you can learn how to do theology from him.” By this he meant that the way the author treated the topics of systematic theology helped you understand how the great themes of the faith are interconnected even if you could not buy all the conclusions. I would say the same about this volume. It is impossible for an author to treat the topic of universalism without treating the relationships between the character of God, the nature of creation, the Fall, the person and work of Christ, and the ultimate fate of evil. There are serious reasons for resisting even hopeful universalism on grounds of Scripture, the dignity of human choice and the providential limitation of evil.

Whether one agrees with any or none of the visions of Christian universalism presented in this volume, one can still learn a great deal from them about Christian theology. These essays contain profound reflections on the love of God and sobering reflections on the eternal consequences of present decisions. Though one might not suppose it to be true of a volume on Christian universalism, these essays are shot through with *soteriological urgency*. I recommend it for seminarians, parish clergy, teachers of theology, and those who want to think deeply and seriously about the last things.

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

(South Carolina from page 9)
 chairman of the primates’ council, and the Most Rev. Peter Jensen, Archbishop of Sydney and general secretary of the FCA.

“We are grieved, however, by the attitude and actions of the leadership of the Episcopal Church and their efforts to demand canonical obedience through unjust means to their ungodly agenda. As we have made clear in the Jerusalem Declaration we reject their authority and call on them to repent and return to the Lord.”

Douglas LeBlanc

Eau Claire Elects Bishop

After soliciting self-nomination from priests across the Episcopal Church, the Diocese of Eau Claire has elected a new half-time bishop. The Rev. William Jay Lambert, rector of St. James’s Church in Leesburg,

Florida, was one of four priests on the slate, and was the sole out-of-state nominee. He was elected on the second ballot Nov. 10.

Eau Claire’s fifth bishop, the Rt. Rev. Keith Whitmore, resigned in 2008 to become assistant bishop in the Diocese of Atlanta. The Rt. Rev. Edwin M. Leidel, Jr., has served as Eau Claire’s elected provisional bishop since August 2010.



Lambert

“As a person and in my work I have a core value,” Lambert wrote to the diocese Aug. 9 in his self-nomination cover letter. “Here it is: We are made in God’s image. We are created to be perfect. Sin messes this up. Jesus died on the cross so we can be reconciled with the Father and begin anew.”

He added: “This is the message I want everyone in Eau Claire to embrace. I believe that a congrega-

(Continued on next page)

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(Eau Claire from previous page)

tion of only three or perhaps ten people daring to live into this truth will soon be talking about expanding rather than reducing. It is good to remember that Jesus started with only twelve disciples.”

EAU CLAIRE

Ballot	1		2	
	C	L	C	L
C = Clergy; L = Laity				
Needed to Elect	14		25	
Clarke	1	1	0	1
Craig	1	4	0	0
Hancock	6	19	8	21
Lambert	17	24	18	26

ERD Helps Sandy's Victims

Episcopal Relief & Development has made emergency grants to dioceses in support of parish-based relief activities after Superstorm Sandy. In the United States, these funds will help congregations expand feeding ministries and assist in providing shelter and transportation assistance for those in need.

In the Caribbean, ERD support helps secure food, water, and building materials for distribution in critically affected areas.

Superstorm Sandy struck the Caribbean Oct. 25 before turning north along the U.S. East Coast and making landfall in central New Jersey on Oct. 29, causing severe damage. At least 181 people were killed by the storm, including 110 in the United States. Episcopal Relief & Development has been working with leaders from the heavily impacted Episcopal dioceses of New York, Long Island, New Jersey, Newark and Connecticut to meet community needs. The organization also continues to support the Episcopal dioceses of Haiti and the Dominican Republic as they mobilize local resources and reach out to those hardest hit.

“On behalf of the staff of Episcopal Relief & Development, I extend my heartfelt thanks to our church partners and all those who have contributed to the relief effort so far,” said Rob Radtke, the organization’s president.

Through www.er-d.org, the agency offers “Sunday After a Disaster” and “Ministering to Children after Disaster,” two documents to support pastoral ministry.

Adapted from ENS

Corrections

Corrected versions of the articles “Nashotah Honors Russian Metropolitan” and “Back to the 1662 Text” are available online at <http://goo.gl/GPhfo>.

Announcing the first annual

ATR Poetry Prize

for new and emerging poets

The 2013 *Anglican Theological Review* Poetry Prize competition is open to emerging poets who have not yet published a full-length book. Contestants should submit one unpublished poem, in any form, not to exceed 64 lines. There is no specific theme, but writers who are familiar with the poetry published in the *ATR* will see a preference for work that reflects an incarnate sense of the sacred.

The winning poem will be published in the Summer 2013 issue of the *ATR*, and will appear on the *ATR* website. The winning poet will receive an award of \$500.

See the *ATR* website for submission guidelines and further information.

Submissions for the
2013 Poetry Prize
will be received
between
November 1, 2012
and
March 1, 2013

ANGLICAN THEOLOGICAL REVIEW
www.anglicantheologicalreview.org

Longing and Loving

To speak persuasively is to draw up worn words and tried images, a stockpile of poetry and story, and then to give these bones new life by *fitting them to the prudence of the hearer* (Cicero, *De Oratore*). Our Old Testament prophet opines no new thought, just an old-time tradition: *Quod semper, quod ubique, quod ab omnibus*.

“In those days and at that time I will cause a righteous branch to spring up for David; and he shall execute justice and righteousness in the land. ... And his name will be called: ‘The Lord is our righteousness’” (Jer. 33:14-16). It hurts to long for home, but without such pain, the promise of homecoming and God’s new reign would become faded history, a distant lost hope. The prophet pulls old words out of the tradition and binds them to the heart of his people. He gives the people a restless heart. They gird their loins and dream of a mass migration.

In the fullness of time, the Branch springs up in little Galilee, ruling among the people, but not as the leaders of this age. He rules by his compassion, his healing, his teaching, his listening, and his suffering. He reigns even from the cross as his reaching arms embrace all and every sorrow. He reigns over final death as “now the gate of death is riven,” our ancient parents coming home (Hymnal, 454). And his name will be called: “The Lord is our righteousness.” The Branch branches out by replicating his likeness in a diversity of persons through the gift of his life-giving Spirit. “The work of the Holy Spirit is directed to persons, communicating the virtual fullness of grace to each human *hypostasis* in the Church, making each member of the body of Christ a conscious collaborator with God” (Vladimir Lossky, *The Image and Likeness of God*, p. 177).

For this reason, members of the

body rejoice with those who rejoice and weep with those who weep, being bound together in one mystical communion. “How can we thank God enough for you in return for all the joy that we feel before our God because of you?” St. Paul asks (1 Thess. 3:9). He prays, “And may the Lord make you increase and abound in love for one another and for all, just as we abound in love toward you” (3:12). As in a growing family, so in the Church, love is ever expanding. “Concerning love of the brothers and sisters, you do not need to have anyone write to you. ... But we urge you, beloved, to do so more and more” (4:9-10).

The Thessalonians have love, but they have worries too. What of those who have died in the Lord? “The Lord himself, with a cry of command, with the archangel’s call and with the sound of God’s trumpet, will descend from heaven and the dead in Christ will rise first” (4:16). “You yourselves know that the day of the Lord will come like a thief in the night” (5:2).

Although imbued with Christ’s indwelling Spirit, the Spirit of love, the Church and all her members perceive foreboding signs in sun, moon, stars, and raging seas. “Heaven and earth will pass away” (Luke 21:33). The foundations shake. How do we live? We stay with Love and remember: “my words will not pass away.” *My words* are the distribution of the one Word to every human hypostasis in the church. Watch at all times, know that God is faithful, abound in Love!

Look It Up

Read Luke 21:31. How near is the kingdom? He is about to come.

Think About It

He is the awaited branch, and so are we, for when he calls himself the vine, he calls us branches.

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A More Excellent Way

Turn on the news and you will hear about storms and tears. History is a panoramic view of suffering, sorrow, and cruelty. “A kingdom was set up in the presence of Antiochus. He invaded Egypt with a grave multitude, with chariots and elephants, and cavalry and with a multitude of ships. They captured the fortified cities and carried away Egyptian spoils. Antiochus returned, after he struck the Egyptians, and he went up against Israel and he entered Jerusalem with a grave multitude and he entered the sanctuary beaming with pride” (1 Macc. 1:16-21). There is a river of blood that flows in the city of God. Will it ever end? As long as the sons and daughters of Adam and Eve walk the earth, we will hear such stories, and may even be drawn into them. Peace is not a final accomplishment, but rather the work of constant peacemakers (*Gaudium et Spes*, n. 78).

Let me show you a more excellent way. There was a wild and furry man hiking the shore of mythic Jordan. He saw those waters as a way of passing over from bondage to freedom. He felt its coolness as a call to be clean. The arid air and dust, the water and solitude, and the impetus of the Spirit gave him voice, and he cried out, “Prepare the way of the Lord, make his paths straight” (Luke 3:3). With those words he called a crowd and built an army. “And people from the whole Judean countryside and all the people of Jerusalem were going out to him” (Mark 1:5). Among the multitude coming to John there was one like a son of man, utterly like us but more than us. He was and is and ever shall be “the Lord who fills the temple” (Mal. 3:1). “He is like a refiner’s fire and like a fuller’s soap” (3:2). Though he himself had no need of cleansing, he went down by the riverside to get his dipping. Wet with water he displayed who he is: utter

newness, life itself. His name was *Jesus and God with us and God help us*.

The army of John became the army of Jesus and began to invade the whole inhabited world. As they spread out from land to land, however, they felt as though they were always in the center of things. They were God’s temple, signs of a New Jerusalem. This made them happy. It even made them beautiful. “Put on forever the beauty of the glory of the Lord. Put on your head the diadem of the glory of the Everlasting; for God will show your splendor everywhere under heaven” (Baruch 5:1-3). Behold, the lost are found, coming from east and west, walking with ease on level ground, radiant with glory, smelling the fragrant trees. They sing “Joyful, Joyful, We Adore Thee,” for they are caught in glory and clothed in Christ. This is the army of the Prince of Peace.

Coming to Christ, they come to each other in a new and living way. They come in love: “For God is my witness, how I long for all of you with the compassion of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you determine what is best, so that in the day of Christ, you may be pure and blameless, having produced the harvest of righteousness that comes from Jesus Christ for the glory and praise of God” (Phil. 1:8-11).

Look It Up

Read Canticle 4.

Think About It

There is a certain light before the rising of the sun, the dayspring of resurrection.

Judgment and Life

"I will bear away everything from the face of the earth, says the Lord: man, beasts, birds of heaven, fish of the sea, all of it gone, swept away. This will be the ruin of the unrighteous" (Zeph. 1:2-3). The prophet is just starting. "I will extend a destroying hand over Judah, Jerusalem, the remnant of Baal, false priests, and those who bow to the hosts of heaven" (1:4-5). "A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation" (1:15).

These are words which, if applied without thought, invoked without context, summoned without a serious and contemplative silence, may be used as a weapon against those whom we think are the unrighteous. Words of judgment, however, are to be heard as a call to renewal and hope. God cleans house not only because the home is filthy but because it has the possibility of being clean again. To be absolutely clear, God can judge but cannot hate anything God has made. "In your infinite love you made us for yourself" (BCP, but also St. Augustine: *Fecisti nos ad te*). And this from the 1549 prayer book: "Almightie and euerlastyng god, which hatest nothing that thou haste made" (Ashwednesday).

The prophet has another vision, a great vision of return and restoration and jubilation. Judgment has passed. Behold, the new has come. "Sing aloud, O daughter of Zion; Shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem. The Lord has taken away the judgment against you.... The king of Israel, the Lord, is in your midst. ... He will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival" (3:14-17).

There is both rhythm and purpose to this oscillation between judgment and restoration. A harsh and bitter word must sometimes cut to the mar-

row. The axe is at the root of the tree. The physician gives his cutting care. But it is all directed to the restoration and renewal of life. Thus when John the Baptist comes with carping words and accusations, the people know the pattern and respond to it as a call to new life. Bear fruit that befits repentance! Indeed, judgment and hope were so closely connected that they became signs of God's final reign. A final judgment would usher in the final victory, God's king would come.

John gave his sermon, a voice crying in the wilderness, and then he stopped. John walked the shores of the Jordan where he baptized with water. And then he walked off the stage. John is no more. It is finished. He has pointed to the one who is greater, the one who will baptize with water and fire. Everyone the Son touches is first new and then ignited.

Jesus is in the midst of us and he is judgment and new life. "For judgment I came into the world" (John 9:39). Do you feel his searing eyes, the retinal blaze of all-knowing? Has anyone ever told you that his seeing is his loving? He sets the absolute truth before you, for he is truth; he forgives what needs forgiving, for he is absolute; he gives strength to the weak, for he is power. And then he speaks. He says, "Rejoice. I am here. Do not worry about anything" (Phil. 4:5-6). "I have come that you may have life and have it abundantly" (John 10:10).

Look It Up

Read Canticle 9. Even water from the spring of salvation tastes better when you are desperately thirsty. Feel your need.

Think About It

For everyone, but especially clergy: You are not the Christ, but have come to bear witness to him. Leave saving to the Savior.



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Deaths

The Rt. Rev. **Kenneth Cragg** — priest, bishop, and missionary scholar — died Nov. 13. He was 99.

Moving to Lebanon in 1939, Kenneth Cragg became chaplain of All Saints Church, Beirut, and adjunct professor at the American University there. He was a professor of Arabic and Islamics at Hartford Seminary, where he was co-editor of *The Muslim World Journal*, a canon of St. George's Cathedral, Jerusalem, and traveling secretary of the Near East Council of Churches. He became sub-warden and then warden of the Central College of the Anglican Communion in Canterbury and then an assistant bishop, based in Cairo. Subsequently he was a professor at the University of Sussex and then assistant bishop in the Diocese of Wakefield. After retiring in 1981 he continued to write, teach and travel until recent years.

On Bishop Cragg's 90th birthday in 2003, a number of his colleagues and friends published *Faithful Presence: Essays for Kenneth Cragg*. The Archbishop of Canterbury presented the festschrift to Bishop Cragg at Lambeth Palace.

Walker Taylor III, formerly executive officer of the Joint Commission on Mutual Responsibility of General Convention, and formerly head of serv-

ices to dioceses on the staff of the Executive Council, died in Wilmington, NC, Sept. 18. He was 87. The Burial Office was read in First Presbyterian Church by the rector of his home parish of St. James Church, Wilmington, NC.

Taylor was twice elected to the Executive Council of the Episcopal Church, and seven times elected to General Convention. He was elected a trustee of General Theological Seminary in New York, and Berkeley Divinity School at Yale, where he was awarded an honorary Doctor of Canon Law for his work in the Anglican Communion. He also served as a trustee of the University of the South at Sewanee.

He was a member of the Advisory Commission of the Anglican Executive Office, out of which came the Anglican Consultative Council. He was instrumental in forming the South Pacific Anglican Council, the Anglican Council of North America and the Caribbean. He traveled in most every province of the Anglican Communion, including East Africa, South America, South Asia and the Solomon Islands in the South Pacific.

He was the author of canons on the Office of the Presiding Bishop and the President of the House of Deputies, which were adopted by the General Convention in 1967.

He was a leader in forming Coalition 14 of the Western Dioceses in the United

States, which was the outgrowth of Mutual Responsibility and Interdependence in the Anglican Communion.

His mentors were Presiding Bishop John Hines, Bishop Stephen Bayne of London and New York, and Bishop Thomas Wright of East Carolina.

He was a graduate of Fishburne Military School, the United States Merchant Marine Academy, and Davidson College. He was a veteran of World War II and the Korean War, where he was cited for bravery in combat. He was Chairman of the Board of Wachovia Bank and president of the Walker Taylor Agency. He is survived by his wife, four children and nine grandchildren.

Bertram Wyatt-Brown died from pulmonary fibrosis Nov. 5. He was 90. Born in Harrisburg, PA, he was a son of the Rt. Rev. Hunter and Laura Little Wyatt-Brown. He was a graduate of the University of the South, King's College, Cambridge University, and the Johns Hopkins University. He served as a lieutenant in the U.S. Navy for two years and then entered the Naval Reserve.

Wyatt-Brown taught history at Colorado State University, the University of Colorado-Boulder, Case Western Reserve University and the University of Florida. He also held visiting appointments at the University of Wisconsin, the University of Richmond, and the College of William and Mary.

He wrote or edited 11 books, and his best-known work is *Southern Honor: Ethics and Behavior in the Old South* (Oxford). He finished his most recent book, *A Warring Nation: Honor, Race, and Humiliation in America's Wars* (University of Virginia Press), just weeks before his death. In 2011 his former students published a festschrift, *Southern Character: Essays in Honor of Bertram Wyatt-Brown* (University Press of Florida).

Wyatt-Brown is survived by his wife, Anne; daughter, Natalie Ingraham Wyatt-Brown of St. Paul, MN; and two grandchildren. He was preceded in death by daughter Laura Mathews Wyatt-Brown.

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ASSOCIATE RECTOR: *Palmer Memorial, Houston, TX*, a resource parish. We're looking for someone who loves God, neighbor, and self, who appreciates the Bible as much as the BCP, who understands and appreciates the community life of Palmer as firmly embraced by and embracing the Episcopal Ethos, and who fervently wants to work hard for the Kingdom. Palmer has creative leaders and an incredible faith attuned for the future. Send resume, ministry portfolio and cover letter describing why you are interested and why you and Palmer are a good fit to searchcommittee@palmerchurch.org or jbwtx1@gmail.com. Visit: www.palmerchurch.org.

FULL-TIME ASSOCIATE RECTOR: *Trinity Episcopal Church, Fort Worth, TX*. We are a large parish bordering a university campus and have entered a time of renewed enthusiasm for ministry after calling a new rector. The associate rector will work in collaboration with the rector, staff and volunteers to develop and oversee the programs, faith formation, and pastoral needs of families, children and young adults. This position will participate fully in the life of the parish including worship, teaching and pastoral care. The ideal candidate will be warm, outgoing and enjoy building relationships. Trinity is searching for a seasoned priest and salary is commensurate with experience for this full-time position by February 1, 2013. Please submit cover letter, resume, and OTM portfolio to **The Rev. Carlye J. Hughes, Trinity Episcopal Church, 3401 Bellaire Dr. S, Fort Worth, TX 76109**. Email: chughes@fortworthtrinity.org

FULL-TIME RECTOR: *St. Cornelius Episcopal Church*, a well established congregation located in **Dodge City, Kansas**, is seeking a priest/rector with special talents of Episcopal liturgy, Christian Education, pastoral care and the ability to deepen and enrich our spiritual life. St. Cornelius originated in 1888 and we have only had 4 rectors since 1946. Dodge City is a growing community of 33,000 located in Southwestern Kansas. Please send inquiries to: **St. Cornelius Episcopal Church, PO Box 1414, Dodge City, KS 67801**. Inquiries are being accepted until **December 15**.

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Sun 11

SAN DIEGO, CA

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

BOULDER, CO

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

SOUTHPORT, CT

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

WASHINGTON, DC

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

BRADENTON, FL

CHRIST CHURCH 4030 Manatee Ave. West
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)

LIHUE, KAUAI, HI

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

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

PASSAIC, NJ

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

CARLSBAD, NM

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

NORTH AUGUSTA, SC

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

DALLAS, TX

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

RICHMOND, VA

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

MILWAUKEE, WI

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

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K and Inyo Sts. 1 block east of Carl's Jr. (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 9

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-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



Gethsemane Episcopal Cathedral

Fargo, North Dakota

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Send resume and cover letter detailing strengths, experiences, and qualifications to: **Patty Shook, Chair, Gethsemane Cathedral Search Committee, 3600 25th Street South, Fargo, ND 58104**. E-mail inquiries welcome at: mark.harvey@ndsu.edu (Mark Harvey) or 5snooks@cableone.net (Patty Shook).

Deadline for applications is January 7, 2013. Intended start date: May 2013.



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