

December 23, 2012

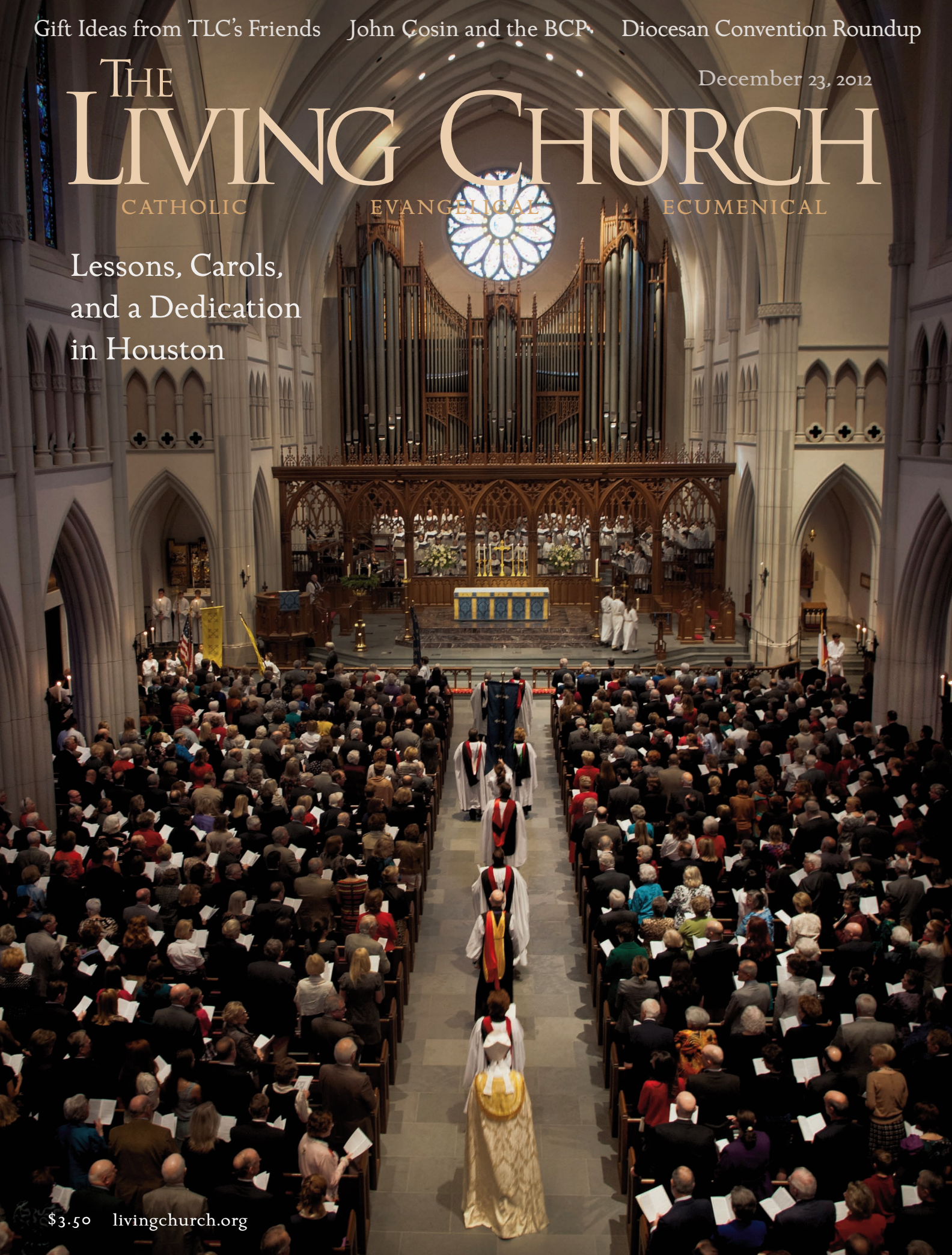
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Sarah Austin Photography

A Service of Lessons and Carols on the First Sunday in Advent at St. Martin's Church, Houston. New facilities were dedicated the same day.

Build the Kingdom

Archbishop George L. Carey on St. Martin's Church, Houston: "Mission comes first here. They are not just building for the sake of building. The mission has shaped the architecture and not the other way around" (see "Mission-shaped Architecture," p. 8)

THE LIVING CHURCH

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Conventions Act on Budgets, Structure, Justice

By Matthew Townsend

More than 60 dioceses convened around the Episcopal Church this fall, debating issues from fiscal sustainability to justice.

At the October convention of the **Diocese of Indianapolis**, delegates passed a resolution mandating a restructuring task force. The task force will make recommendations to the diocese's executive council about how the church should be structured in the future.



If this sounds familiar, it should. General Convention passed a very similar resolution this summer.

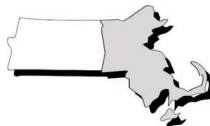
"In any organization the 'usual way of doing things' can become enshrined and go unquestioned, even though situations and needs have changed over the years," said the Rt. Rev. Catherine M. Waynick, Bishop of Indianapolis, in a letter to the diocese. "We live in a vastly different world than that of our grandparents, and are facing the need to adjust, prune, augment, and re-imagine the structures which support our mission and ministry."

Kathy Copas, coordinator of communication and evangelism in Indianapolis, said the resolution was born in light of decreasing budgets and change within the diocese and community. The resolution, a substitute for several on the issue, suggested "the diocese follow the lead of the Episcopal Church and take some intentional time to evaluate and consider what it means to be ever-more responsive and faithful stewards," Copas said.

Bishop Waynick expressed her desire that the restructuring process in Indianapolis support what the broader Episcopal Church is doing

"It is anticipated that many dioceses will be participating in such studies, and that together with the General Convention Task Force mutually supportive and creative ideas and approaches can be developed to enhance the ability of the whole Episcopal Church to carry out its mission," Waynick said. "It is an adventure, since we have no way of knowing in advance exactly what will emerge as we open ourselves to new ideas."

The financial downturn that began in 2008 affected the Episcopal Church as much as any institution in the United States. Many have adopted smaller budgets in recent years, but the **Diocese of Massachusetts**



responded more directly at its November convention. Delegates narrowly passed a resolution calling for the voluntary divestment of the diocese, its parishes, and individual Episcopalians from banks involved in the foreclosure crisis.

"The resolution was generated by a group of individuals in the diocese, some at the parish level and some involved with Episcopalians for Global Reconciliation, who were concerned and having conversations about how our banking and investment decisions are related to economic injustice," said Tracy J. Sukraw, director of communications for the diocese.

Sukraw said the resolution attracted much debate during the convention.

"It got a lot of debate partly because it's a complicated issue and partly because people enter the discussion from their different relationships to financial institutions: some who do routine daily banking, some who are investors, and others at organizational leadership levels

with fiduciary responsibilities," Sukraw said.

"It was clear that everyone who spoke during the debate thought it important to make some sort of witness against unethical banking practices, but they disagreed over how best to do that and how to be fully informed in making the decision."

According to the diocesan website, the debate centered on whether the diocese should call for shareholder proxy voting instead of divestment, essentially favoring reconciliation over terminating relationships. This effort failed, with proponents of divestment pointing out that the resolution did not mandate a particular course but called for decisions of conscience.

"Our diocesan council and financial advisory committee will be discussing what an appropriate diocesan-level response might be, as will the trustees who oversee the Diocesan Investment Trust," Sukraw said. "The resolution encourages both divestment and conversation, and it has certainly already been successful in doing the latter."

At General Convention this summer, many young Episcopalians called for wider participation of youth in the church. The **Diocese of Spokane** has passed a resolution allowing Episcopalians as young as 16 to serve on vestries.



The resolution was proposed by the Very Rev. Bill Ellis and the Rev. Martin Elfert of St. John's Cathedral, according to the diocesan website.

The text of the resolution also requires that a majority of vestry members be 21 or older.

Many dioceses saw budget reductions proposed at fall conventions,

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with the **Diocese of Oklahoma** as one of the outliers. Oklahoma proposed a \$4.3 million budget, a 6.4 percent increase from its 2012 budget.

Henry Baer, diocesan treasurer, addressed the increased budget in his letter to convention. Baer explained that the increase, which focuses on mission in 2013, is part of a recovery from decline in years past.

“We had significantly pared down the 2009 and 2010 budgets due to the economic downturn,” he said. “We reduced the funds transferred from our endowments to allow them to recover.”

Baer said 3.625 percent of the diocesan budget will be funded by endowments, up from 3.5 percent.

Other diocesan conventions, in brief and by month:

September

Minnesota: Adopted a \$3 million budget, similar to 2012. Passed an anti-racism resolution, repudiated the Doctrine of Discovery, and reduced its number of operating regions from 9 to 8.

South Dakota: Adopted a \$1.6 million budget and changed the constitution to allow two deacons to serve on its standing committee.

West Virginia: Passed resolutions affirming its relationship with its companion diocese, Columbia, and established a relationship with the Partner-in-Care program of the state National Guard. Rejected an apportionment reduction. Amended canons to alter wardens’ duties.

October

Alaska: Adopted a \$960,000 budget, similar to 2012 and 2011.

Arizona: Welcomed a new parish, endorsed a companion relationship with Navajoland, and opposed private prisons.

California: Approved a \$4.17 million budget. Adopted resolutions related to poverty, Martin Luther King Jr. Day, assessments, and salaries.

Colorado: Adopted a \$1.85 million budget, down 3 percent from the previous year but comparable to 2011.

Connecticut: Adopted a \$4.63 million budget, down slightly from 2012

(Continued on page 30)



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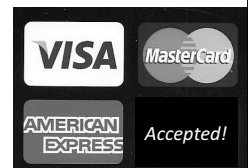


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ANALYSIS

Expectations and Hopes in South Carolina

By Mark McCall

The reverberations continue from a sudden shift in the Diocese of South Carolina's relationship to the Episcopal Church that occurred in October when the Disciplinary Board for Bishops certified Bishop Mark Lawrence for abandonment. This in turn triggered a resolution in the diocese resulting in automatic disassociation from the Episcopal Church. In November events unfolded along two parallel tracks: the Episcopal Church moved quickly to reorganize its own diocese and the diocese led by Bishop Lawrence held a special convention that previously had been called for 30 days within any punitive action against the bishop.

One of the obstacles to discussing this situation clearly is that both dioceses claim the right to the name *Episcopal Diocese of South Carolina*. Without trying to grasp that nettle, it is clear if inelegant to refer to the two entities as the *Episcopal Church's* diocese and the *corporate* diocese respectively, since the former aims to be recognized by the Episcopal Church and then to operate according to its constitution and canons while the latter operates according to the charter, bylaws, constitution and canons of the corporation that has comprised the diocese since 1973, when it succeeded the association formed in 1785.

Episcopal Church authorities moved quickly to reorganize a diocese around transitional structures put in place under the auspices of the Presiding Bishop. This was telegraphed on the websites of parishes staying with the Episcopal Church immediately after the public notice of the abandonment certification and announced formally on November 11. The primary interim structure is a Steering Committee, which will communicate with the Presiding Bishop and

Presiding Bishop Removes Bishop Lawrence



Lawrence

Presiding Bishop Katharine Jefferts Schori informed the Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, Dec. 5 that she has "accepted the renunciation of the ordained ministry in the Episcopal Church ... in his public address on November 17."

He is "removed from the Ordained Ministry of this Church and released from the obligations of all Ministerial offices," her statement said. "The renunciation is effective immediately on December 5."

The presiding bishop informed Bishop Lawrence of her decision by phone, and in writing.

"I listened quietly, asked a question or two and then told her it was good to hear her voice. I did not feel any need to argue or rebut. It is the Presiding Bishop's crossing of the T and dotting of the I — for their paperwork, not my life," he wrote.

"Quite simply I have not renounced my orders as a deacon, priest or bishop any more than I have abandoned the Church of Jesus Christ. But as I am sure you are aware, the Diocese of South Carolina has canonically and legally disassociated from the Episcopal Church."

Both statements appear in full at livingchurch.org.

prepare for a diocesan convention in March. This committee in turn is advised by two bishops, two lawyers, and the rector of the largest parish remaining in the Episcopal Church's diocese. The latter diocese claims to be the "continuing" diocese, but it refused to recognize a lawfully called special convention of the corporate diocese. To the same effect is the *Charleston Post and Courier's* summary of Neva Rae Fox, public affairs officer for the church, that "those associated with the new corporate entity ... have left the church and, therefore, have neither ecclesiastical authority nor a right to dictate what those who remain in the church can do."

As noted earlier, the corporate entity is not "new," but has instead been the legal form of the diocese of South Carolina since 1973. The corporate diocese held its special convention under Bishop Lawrence on November 17. Approximately 70

percent of the diocese's congregations attended the special convention, and it voted nearly unanimously by voice vote (with one abstention) to affirm the decision to disassociate from the Episcopal Church. The significance of this vote is not its legal effect; the legal act of disassociation occurred in October. The significance lies instead in the considered determination by an overwhelming majority of the diocese to affirm that earlier act, not to re-associate with the Episcopal Church, and to continue as an extra-provincial Anglican diocese.

What now lies ahead? It is probably accurate to say that most people on both sides expect litigation but hope for reconciliation — even if they may not define the latter the same way. Both the Presiding Bishop in her pastoral letter of November 15 and Bishop Lawrence in his convention address two days

later expressed this hope, albeit differently.

But if the expectation is litigation and the hope is reconciliation, what is realistic? Perhaps both. Litigation is likely, but the commencement of a lawsuit does not mean that it must be continued or become long, expensive, and acrimonious as it has been elsewhere. South Carolina has well-developed law on church disputes, a previous diocesan property case having already been decided by the state Supreme Court. Experienced lawyers know that most lawsuits are settled; some are even instituted for the sole purpose of settlement.

This fact and the events of October and November inform the hope for reconciliation. It is not reasonable to expect that the diocese and Bishop Lawrence will rejoin the Episcopal Church in the next few weeks as if the events of October never happened. Neither side contemplates that. But that does not necessarily mean a state of permanent hostilities and estrangement.

With this insight, one can hope for reconciliation built on three intermediate achievements. First, litigation could be settled amicably, saving both sides valuable resources and permitting a relationship of mutual respect in their separated state. Second, Bishop Lawrence could succeed in keeping his diocese largely intact as an extra-provincial diocese outside the Episcopal Church, just as he did in keeping it mostly "intact and in TEC" until the events of October. Third, progress could be made on broader reconciliation in the Anglican Communion where serious divisions persist. If these were to happen, it would not be unreasonable to hope for some form of reconciliation between the diocese of South Carolina and the Episcopal Church in this broader context. It has happened before.

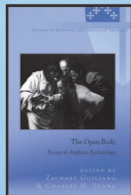
Mark McCall, Esq., is a senior fellow of the Anglican Communion Institute and has written several articles on canon law with Alan Runyan, counsel for South Carolina.

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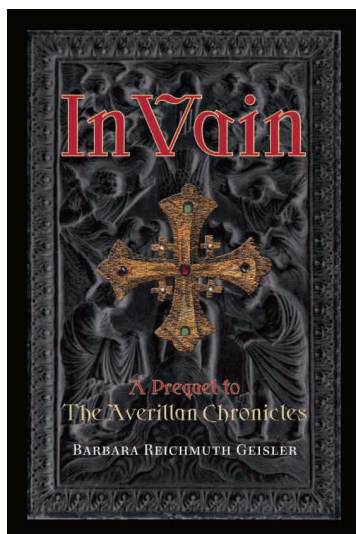
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Mission-shaped Architecture

By Ken Chitwood

The neo-gothic architecture of St. Martin's Church stands in contrast to the office towers and multi-million-dollar homes in the Great Uptown neighborhood of Houston. This largest congregation of the Episcopal Church, at 8,600 members, dedicated two new facilities December 2, welcoming the Most Rev. George L. Carey, the 103rd Archbishop of Canterbury, and actor Sam Waterston. They read the lessons at a Festival of Lessons and Carols that preceded the dedication.

The project broke ground in April 2011 and building began a year later.

The Island and Scout Center, which will serve youth groups within the parish and in the broader city, are dedicated to longtime members President George H.W. Bush and First Lady Barbara Bush. The parish's youth ministry attracts more than 300 members. The Scout Center will be used by the parish's own troop and by Yellowstone Academy Boy Scout Troop, a program for at-risk boys.

The Hope and Healing Center includes meeting space for 22 support groups, a 100-plus seat audito-

rium and an outdoor meditation and reflection garden. The center will offer professional help on parenting, adolescent struggles, family systems, marriage and divorce counseling, mental health, illness, death and grief, dementia and advanced caregiving.

The buildings, which comprise 18,000 square feet, are the culmination of the congregation's \$25 million Building for Life campaign, which celebrated the parish's 60 years in ministry.

The Rev. Russell J. Levenson, Jr., rector, said he hopes the new buildings "will open up new opportuni-

Fr. Russell Levenson speaks from the terrace of The Island, the new youth facility at St. Martin's.



Lord Carey and Barbara Bush greet one another while actor Sam Waterston meets another worshiper at the dedication.

Sarah Austin Photography

ties” as St. Martin’s enters its next stage of ministry.

“God sends each person here for a reason,” Levenson said, “and these facilities open up new possibilities for us to relentlessly pursue the souls presented to our care.”

Lord Carey, a regular visitor to the congregation, said that every time he calls there is something new going on.

Lord Carey understands that culture is rapidly secularizing, many people in the West are rootless and without a religious tradition, and that the church is sometimes focused more on buildings than on people.

Why do some churches grow while others die in an increasingly secular culture? “Those that are growing are living the gospel in a

relevant way with energetic leaders who adapt, good lay leadership and dynamic preaching,” he said.

“Mission comes first here,” he said of St. Martin’s. “They are not just building for the sake of building. The mission has shaped the architecture and not the other way around.”

Kathy Johnson, a member of St. Martin’s, said the warmth and vitality of the new buildings reflect the dynamics that brought her to the parish and continue to attract new worshipers.

“All of the buildings extend the care and support that characterize our church,” she said. “Everything about the new space makes you feel as if someone at St. Martin’s cares for you.”

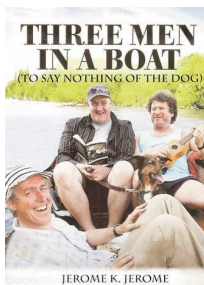
Johnson volunteered to guide tours on the opening weekend of the new buildings. “The whole church is excited and enthused for another new period in ministry,” she said.

Lord Carey sees a pattern in St. Martin’s: “The politicians, the businesswomen, the housewives, the elder members: they are all united and inspired for ministry. This church has said *No* to the downward trend, but they have not said, *Imitate us*. Instead, they want their story to be an encouragement to say that with strong lay people and a focus on the gospel, any church can turn it around.”

Ken Chitwood is a freelance writer for the Houston Chronicle.

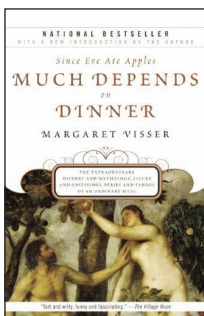


Stephen Andrews



In a season when people are taken up with the cinematic tale of a boy and a tiger set adrift on the ocean, my mind went immediately to Jerome K. Jerome's *Three Men in a Boat (to Say Nothing of the Dog)* (J.W. Arrowsmith, 1889). Exhibiting an enviable skill at self-deprecation, Jerome offers us a hilarious first-person adventure story on the Thames involving two companions (based on real friends) and a dog. Part Victorian travelogue and part study in human nature, the account is remarkably timeless and makes for a wonderful holiday distraction. I am looking for the sequel, *Three Men on the Bummel* (Arrowsmith, 1900), in my stocking! *The Rt. Rev. Stephen Andrews is Bishop of Algoma.*

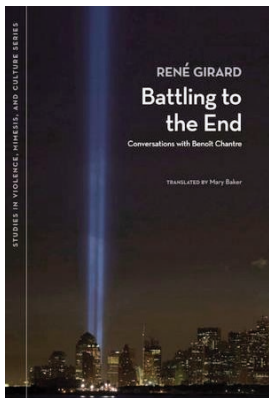
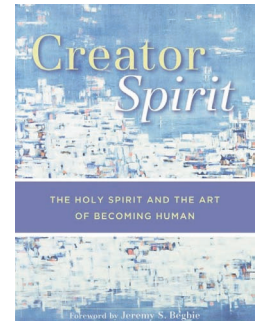
John Bauerschmidt



Margaret Visser, in *Much Depends on Dinner: The Extraordinary History and Mythology, Allure and Obsessions, Perils and Taboos of an Ordinary Meal* (Grove, 1986), tells the story of the assembly of a simple and straightforward meal and does a good job of plotting the course of human civilization from its origin to our own day. In the process she uncovers interesting facts that most of us have forgotten (if we ever knew them), both about the food we eat and the culture we live in. The author does not have an axe to grind except perhaps that it is the civilized life that is worth living. In its modest apologia for what is human and what is humane it provides a subtle theological propaedeutic to the Gospel. The title provides a case in point, from Byron's poem "Don Juan": "Since Eve ate apples, much depends on dinner." *The Rt. Rev. John Bauerschmidt is Bishop of Tennessee.*

Few books published on the Holy Spirit can be recommended as highly as Steven R. Guthrie's *Creator Spirit: The Holy Spirit and the Art of Becoming Human* (Baker, 2011). Guthrie shows us that at the heart of the Spirit's work is the renewal of our humanity: we are re-humanized, not de-humanized. With this perspective in mind, he invites us to enter the world of human artistry and re-envision the arts. This is beautifully written theology, and will reward virtually any reader at multiple levels.

The Rev. Jeremy Begbie is Thomas A. Langford Research Professor of Theology at Duke Divinity School.



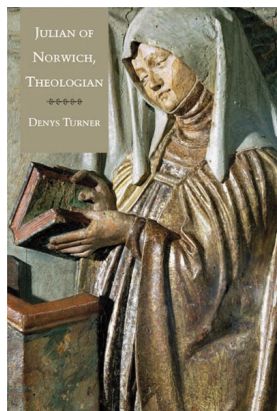
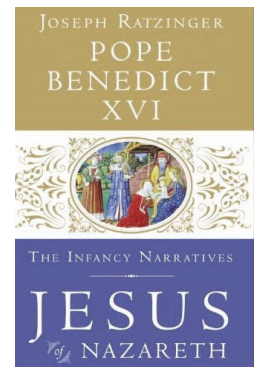
Will Brown

In conspicuous contrast to the world's annual orgy of materialism, elves, and snowflakes, the community of Christians has long prepared for Christmas by reading Scripture's apocalyptic texts. *Battling to the End: Conversations with Benoît Chantre* (Michigan State University Press, 2009), the latest offering by the inimitable if idiosyncratic René Girard, is an engrossing and compelling consideration of Western cultural and intellectual history from the Enlightenment to the present, through the lenses of the Gospel's apocalyptic texts and the writings of Prussian military theorist Carl von Clausewitz. A perfect gift for thoughtful Christians concerned about the situation of contemporary culture!

The Rev. George Willcox Brown III, SSC, is rector of Church of the Holy Cross, Dallas.

In *The Infancy Narratives* (Image, 2012), the latest and long-expected installment of his Jesus of Nazareth series, Pope Benedict XVI tackles the difficult subject of the theology and historicity of these narratives. The initial media hype around the book, accusing the Pope of donning the Grinch's cap and stealing the joy out of Christmas crèches, undoubtedly reflects the careful and nuanced balance of historical and theological reasoning which has characterized prior volumes in this series. For those who have appreciated such classics as Raymond Brown's *An Adult Christ at Christmas*, the Pope's newest book looks to have all the makings of an excellent and substantive stocking-stuffer.

The Rev. Michael Cover is a priest of the Diocese of Dallas and doctoral student in theology at the University of Notre Dame.



Brian Crowe

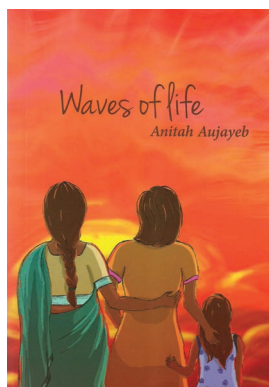
Denys Turner's *Julian of Norwich, Theologian* (Yale, 2011) convincingly demonstrates that Julian's reflections can be deemed theology "by the most demanding standards of comparison with her medieval peers — Anselm, Bernard of Clairvaux, Bonaventure and Thomas Aquinas." He insists that Julian cannot fit into modernity's conception of a "mystic": she did not consider her "shewings" (visions) to have "some character of epistemic independence relative to the common teaching of the Church." Turner's analysis of the theology of the "shewings" explores the heights and depths of the mystery contemplated by Julian: "the very love that is the Trinity willed to reveal itself in a world in which there is sin."

Brian Crowe, a member of the Church of Ireland, blogs at bit.ly/CatholicityCovenant.

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Gift Ideas from Friends of THE LIVING CHURCH



Ian Ernest

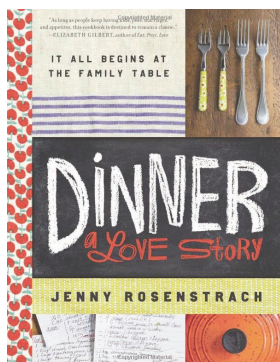
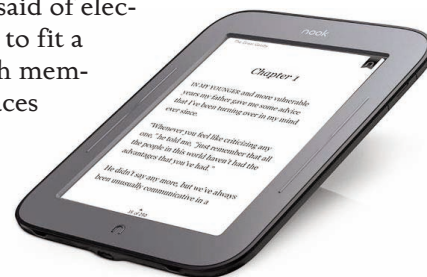
I have just finished *Waves of Life* (Sai Publications, 2012) by Anitah Aujayeb, a Hindu from Mauritius who expresses herself on the plight of women through the experiences of her mother. She pins down the reality of a Mauritian girl living in a rural and working-class area in the 1970s. She presents situations and characters that, despite the harshness of life, acknowledge the power of faith, love, and the dignity of a person. This recognition aims at transforming a way of thinking and therefore the hope of the person. *Waves of Life* is a charming, unexpected account of women's roles in Mauritian society. It insists that true fulfillment through a great sense of humility is possible. We only need conviction, courage, and faith.

The Most Rev. Gerald James "Ian" Ernest is Archbishop of the Province of the Indian Ocean and Bishop of Mauritius.

Tobias Haller

The Preacher wrote, "Of the making of books there is no end." The same might be said of electronic tablets. I chose the Nook Simple Touch (Barnes & Noble, \$99): small enough to fit a jacket pocket, with an easy-to-read screen the size of a small paperback, and enough memory to carry an entire library. The GlowLight version (\$119) is recommended for places without adequate reading light. Don't just give a book, but a library.

The Rev. Tobias Stanislas Haller, BSG, is rector of St. James Church, Fordham, Bronx, New York.

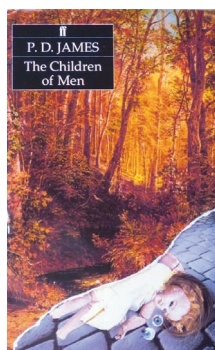
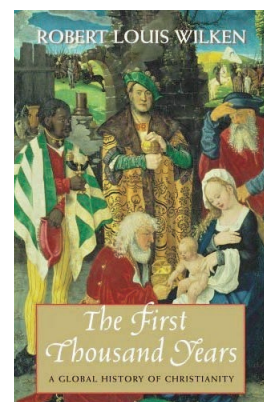


Emily Hylden

As soon as it was published this summer, I snapped up a copy of *Dinner: A Love Story: It all begins at the family table* (Ecco, 2012), the first cookbook from one of my favorite food bloggers, Jenny Rosenstrach. In the Hylden family, foodie wife and novice husband equally love both the recipes and presentation of this family-centric collection. The meals are flexible, with offerings for dinner parties as well as for 20-minute weeknight suppers. This is a must for families of all stripes — both in composition and in kitchen acumen! *The Rev. Emily Hylden is curate of the Church of St. Michael and St. George, St. Louis.*

Blanche and Robert Jenson

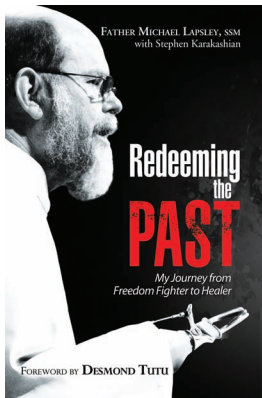
In *The First Thousand Years: A Global History of Christianity* (Yale, 2012) Robert Louis Wilken tells how it went during the Church's long formative period. A master of the scholarship writes for the rest of us, with simplicity and grace. *Blanche and Robert Jenson live in Princeton, where he is a senior editor for the Center for Catholic and Evangelical Theology.*



Douglas LeBlanc

Imagine a world in which no babies have been born for 25 years, adults have their pets baptized, and an authoritarian state kills the elderly by the barge-load. Such is the dystopian vision of novelist P.D. James in *The Children of Men* (Knopf, 1993), set in 2021. Alfonso Cuarón's film (2006), blind to the novel's Christian themes, pales in comparison.

Douglas LeBlanc, TLC's associate editor, lives near Richmond, Virginia.



Thabo Makgoba

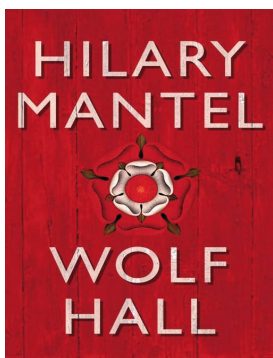
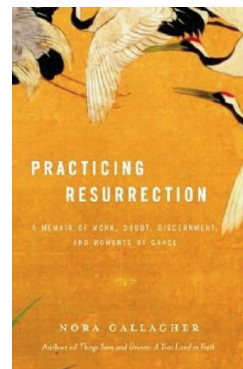
In 1990, Michael Lapsley, an Anglican priest opposing apartheid in South Africa, opened a letter bomb that nearly killed him. *Redeeming the Past: My Journey from Freedom Fighter to Healer* (Orbis, 2012) is the challenging and inspiring account of how losing both hands and one eye brought him into radical new engagement with the gospel and the ministry of reconciliation God entrusts to us. It explores the heart of incarnation and redemption: how the one born in a stable who later rode a donkey into Jerusalem meets us in our physical and mortal reality.

The Most Rev. Thabo Makgoba is the Archbishop of Cape Town and Metropolitan of the Anglican Church of Southern Africa.

Ruth Meyers

I recommend Nora Gallagher's *Practicing Resurrection* (Vintage Books, 2003). A memoir about vocation and grief, Gallagher's book has been a companion for me as I have mourned the deaths of family members this year. She is able to find glimmers of hope and surprising moments of grace in the midst of challenge and despair, and she draws her readers into a community of wise and faithful Christians.

The Rev. Ruth Meyers is dean of academic affairs and Hodges-Haynes Professor of Liturgics at Church Divinity School of the Pacific.



Charles Mathewes

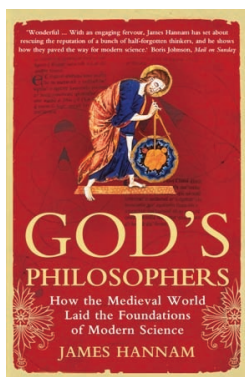
Hilary Mantel's *Wolf Hall* (Henry Holt, 2009) and *Bring Up the Bodies* (Henry Holt, 2012) have received very favorable reception in the press, and Mantel has won two Booker Prizes for them (the first British author to do that). But there are lots of books that draw favorable critical attention and are, in fact, lousy. These books merit the attention and praise. They are psychologically acute, politically deeply intelligent, rich in historical detail, and — for me most important of all — they have an ominously compelling momentum that feels a bit like the impetus driving the plays of Aeschylus. This gripping reading can lead to some deep thinking.

Charles Mathewes is Carolyn M. Barbour Professor of Religious Studies at the University of Virginia.

Jonathan Mitchican

Michael Chabon's *Summerland* (Hyperion, 2002) follows young Ethan Feld on an unexpected adventure that leads from the baseball diamond to an alternate universe filled with faeries, sasquatches, werfoxes, and other fantastic creatures. Though less known than Chabon's other novels, it has the kind of vivid language and quirky descriptions that make all of his books a joy to read. Steeped in American myth, this book would make a great gift for kids and adults alike.

The Rev. Jonathan A. Mitchican is rector of Church of the Holy Comforter, Drexel Hills, Pennsylvania.



Michael Nazir-Ali

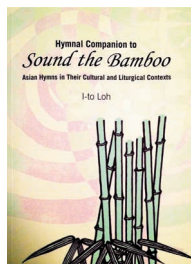
James Hannam's *God's Philosophers* (Icon Books, 2010) shows how the foundations of modern science were laid by medieval Christian philosophy and theology and tries to redeem the Middle Ages from the unthinking negative evaluations propagated by generally anti-Christian polemicists. My own *Triple Jeopardy for the West* (Bloomsbury, 2012) examines challenges to the Judaeo-Christian tradition and its importance for policy and legislation, as well as its role more generally in the public square.

The Rt. Rev. Michael Nazir-Ali, Bishop of Rochester for 15 years, is president of the Oxford Centre for Training, Research, Advocacy and Dialogue.

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Gift Ideas from Friends of THE LIVING CHURCH



Michael Nai-Chiu Poon

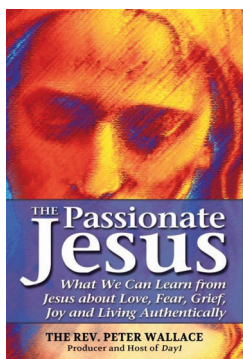
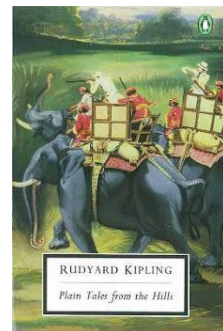
Hymnal Companion to Sound the Bamboo: Asian Hymns in their Cultural and Liturgical Contexts (GIA Publications, 2011) is a 650-page book by I-to Loh, Asia's pioneering Christian ethno-musician and composer. This hymnal companion offers a fresh approach to understanding Asian theologies. God's Word embraces our minds and senses as well as our intellect. This book invites us to tune in to the hearts and minds of the peoples in Asia today.

The Rev. Canon Michael Nai-Chiu Poon is director and Asian Christianity research coordinator at the Centre for the Study of Christianity in Asia, Trinity Theological College, Singapore.

Ephraim Radner

Rudyard Kipling's *Plain Tales from the Hills* (Thacker, Spink, and Co., 1888) is surely one of the most brilliant first books of an author on record — indeed, a most brilliant book, period. Published when Kipling was 23, yet written even earlier during his tour as a young journalist in India, these are as profound, funny, heart-wrenching, politically savvy, and morally demanding stories as you will ever read. Spokesman for empire? His reflections on cultural and political turmoil, sexual mores, human misunderstanding, and moral ambiguity and tragedy are nuanced and challenging. I have not read this book but I have listened to it repeatedly on my iPod, as an MP3 downloaded from one of the great resources of the internet, LibriVox.org. Its volunteer reader, Mike Harris, is superb.

The Rev. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto.



C.K. Robertson

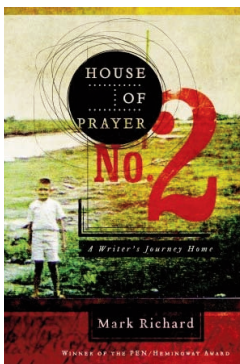
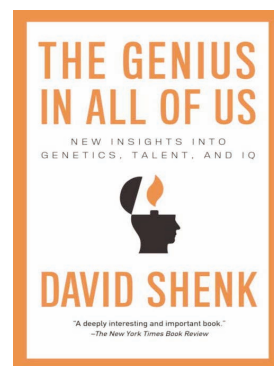
I highly recommend *The Passionate Jesus* (SkyLight Paths, 2012), the newest book by Peter Wallace, producer and host of the Day 1 radio and online program (www.day1.org). In the midst of my own travels and busyness, what a delight it is to encounter the Gospel stories anew and learn from them about love and compassion and even anger. Wallace's personal reflections combine poignantly with his careful and care-filled approach to Scripture, helping me recognize that what I already know about Jesus can all too easily get in the way of really knowing Jesus on a much deeper level.

The Rev. C.K. Robertson is Canon to the Presiding Bishop of the Episcopal Church.

Donald Romanik

Tad Bird, head of school at All Saints in Fort Worth, recently gave me *The Genius in All of Us: New Insights into Genetics, Talent, and IQ* (Anchor, 2010) by David Shenk. Shenk's fascinating and provocative book addresses the long-standing debate about nature vs. nurture in a scientifically based but direct and convincing way. He argues that genetics do not dictate our individual destinies. Rather, we are influenced by a dynamic interplay between genes and outside stimuli — a process we can influence. While Shenk focuses primarily on the implications of his theory on children, his thoughts have broader application in the Christian context as we encourage and empower people to become all God is calling them to be.

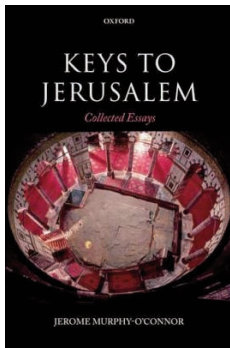
Donald V. Romanik is president of the Episcopal Church Foundation.



Fleming Rutledge

I suggest *House of Prayer #2* by Mark Richard (Anchor Books, 2011), winner of the Pen/Hemingway award. Richard (he's a Cajun by birth, so it's Ri-shard) was born with a hip deformity and spent much of his childhood in hospital; his coming of age was turbulent. His memoir — which reads more like literary fiction — is full of wonderful humor as well as brutal truths, with a profound underlying message of God's prevenient grace. I first heard about his book on *The Diane Rehm Show*, but I recommend it especially for men. Watch Richard's interview with Tavis Smiley at <http://is.gd/GbmcaS>.

The Rev. Fleming Rutledge is the author of several books, including The Battle for Middle-earth, And God Spoke to Abraham, and Help My Unbelief.



Graham Smith

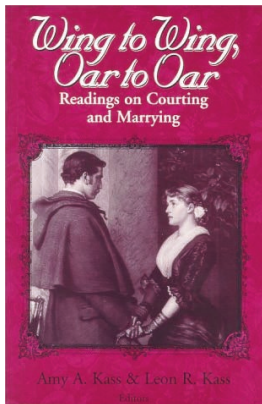
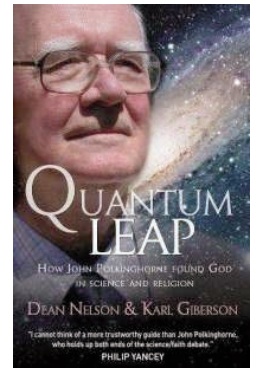
Keys to Jerusalem: Collected Essays (Oxford, 2012) is the finest new book on Jerusalem. Written by the pre-eminent archaeologist Jerome Murphy-O'Connor, it is a collection of his essays on the history, archaeology, and theology of Jerusalem. Particular emphasis is placed on the early Church's faithful witness to the authenticity of the Holy Sepulchre. When Hadrian covered over the site of Jesus' tomb "its inaccessibility caused it to be remembered all the more vividly." Resurrection faith triumphed over paganism.

The Very Rev. Graham M. Smith is dean of St. George's College, Jerusalem.

Mary Tanner

Quantum Leap: How John Polkinghorne Found God in Science and Religion, edited by Dean Nelson and Karl Giberson (Monarch Books, 2011), is a fascinating story of a distinguished particle physicist who became an Anglican priest and theologian and is "probably the most significant voice in this generation's conversation about science and religion." Through the story of Polkinghorne's life and work and family we encounter the big questions: creation, resurrection, afterlife, the problem of pain, whether the universe has a point, and so much more. It's well written, very accessible, and a must for anyone grappling with the conversation about science and religion.

Dame Mary Tanner is a member of the Church of England and President for Europe for the World Council of Churches.



Christopher Wells

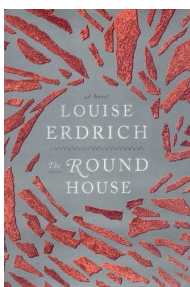
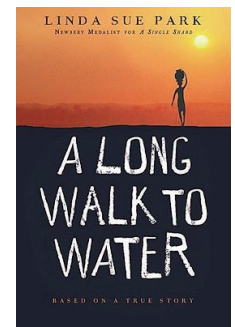
Cast as a "frankly and unapologetically pro-marriage anthology, intended to help young people of marriageable age, and parents," think about the "meaning, purpose, and virtues of marriage," *Wing to Wing, Oar to Oar: Readings on Courting and Marrying* from Notre Dame's Ethics of Everyday Life series (2000) assembles a treasure trove of mostly classic texts that the author-editors, Amy and Leon Kass, taught to several generations of undergraduates at the University of Chicago. Expertly introduced with a plentitude of wisdom, humor, and a light hand, subsisting in Socratic questions, each section pursues difficult topics ("Why Marry?" "Is This Love?" "How Can I Find and Win the Right One?") in an older idiom, attractive for its foreignness — Erasmus, Rousseau, Kierkegaard, Tolstoy, De Rougemont, and so on. Amid a flood of bad thinking and writing in this field, I found this book astonishing, encouraging, and much else. A perfect gift for any student or teacher, disciple or apostle, of marriage.

Christopher Wells, editor of TLC, lives in Milwaukee.

Jo Bailey Wells

A Long Walk to Water by Linda Sue Park (Clarion, 2010) is a short novel that vividly and simply describes the story of a Sudanese "lost boy" walking hundreds of miles across unfriendly terrain in the midst of the most recent Sudanese war, told in parallel with the story of a typical Sudanese village girl's life today. I read it to my son and daughter (aged 9 and 8) but have also shared it with adults eager for a taste of life in South Sudan, as well as with immigrant children learning English as a second language. It manages to bring home the beauty of African culture whilst sharing some of the horrific hardships of war — in a way that is neither sentimental nor paralyzing. My children were moved to pray and to raise money, above all to relate to a brave-and-beautiful people far away whom they now feel to know. When they had the chance to meet a Sudanese "lost boy" through church, they were eager to ply him with questions!

The Rev. Jo Bailey Wells, until recently director of the Anglican Episcopal House of Studies at Duke Divinity School, works at the Anglican Communion Office for the Continuing Indaba project. She teaches regularly at seminaries of the Episcopal Church of Sudan.



Ellen Wondra

The Round House (Harper, 2012), Louise Erdrich's National Book Award winner, is a deeply moving account of a family's struggles in the wake of an unspeakable event. Told by an adolescent who is struggling with the transition from boy to man in a Native American community, the story places its readers in the midst of the intersections of race, gender, and class as those affect truly interesting and deeply human lives.

The Rev. Ellen K. Wondra is professor of theology and ethics at Seabury-Western Theological Seminary and editor in chief of the Anglican Theological Review.

A Bond for Aging Boomers

Skyfall Columbia/MGM Directed by Sam Mendes

Review by Leonard Freeman

50 Years, *Bond is Back*, says the trailer. James Bond is indeed back, but with a power and depth unusual in the series till now. *Skyfall* delivers all the bombs and bombast, shoot-'em-ups and chases, beautiful women, gadgets, continual menaces and deliverances that we've come to expect from "Bond, James Bond" but with much more substance and subtext. This is not your father's "plastic-characters" Bond.

Communication theory suggests that the primary effect of mass media is to reinforce and support us in things that we already believe in. We go to them because they present a world that mirrors the issues of our psyches. And *Skyfall* presents a Bond for aging baby boomer hearts that have been through some of the battles of life, older but wiser, and yet not ready to call it a day. When Bond (Daniel Craig), a now beaten up, grizzled veteran whose years have taken their toll, is asked by villain Silver (Javier Bardum) what his hobby has become, he bristles: "Resurrection."

The masterfully engaging opening sequence ends with Bond's apparent death via the muffed shot of a younger agent (Naomie Harris) while in full battle atop a speeding train. After profoundly beautiful opening credits, M (Dame Judy Dench) is seen penning his obituary while tears of rain flow down the windows of London's MI6. Obviously he has survived, but as a hollow, gaunt, visibly stressed and wounded warrior, whose return is moved only by an apparent terrorist attack upon MI6 headquarters. As soon becomes apparent, the threat is much more personal: M herself is the target, with the computerized warning: Think On Your Sins.

The threats are twofold. First, British politicians have decided that the human element, agents and spying and valor, have become outmoded. It is a new day of computers and satellites. Even exploding pens, as a new young Q reminds Bond, are no longer utilized.

Instead Bond is given a new Walther PPK pistol that has been computerized to his palm print — "less of a random killing machine, more of a personal statement" — and a radio transmitter. That's it. So much for the old gadgetry.

But the second, central threat is from M's own history of difficult choices over a lifetime of service. Silver presents a Bond villain unlike any to



Daniel Craig as James Bond in the action adventure *Skyfall*.
Skyfall ©2011 Danjaq, LLC, United Artists Corporation,
Columbia Pictures Industries, Inc. All rights reserved.

date: human, damaged, and all too understandable as a Lucifer/fallen angel *imago* who in his hubris overreached and, in the pain and bitterness of what transpired when doom befell him, has turned upon his maker. His only desire left is to bring the maker down. He perceives that he and Bond were the chosen sons, Cain and Abel, and that "Mother" M loved him best until she betrayed him, leaving him to suffer and die. "Mommy was very bad," he tells Bond — bad to both of them. Won't Bond join him in revenge?

Bond's backstory takes James and M back to the ancestral home where he was orphaned to make a final stand. And in a sense the whole film is about the valor of continuing to make our stands in the face of time and age.

At a government hearing where she is being berated for the apparent obsolescence of her agency, M responds by quoting Alfred, Lord Tennyson's classic poem *Ulysses*:

*One equal temper of heroic hearts,
Made weak by time and fate, but strong in will,
To strive, to seek, to find, and not to yield.*

In the end Bond has indeed returned as a fuller human being who has learned something about love and loyalty, trust and sacrifice, aging and sustaining. Bond has become an adult. ■

The Rev. Leonard Freeman, former director of communications for Trinity Wall Street and Washington National Cathedral, has written film reviews for more than 40 years. His aPoemaDay blog goes online in early 2013.

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By Benjamin M. Guyer

One of the chief architects of the 1662 Book of Common Prayer was John Cosin, a priest and noted devotional writer. By 1660, when he was elevated to the See of Durham, he was already a well-known figure. His first great work, *A Collection of Private Devotions*, appeared in 1627; it was immensely popular and helped spark what many consider the golden age of Anglican devotion. George Herbert’s *Temple*, the posthumously published private prayers of Lancelot Andrewes and William Laud, and similar works by Jeremy Taylor followed in the wake of Cosin’s 1627 devotional. All of these publications were heavily influenced by the Book of Common Prayer, but they also transformed its public, liturgical language into personal meditations and reflections.

When liturgical revision began in the early 1660s, the English bishops were concerned with preserving and strengthening the Anglican tradition. The earliest draft revision of the Book of Common Prayer took place in 1661. Known today as *The Durham Book*, it was largely the work of Cosin and Matthew Wren, Bishop of Ely. Yet Cosin was not new to liturgical revision. Like Cranmer, Cosin privately worked on liturgical revision over the course of many decades. Most importantly, in 1619 he made a series of notes upon the Book of Common Prayer. These helped lay the basis not only for *The Durham Book* but for the 1662 prayer book as well.

One of Cosin’s interests was in revising Cranmer’s translation of “Veni Creator Spiritus” (“Come Creator Spirit”), a ninth-century Latin hymn. Cranmer included his translation in the liturgies for the ordination of both priests and bishops. The services thus contained a twofold emphasis upon the nature and

‘Veni Creator Spiritus’

John Cosin and the 1662 Book of Common Prayer

Second in a series celebrating the 350th anniversary of the 1662 Book of Common Prayer

Cranmer's Original

Come, Holy Ghost, Eternal God, proceeding from above
Both from the Father and the Son, the God of peace and love.
Visit our minds, and into us thy heavenly grace inspire:
That in all truth and godliness, we may have true desire.
Thou art the very Comforter, in all woe and distress:
The heavenly gift of God most high, which no tongue can express:
The fountain and the lively spring of joy celestial:
The fire so bright, the love so clear, and Unction spiritual.
Thou in thy gifts art manifold, whereby Christ's Church doth stand:
In faithful hearts writing thy law, the finger of God's hand.
According to thy promise made, thou givest speech of grace:
That through thy help, the praise of God may sound in every place.
O Holy Ghost, into our wits send down thine heavenly light.
Kindle our hearts with fervent love, to serve God day and night.
Strength and stablish all our weakness, so feeble and so frail.
That neither flesh, the world nor devil, against us do prevail.
Put back our enemy far from us, and grant us to obtain:
Peace in our hearts with God and man, without grudge or disdain.
And Grant O Lord, that thou being our Leader and Guide:
We may eschew the snares of sin, and from thee never slide.
To us such plenty of thy grace, good Lord grant, we pray:
That thou mayest be our comforter, at the last dreadful day.
Of all strife and dissension, O LORD, dissolve the bands:
And make the knots of peace and love, throughout all Christian lands.
Grant us O Lord, through thee to know the Father most of might:
That of his dear beloved Son we may attain the sight.
And that with perfect faith also, we may acknowledge thee:
The Spirit of them both alway, one God in persons three.
Laud and praise be thee Father, and to the Son equal:
And to the Holy Spirit also, one God coeternal.
And pray we that the only Son vouchsafe his Spirit to send:
To all that do profess his name, unto the worldes end. Amen.

function of ordained ministry. On the one hand, great stress was laid upon the need for priests and bishops to administer both Word and Sacrament faithfully. On the other hand, equal stress was laid on the fundamentally *charismatic* nature of these offices. There is some evidence that Cranmer was never satisfied with his translation of "Veni Creator Spiritus," but it was nonetheless placed in the 1550 and subsequent ordinals.

Cosin also found Cranmer's work unsatisfactory and he revised it in 1625 for the coronation of Charles I. The respective versions appear here. The rubrics for both indicate that the hymn could be said or

sung; the italics in Cosin's revision indicate that the line was a liturgical response.

When Cosin compiled *The Durham Book*, Bishop Wren suggested that they use a "more elegant Translation" than Cranmer's. They turned to Cosin's old revision, which was subsequently incorporated into the 1662 Book of Common Prayer. The shared emphases upon Word, Sacrament, and charisma were thus retained, but the latter was now expressed far more elegantly. Perhaps most importantly, centuries of use have elevated Cosin's revision to the status of an Anglican liturgical classic.

Cosin's Revision

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Recommended Reading

Regrettably, Cosin is wholly understudied today. G.J. Cuming edited *The Durham Book* (Oxford University Press, 1961), and a critical edition of *A Collection of Private Devotions* was edited by P.G. Stanwood (Oxford at the Clarendon Press, 1967). Both works are out of print, but used copies can sometimes be found.

Benjamin Guyer is a doctoral student in British history at the University of Kansas. He is editor of The Beauty of Holiness: The Caroline Divines and Their Writings (Canterbury Press, 2012) and Pro Communion: Theological Essays on the Anglican Covenant (Pickwick Publications, 2012).

Sic et non

Is Marriage All The Same?

By Michael Tessman

Through the 77th General Convention's approval of a provisional rite for blessing committed same-sex relationships, the Episcopal Church joins several other mainline denominations in the chorus of confusion about marriage in American culture. Following Vice President Joseph Biden's prompting, President Obama's view is now public and the stage is set for a national referendum, albeit state by state. The Supreme Court will surely weigh in eventually. That there are so many perspectives on marriage may be less than obvious, since polarization tends to push an either/or agenda. Is it really that simple? Is marriage all the same?

Weighing in to the contrary, *The New York Times* published a piece by Mark Oppenheimer ("After Dinner, the Fireworks," Aug. 23) recounting his experience moderating a debate between Dan Savage and Brian Brown following a dinner hosted by Savage and his spouse, Terry Miller, at their home in Seattle. Well known for his pugnacious writing as a sex columnist and for his effective anti-bullying campaign called "It Gets Better," Savage was challenged by Brown, a conservative Roman Catholic and president of the National Organization for Marriage, who wrote about Savage's controversial remarks before a high school audience earlier this year.

While giving a robust reprise of the debate (available at goo.gl/j3MxV), Oppenheimer falls short of capturing Brown's nuanced positions, differentiating biblical and theological understandings of Christian marriage from those of the wider culture. In short, "Christian marriage" is different



from prevailing generic definitions, including those of “christianism” when considered as one of many “isms” in pluralistic society. Both Savage and Brown offer much more than a sound bite about “savaging the Bible” would suggest. The debate is a model exercise (salted with humor and seriousness) in really listening with the intent of understanding another perspective. Surely this is much more socially edifying than jumping into the agree/disagree mode?

Closer to home, Charles Hefling deftly compares and contrasts the provisional blessing rite with the 1979 Book of Common Prayer’s liturgy for Holy Matrimony. Writing in *The Christian Century* (“It looks like a wedding,” Sept. 5), Hefling fulfills his task, yet says nothing about the cultural confusion that results from so many prevailing and undifferentiated definitions of marriage, be it within the Church or without. Yes, the rites look very similar, but they are not intended to serve the same purpose, are they? If not, then what is their purpose?

We can all be grateful for the recent contribution to our thinking about all of this on TLC’s *Sic et non* page [Sept. 23]. These nuanced essays present the full spectrum far better than conventional, ubiquitous for-or-against arguments. Jean McCurdy Meade raises the right questions and William Carroll comes right to the point by posing the “sacramental” question: Has the church any business blessing a relationship (or, as Steven Horst adds, an army or an emperor) if it is not sacramental? I would add a corollary question: What is being sacramentalized in a same-sex blessing?

If we are to assume that a same-sex relationship committed to life-long fidelity is “an outward and visible sign” of the “union between Christ and his Church,” as the preface to the 1979 marriage rite describes the join-

ing of one man and one woman, then a careful reading of the introduction to the provisional rite leaves much to be desired in addressing these questions. While several church bodies have, in an effort toward “marriage equality” and prophetic action, further contributed to the inherent confusion, it is especially problematic for the Episcopal Church to do so. Having affirmed the historic, catholic “sacramental” character of Holy Matrimony, the Episcopal Church cannot easily “act in the same way” as, for example, the United Church of Christ or the Unitarian Universalists.

As Steven Horst says, “blessing states of life other than Holy Matrimony” is not that radical. What is radical is that the blessing is being conferred by someone “in Holy Orders” on behalf of a church that has historically held a high view of the sacraments. While some within the Episcopal Church may hold marriage in less sacramental esteem than, say, Holy Unction or Reconciliation, the selfsame doubtlessly hold Holy Orders in higher esteem among the Church’s sacraments.

It follows that the “sacramental” nature of the Episcopal Church’s ordained ministry is called into question, which is much less obviously the case in other churches’ understandings of their ordained ministers. Arguably, the “priesthood of all believers” (of which I am an ardent advocate) esteems the *laos* and upholds the “right” of any Christian to perform the sacrament of Holy Baptism. Yet the Episcopal Church’s “ordered” ministries bear differing responsibilities in a wide range of settings, private and public. Hence, we have not (yet) licensed all baptized persons to preside at all sacraments, in any setting.

McCurdy Meade rings *changes* on these important themes, especially in raising the question about a “litmus test” for those seeking Holy Orders. At no time do I recall being asked, as a postulant, whether I

would bless nuclear warships or the hounds at hunt. By making these comparisons, I do not mean to diminish the importance of a respectful conversation about the provisional blessings, but where do we leave off when it comes to defining “sacramentals” without becoming *de facto* pantheists, not to mention idolaters?

That some ecclesial communities now permit, or encourage, their ordained ministers to confer “civil” blessings adds yet another layer of confusion. Should an ordained person ever perform a “civil” service, let alone sign a state-issued marriage license? It has not been my practice for many years, because I cannot remember when a couple, giving two separate addresses, last came to me for counsel. As most have already “joined themselves one to another,” simply asking them to legalize their union at the municipal offices or regional courthouse is a no-brainer. Most have found it uncommonly easy to do, and then the real conversation about Christian marriage can progress. Many couples have expressed profound gratitude for this protocol. Most have been only too glad to have the distinction made, even when it “cost” them the extra step of having their union legalized before “coming to Church.”

Following this protocol, couples have more often come into the life of the Church, and stayed, than those many whom the congregation, or I, previously thought we were “evangelizing” by offering them the hospitality of the Church’s sacramental life with fewer expectations. By analogy, we need to ask whether a same-sex couple’s best needs are being served by offering them a truncated version of “marriage” through a blessing that is, as yet, only provisional.

The sacrament of Holy Matrimony and conferral of the Nuptial Blessing

(Continued on next page)

When standards are high
without being either punitive
or discriminatory, many people
rise to the occasion.

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is the ordained person's unique responsibility, whether in a full-blown Church wedding or at a quieter, informal occasion. The place is not as important as the people involved and what the couple is specifically sacramentalizing (not to be confused with *embodying*). When standards are high without being either punitive or discriminatory, many people rise to the occasion, whereas the conflation of two distinct marital actions (church and state) contributes to the "marriage chapel" approach taken by some clergy and congregations. Even with the very best intentions, with or without premarital instruction, such "services for a stole fee" only further diminish the sacramental character of the union.

Even as the general populous grows more confused and indifferent to the role and responsibility of the Church and clergy in sacramental marriage, the same Church and clergy appear to abdicate more authority both "to bless" and "to be a blessing." Fearful of being perceived as discriminatory, the Church abdicates the spiritual role of discernment. Once again, a conflation of terms has come into the vernacular. Contrary to popular notions (especially in the United States), the Church is "discriminatory" — read,

"discerning" — in the *very best sense* of the word. Wishing to avoid indiscriminate blessing (for example, warships, while gladly blessing the fishing fleet), we may choose to bless the animals in Francistide but not to bless the hounds for the hunt. Whether in the name of consumer-friendliness or user-accessibility, Church and clergy "dumb down" such distinctions as merely semantic or technical when, in fact, they are essential spiritual discernments. Tiring of the hard work necessary to "discern the spirits" imperils everyone, believer and unbeliever alike.

Jesus loves all of us just as we are and invites all people to come to him. Christ's Church, in turn, invites us into change and transformation ("be not conformed to the world, but be transformed by the renewal of your mind") greater than we can ask or imagine. "Just as I am" is transformed into "no longer as you were." Do we speak too glibly about becoming a "new creation" or "a resurrection people" if we are not also prepared for the unimaginable transformation of our lives — "in body, mind, and spirit" as we so often claim? This is the Christian community's responsibility.

Every Christian can be a zealous advocate of every person's civil

rights, without exception, while also holding to faith in the Truth that sets us free. Freedom in Christ is accessible to everyone — not only straight white men, not only wealthy lesbian landowners, not only transgendered professionals with Ivy League pedigrees. Everyone means everyone! Yet choices remain for us all, with or without Christ. The state reminds us that *E Pluribus Unum* means "from the many, one." The Church joins the refrain by celebrating broad cultural, racial, and religious diversity.

This being the case, why the insistence upon "sameness" in regard to marriage? Christian sacrament and civil union both have an important place on the cultural landscape, but they remain distinctly different. Civil is civil, sacramental is sacramental. Both have their rightful place, but they are neither a civil right nor right for everyone. Let us stop confusing or conflating them. Let us celebrate their diversity and stop trying to make marriage all the same. ■

The Rev. Michael Tessman is interim rector at St. John's, Niantic, Connecticut. A retreat and conference leader, he was professor of parish ministry and pastoral theology at Nashotah House from 1997 to 2003.

By John C. Bauerschmidt

The questions raised by Jean McCurdy Meade and her respondents [TLC, Sept. 23], further elaborated here by Michael Tessman, are challenging. A number of subtle points have been teased out of the actions of the 2012 General Convention by our writers. A common thread is the meaning of the provisional rite that has been approved for use by the convention. Is it intended to establish a marriage as Christians have understood it? McCurdy Meade rightly notes the ambiguity: the theological rationale for the rite explicitly denies that it is intended to establish a marriage, yet the authorization for the rite seems to give bishops permission to adapt it as part of a generous pastoral response to couples in those civil jurisdictions where same-sex marriage is legal.

All of our writers agree on the ambiguity but differ in offering resolution. Steven Horst (following McCurdy Meade) argues that the rite ought to be understood as establishing a state of life distinct from Holy Matrimony. Problems follow from this resolution of the ambiguity, according to Horst, summed up in his observation that canonical and legislative action on the theological and moral status of same-sex covenanted relationships has been put off for some later date, while in the meantime a rite exists for blessing these relationships. This introduces an ambiguity of another kind, and Horst attempts to resolve it by observing a distinction between the blessing of a person and endorsement of the person's actions.

Tessman also argues for distinction, but within the continuum of the institution of marriage itself. There are different kinds of marriage and not all need be the same. So the Book of Common Prayer's liturgy for Holy Matrimony establishes one kind of marriage while civil marriage establishes another. The resolution that Tessman

(Continued on next page)



Paradise Engraved by J.C. Buttre, 1878

Sic et non

Male and Female He Created Them

(Continued from previous page)

offers is one that makes a clear distinction between civil union by the state and sacramental blessing by the Church, with a pastoral practice that has the latter follow the former. Tessman does not resolve the question of the meaning of the blessing of same-sex relationships, though he may be implying that the blessing offered has a place somewhere on the continuum between sacramental blessing and civil marriage.

William Carroll offers yet another resolution of the ambiguity: that the rite for the blessing of same-sex relationships ought to be considered as equal to or in fact establishing the same relationship of marriage as the BCP rite for Holy Matrimony. He characterizes the explicit statement of the theological rationale that the rite is not marriage as a legal and political necessity: legal, because there are difficulties for a rite that purports to establish marriage in civil jurisdictions where marriage between persons of the same sex is illegal; political, because a rite for blessing same-sex relationships would command more support than a rite for same-sex marriage. The provisional nature of this rite seems to reside solely in its interim quality as a step on the way to same-sex marriage in both state and Church.

There is no doubt that Carroll offers the neatest resolution of the ambiguity first pointed out by McCurdy Meade. Horst offers a resolution that respects the integrity of what Christians have generally meant by marriage without a need to think anew about marriage along same-sex lines, and this resolution will appeal to many members of the Episcopal Church with traditional sympathies, both supporters of same-sex blessing as well as its opponents. Carroll's resolution is more thoroughgoing because it answers the question more simply: the rite is marriage as Christians have understood it in every important sense, not some other thing that we now need to describe and rationalize. The only ambiguity for Carroll is the ambiguous legislative

Our embodied nature, being made male and female in the image of God, is something taken up and redeemed.

strategy, which he sees as mere temporizing, not the sort of straightforward speech that ought to characterize Christians. That ambiguity will in time be resolved as the mask of legal and political necessity is dropped.

The simplest and least ambiguous explanation always commends itself, and there is little doubt that the conversation in our culture is now about "marriage equality," as Tessman notes. Yet there are still loose ends among the threads that have been teased out. One is fairly clear. We ought not to accept Carroll's characterization of the authorization of a blessing for same-sex relationships rather than a rite for same-sex marriage as reflecting a lack of candor on the part of its framers, a bit of *realpolitik*. Within the ranks of the supporters of same-sex blessings are people who are very clear in their minds that this rite is not marriage, and ought not to be. Horst has the same assessment of the variety that exists among supporters of same-sex relationships. Views are undoubtedly "evolving," but anyone wearing a mask had best leave it in place for now. The good news is that not everyone is temporizing.

The second loose end has to do with the phenomenon of sexual difference, especially as it has functioned as a distinctive part of the institution of marriage. The waters have been considerably muddied by the emergence of gender as a non-grammatical category, not to mention new understandings of gender identity and gender expression. Still, sexual difference is an observable cultural phenomenon (even if a varied one), not to mention a practical fact of biology reflected in the binary structure of human life. The waters are not nearly as muddied as some people think them to be, even if they are not as crystal clear as they once were.

What theological weight are we to give to the creation of humanity as male and female? Is it a good of the created order? It certainly seems to be a central part of the scriptural narrative, not a thing indifferent to the meaning and purpose of the creation story and creation stories in general, cutting a wide cultural swath. Christians have mainly argued for continuity between the order of creation and the order of redemption; it's one of the distinctive marks which distinguish us from the Gnostics, who tended to downplay humanity's embodied nature and to conceive of redemption as an escape from the physical world. Grace perfects nature and does not run roughshod over it. Our embodied nature, being made male and female in the image of God, is something taken up and redeemed. In marriage that embodied nature even becomes a means of grace.

The prayer book's liturgy for Holy Matrimony certainly tells this story, laying out a narrative of continuity that stretches from creation through consummation, and catches up the man and the woman in a narrative that has cultural and theological weight. It is inarguable that the rite for the blessing of same-sex relationships does not have this same cultural and theological heft, and must remain a very contested issue whether it or any successor will ever be able to achieve it. I think it is reasonable to believe that our creation as male and female is significant for marriage as Christians have conceived it.

These are some substantial loose ends that need attention, difficulties that cannot be resolved by simple assertion, no matter how attractive the prospect. ■

The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee and a member of the Living Church Foundation.



How Did We Get Here from There?

CATHOLIC VOICES

By Prudence Dailey

The compact geography of England means that our General Synod is able to meet much more frequently — twice or occasionally three times a year — than on the other side of the Atlantic. The advantages of this arrangement include the opportunity to work towards important decisions through several stages of deliberation, and the opportunity for members, who are elected for five-year terms, actually to get to know each other personally, and to establish relationships across diverse backgrounds and positions. This, in turn, ought to lead — at least in theory — to greater mutual respect. It should also be noted that, for certain types of business, a two-thirds majority in all three Houses (bishops, clergy, and laity) is required for the legislation to pass at the final stage, although only simple majorities are required up to that point.

Twenty years ago, when the Church of England's General Synod approved a measure to ordain women as priests, assurances were given to those who in conscience could not accept this

development that they would continue to have an “honoured place” within the church, and that their “integrity” would be respected. An Act of Synod was passed to make arrangements for them, including the provision of Provincial Episcopal Visitors (“flying bishops”). Indeed, it is widely accepted that this measure could not have achieved the necessary two-thirds majority in all three Houses without such provisions.

In the initial stages of the discussion, once the General Synod had approved in principle that women should be bishops, many who opposed this decision recognized that the consecration of women to the episcopate was inevitable, and those backing the change said that it should be brought about in a way which enabled everyone to remain in the Church of England in good conscience. There was much talk of “squaring the circle,” and a number of contributors spoke of their desire to avoid becoming like the Episcopal Church, with deep divisions and warring factions, and attempts to subdue a minority through the raw exercise of power. The general mood was one of optimism: those who could not accept women as bishops believed that there was a genuine desire to accommodate them, and that a way would be found (just as it

had been in 1992) for those with divergent convictions on the matter to live together in relative harmony.

In 2006, the Synod voted overwhelmingly to “take note” of a report which included proposals for Transferred Episcopal Authority. But at the following House of Bishops meeting, “senior women” made representations that they would not be prepared to be bishops under such arrangements, so they were dropped. Various alternative proposals for accommodation were put forward by traditional Anglo-Catholics and conservative evangelicals, still confident at that stage that something suitable would emerge.

During an emotional debate in July 2008, however, every one of those proposals was in turn rejected by the Synod in favour of a simple Code of Practice, as supporters of women bishops expressed fears that the proposals for greater accommodation, enshrined in legislation, would result in women becoming “second-class” bishops, and assured the Synod that legislative provision should not be required if only we would all “trust the bishops.”

The Rt. Rev. Stephen Venner, then Bishop of Dover, a supporter of women as bishops, and generally

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regarded as a liberal, was in tears as he said that

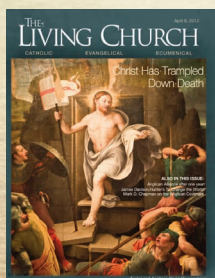
for the first time in my life I feel ashamed. We have talked for hours about wanting to give an honourable place to those who disagree; we have been given opportunities for both views to flourish; we have turned down almost every realistic opportunity for the views of those who are opposed to flourish; ... and we still talk the talk of being inclusive and generous.

Both archbishops were clearly dismayed; at the end of the debate, the Archbishop of Canterbury abstained on the motion to proceed to the next stage.

In July 2010, the archbishops attempted to salvage the situation by bringing forward an amendment to introduce "coordinate jurisdiction." Whilst an overall majority of Synod members supported the amendment, it fell in the House of Clergy by just five votes.

It is worth noting that at no stage of the proceedings has there been a two-thirds majority in the House of Laity in favour of the proposals. After traditionalists repeatedly told the Synod that the proposed Code of Practice simply was not an adequate response to the substance of their theological objections to women bishops, it should have come as no surprise that the legislation was defeated. Advocates of women bishops should have realised that, much as they might have wished it otherwise, the Synodical process did what it was designed to do: ensure that major changes cannot be made without consensus, and that the majority cannot exercise tyranny over a substantial minority.

Instead, those of us who in good conscience voted against the measure have been collectively subjected to an outpouring of vitriol, bile, misrepresentation, and contempt, including (I am sorry to say) in some cases from other members of General Synod, through the media and social net-



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works. Suddenly, there are cries that the House of Laity is unrepresentative of the laity at large, that the system is “broken,” and even that Parliament should intervene to impose women bishops on the church. Opponents of the measure are told that we have damaged the Church of England; we are caricatured as “extremists” and worse. We are threatened with a “single-clause measure” next time around, without even a Code of Practice to provide for those who cannot accept women as bishops. If ever there was a question whether legislative provision was really necessary — whether what was required was, after all, just more generous mutual trust — such an aspiration seems hopelessly naïve now. ■

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.

More Reformers, Please

I was excited to see “Looking Toward Luther 2017” [TLC, Oct. 7], but I was surprised to see that it was, like many articles in TLC, written from the Catholic perspective. Martin Luther’s theology, especially justification by faith and its theological underpinnings, imbues much of the Thirty-nine Articles. William Tyndale translated Luther’s work and brought it to England, which helped kick-start the Reformation. Cranmer, Latimer, and Ridley were all directly influenced by the great German Reformer.

I hope we can also recover the “Protestant Face of Anglicanism” (see Paul Zahl’s book) and not just the Catholic one, especially when speaking of Luther.

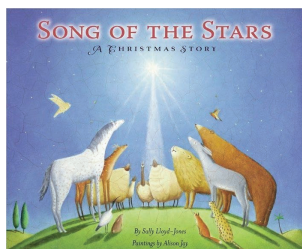
*The Rev. Alex Large
Assistant rector
All Saints’ Church
Chevy Chase, Maryland*

Christopher Wells replies:
Thanks to Brother Large for his kindly encouragement and intercession on behalf of Martin and his legacy within Anglicanism — something indeed worth recalling and celebrating. TLC frequently publishes articles on evangelical aspects of our tradition (so, e.g., the winning essay on Charles Simeon in our education issue [TLC, Aug. 12]), in the conviction that Christian truth, wherever it may be, tends toward visible unity. The very Catholic Martin Luther taught nothing less, and was no doubt blessing the Holy Father as he undertook his summer’s study of the great German Reformer. May the Catholic produce many more such evangelical popes!

Song of the Stars

A Christmas Story
By Sally Lloyd-Jones. Zonderkidz.
Pp. 32. \$15.99

Christmas stories for children can range from the cloying to the clichéd. *Song of the Stars* by Sally Lloyd-Jones manages to avoid either of those pitfalls. With gorgeous paintings by Alison Jay as illustrations, Lloyd-Jones shows all of creation eagerly awaiting the birth of Jesus. In her telling, the arrival of the Christ child is an event for the entire universe to anticipate and proclaim. Children will love pointing out all the animals in ocean, river, forest, and field who are waiting for “the rescuer” to arrive, and they’ll learn that indeed the good news of Christmas is good news for all creation, even the smallest of field mice. *Song of the Stars* is a perfect Christmas book for the little one in your life.



*Amy Lepine Peterson
Upland, Indiana*

Looking Toward Luther 2017
CATHOLIC VOICES
By Massimo Faggioli
The remarkable fact of Benedict XVI’s pontificate has been the desire to maintain the academic status he acquired in the 1980s and ‘90s. It is to his looking at Luther in this volume, in many ways — even in the 2012 new compilation in 2011, interpretations of the pope and his most notable work of personal thanksgiving — an attempt to what the Roman Curia is already supposed to do (that is not to say also to allow to do). The Scholasticism seems to be a way to be not only the immediate reference of internal consultations that every pope has with experts, but also another example of the complex relationship between Benedict XVI and the Roman Curia.
The work of the pope with the Curia has large consequences for the future of ecclesial and interecclesial relations. In the history of ecclesial relations, John Paul II will be remembered especially for the “Joint Declaration on the Doctrine of Faith” (1983) with the Lutheran World Federation, probably the most important bilateral ecclesial agreement involving the Roman Catholic Church in the last 50 years.
The work of the pontificate of Benedict XVI has signaled a shift in the relations of ecclesial and interecclesial relations. Anglicanism, Evangelicalism, and the reception of Anglicanism in the Roman Catholic Church in ecclesial relations. It is interesting to see whether the Scholasticism of 2012 will open Benedict XVI’s pontificate to a new ecclesial relationship.
Massimo Faggioli is assistant professor of theology at the University of St. Paul, Minnesota. His most recent books are *John Paul II and the Vatican II Revolution* (2012) and *The Roman Curia and the Vatican II Revolution* (Liguori Press, 2012).

Ready to Help

It was with great interest that I read the editorial (“A Lenten Opportunity”) [TLC, Dec. 2]. I’m a Roman Catholic theologian, but one with great respect and affection for the Anglican Communion and the Episcopal Church. I grieve over the pain being experienced and expressed by so many at this time as I watch from the fond margins all of the developments in your communion.

The editorial was particularly hopeful and very comforting. I share your hope that “the South Carolinian proceedings ... be placed on hold by all parties for a season of unspecified duration, leaving a space for the Spirit of truth and reconciliation.”

The idea of “ecclesiological summit-cum-retreat” in Lent is a good one. I pray the leaders you have challenged will take the idea to heart.

And, if a well-intentioned, warm-hearted Roman theologian is needed to serve in any capacity (observer or referee), please put my name into the hat for consideration.

*John B. Switzer
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Perfect Offering and Perfect Life

There is a sadness which, like the second death, feels fixed and eternal. "You have fed them with the bread of tears; you have given them bowls of tears to drink" (Ps. 80:5). Religion offers a measured consolation. If we follow the laws and the statutes and the ordinances, if we make sacrifice for sins through priestly hands, God will be good, God will be merciful. Our guilt and misery will be assuaged. We may dance briefly for the joy of temporary relief, but still the old man, subject to the Father of lies, lives right where we live. All liturgical and sacrificial ceremony is a momentary help, not insignificant for that reason, but assigned to a place and time. Consider this. During his famous trip to Rome, "Luther climbed Pilate's stairs on hands and knees repeating a *Pater Noster* for each one and kissing each step for good measure in the hope of delivering a soul from purgatory. At the top Luther raised himself and exclaimed, not as legend would have it, 'The just will live by faith!' What he said was, 'Who knows whether it is so?'" (Roland H. Bainton, *Here I Stand*, p. 38). Rising, no doubt, he consumed again the bread of tears, drank again a chalice of sorrow.

Of this we can be certain. We have no strength within ourselves to help ourselves. We may hope that someone will come forth to rule, whose origin is of old, from ancient days. Our help is in the name of the Lord. The Lord alone will make us secure when the Lord is king to the ends of the earth (Mic. 5:2-4).

But thanks be to God, for the Lord has come, whose being in the flesh is a single sacrifice for sin (Heb. 10:12). The offering of the body of Jesus Christ occurred once for all, not the shadowy blood-sacrifices of old, but the true and effectual form. He was and is "a full, perfect, and sufficient sacrifice, oblation, and

satisfaction for the sins of the whole world" (BCP, p. 334). Do we understand what this means? Not entirely. A theologian is born the moment he or she senses the truth, knows it as a mystical prayer, and yet cannot dispense it with a deluge of words. The theologian is in the Bible and in the tradition as very few professors of religion are. Thinking and praying take time. What happened when Jesus came to be among us? "He took up what we are and offered it in sacrifice, destroying it (the old Adam) completely, and then he vested us with his own nature" (St. Athanasius, *Epist. ad Epictetum*, 5-9). The moment he was born, the old humanity began to die. "His birth and his death were but one continual act, and his Christmas Day and his Good Friday are but the evening and the morning of one and the same day" (John Donne, *Christmas Day, 1626*). It isn't enough to say that Jesus died. We died with him.

The birth and sacrifice of Jesus Christ sets us free. John jumped at the presence of the news, as St. Luke tells us. Even in the womb, John sensed the grace, John exulted on account of the mystery, John sensed the arrival, as St. Ambrose tells us. This is a reason to shout in exultation. In Jesus Christ humanity is renewed, made alive with the life of Christ. The birth of the head is the birth of the body (Leo the Great, *Sermo 6, in Nativitate Domini*, 2-3,5). You don't need permission to live. You are alive in Christ.

Look It Up

Read the Magnificat.

Think About It

His birth is your birth.

Law and Grace

Believing the *Good News* does not require believing that everything which precedes it is bad news. “Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith” (Gal. 3:23-24). Your laws, the psalmist says, are sweeter far than honey, for they give life, and hope, and order (Ps. 119). Without instruction and guidance we fallen creatures quickly go to our ruin. “I am a stranger here on earth; do not hide your commandments from me” (119:19). This observation about Islam is instructive for an appreciation of “law” as a disciplinarian: “Given our native disability, what we men require is to be told in detail and with authority how we ought to live. We require to have guidance for the proper conduct of our lives and in order to distinguish between right and wrong. What the Muslim wants and what he expects above all else from his religion is guidance in respect to the myriad situations in life” (Charles J. Adams, “Islamic Faith,” in *Introduction to Islamic Civilization*). Guidance and instruction will remain a necessary help as long as the old Adam lives. Your law, O Lord, is good. Still, the law is not faith.

“But now that faith has come, we are no longer subject to a disciplinarian” (Gal. 3:25). Faith is a gift which comes; it is not a native ability or a kindly disposition toward things divine. It is not ours, but a gift; it is Christian righteousness in the passive voice. Defining more precisely the faith which arrives, St. Paul says pointedly, “God sent his son — *this is the birth of faith* — born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive the adoption as children” (Gal. 4:4-5). And because we are

children, we cry into the heart of the Father, being hidden with God in Christ. Law, order, civility, and kindness still matter, though they purchase not our salvation. “Because you have laid hold upon Christ by your faith, through whom you are made righteous, begin now to work well. Love God and your neighbor, call upon God, give thanks to him, praise him, confess him. Do good to your neighbor and serve him. Fulfill your office” (Luther, *Commentary on Galatians*). Faith is precisely what fulfills *our office*, the power of the risen Lord to transform us as his living witnesses.

Again, it must be repeated that this is a gift. It is the impossibility of the possibility of God. It is the frightful and beautiful announcement from on high that the Word has become flesh and dwelt among us. And we who receive him cleave to him by something other than our own power. “To all who received him, who called upon his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh, or of the will of man, *but of God*.” The only saving is this: God has saved you by the life, death, and resurrection of his Son. This is about you, but it is not from you. “Ask if you deserve it, seek the cause, seek the justification, and see whether you will find anything *nisi gratiam* (except grace)” (Augustine, *Sermo 185*).

Look It Up

Read Isaiah 61 about the beautiful bride of Christ.

Think About It

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Conventions Act on Budgets, Structure, Justice

(Continued from page 5)

but 14 percent lower than 2011. Resolutions included justice, minimum salary for clergy, and a call to reimagine the episcopacy.

Eastern Michigan: Discussed a \$1 million budget with a slight deficit.

Eastern Oregon: Adopted a \$460,000 budget, down slightly from 2012 but 19 percent less than 2010.

Fond du Lac: Adopted a \$630,000 budget, similar to the previous two years. Clarified diocesan authority in absence of a bishop.

Idaho: Adopted a \$680,000 budget, up slightly from 2011. Approved an official youth presence at the annual convention.

Iowa: Adopted a \$1.12 million budget, comparable to the previous year. Passed resolutions related to the environment, the Israel/Palestine conflict, bullying, and the Five Marks of Mission.

Kansas: Adopted a \$1.6 million budget, a reduction of \$270,000. Rejected changes to apportionment.

Maine: Adopted a \$1.86 million budget, down 6 percent from the previous year. Resolutions included changes to compensation, the Israel/Palestine conflict, official youth presence at convention, and the reception of new parishes.

Michigan: Adopted resolutions establishing Recovery Sunday, encouraging education on HIV/AIDS, denouncing human trafficking, and calling for affordable healthcare. A resolution calling for the repeal of Michigan's Emergency Financial Manager Law failed.

Milwaukee: Adopted a \$1.59 million budget, a 3 percent decrease from 2012. Resolutions concerned minimum clergy compensation and changes to vestry requirements.

Nevada: Adopted a \$780,000 budget.

New Hampshire: Adopted a \$1.73 million budget, stable with the previous year. Approved increase in clergy compensation, admission of parishes into the diocese, and calls for peace and justice.

North Dakota: Adopted a \$630,000 budget.

Northern Indiana: Adopted a \$700,000 budget.

Oregon: Adopted a \$1.55 million budget, 6.5 percent less than the previous year but slightly larger than 2011. Passed resolutions related to prison ministry and poverty.

Rio Grande: Adopted a balanced budget.

San Joaquin: Adopted a \$570,000 budget, down 11 percent from the previous year, and discussed resolutions on social media and justice.

Southwest Florida: Adopted a \$3.3 million budget.

Utah: Adopted a \$1.4 million budget.

Western Kansas: Adopted a \$230,000 budget.

Western Massachusetts: Adopted a \$2.28 million budget, down about 3 percent from the previous year. Adopted a resolution against casinos.

Western New York: Adopted a \$1.03 million budget and altered parishes' contribution rates.

Wyoming: Adopted a \$1.6 million budget and an anti-poverty resolution.

November

Central New York: Adopted a \$1.6 million budget, down by \$100,000 from 2012.

Chicago: Approved a \$9 million budget, an increase of \$1.6 million from 2012.

Dallas: Approved a \$3 million budget and called for a disaster preparedness plan.

El Camino Real: Adopted a \$1.4 million budget.

Eau Claire: Will allow congregations to vote while behind on assessments.

Fort Worth: Adopted a \$600,000 budget for 2013.

Kentucky: Adopted a \$1.4 million budget, an increase of \$170,000 from 2012.

Missouri: Adopted resolutions on minimum clergy compensation and bullying.

Nebraska: Adopted a \$760,000 budget, about 5 percent larger than in 2012.

Northern California: Dissolved two congregations and welcomed a new parish.

Northwestern Pennsylvania: Adopted an \$860,000 budget, up only \$2,000 from 2012. Increased clergy stipends slightly

from 2012, opposed human trafficking, urged congregations to press for more government help for the impoverished, and affirmed the Millennium Development Goals.

Ohio: Adopted a resolution on clergy compensation and authorized an *ex officio* youth representative on the diocesan council.

Olympia: Adopted a \$4.3 million budget.

Pennsylvania: Adopted a \$1.2 million episcopate budget and a \$2 million program budget.

Rochester: Adopted a \$2.4 million budget, down 2 percent from 2012. Adopted an anti-racism resolution and changes to apportionment structure, and approved dissolution of three defunct parishes.

Pittsburgh: Adopted a \$1.4 million budget, up 27 percent from 2012 but down 17 percent from 2011.

Southeast Florida: Adopted a \$3.1 million budget, a \$60,000 increase from 2012. Approved a resolution supporting the DREAM Act, changed calculation of clergy stipends and raised cost-of-living compensation by 3 percent.

Southern Ohio: Adopted a \$5.16 million budget, down from \$5.48 million in 2012. Adopted resolutions on indigenous rights, prison ministry and climate change.

Vermont: Adopted a \$1.03 million budget, a decrease of \$100,000 from 2012. Established minimum clergy compensation, allowed non-Episcopalians to represent the diocese in legal matters, supported immigrant justice and decried poverty.

West Tennessee: Approved a budget of \$1.6 million, up 1 percent from 2012. Condemned racism.

Western Missouri: Adopted a \$1.9 million budget. Dissolved Church of the Ascension in Springfield.

Western North Carolina: Adopted a \$1.58 million budget, down from \$1.65 million in 2012.

Matthew Townsend is communications missionary for the Diocese of Rochester. Bryan Becker, a recent graduate of the University of Illinois, contributed to this story.

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