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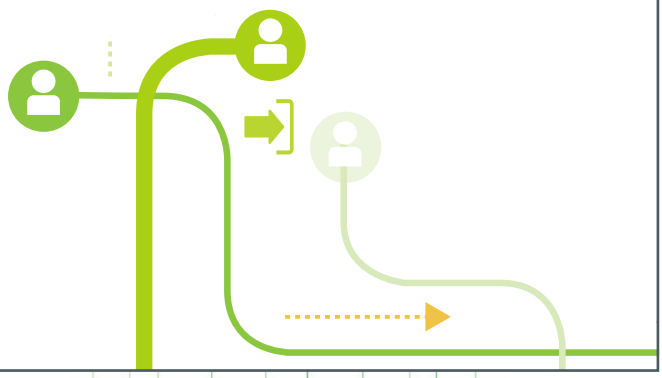
ON THE COVER

"We are fragile beings made to connect to God and to each other; our deepest vulnerabilities can only and finally be met and healed in relationship"

(see "My Phone, My Friend," p. 10).



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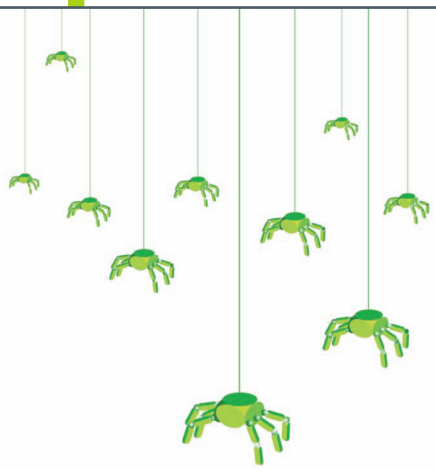

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The Living Church

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We are grateful to The Cathedral Church of All Saints, Milwaukee [p. 27], whose generous support helped make this issue possible.

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

An Archbishop in Full

It's official: We can now call Justin Portal Welby the Archbishop of Canterbury. On Feb. 4 St. Paul's Cathedral in London was the scene of a confirmation ritual begun in the fourth century. Welby is the 105th Archbishop of Canterbury.

When George L. Carey was confirmed in office in 1991 the venue was the crypt of St. Mary le Bow in Eastcheap in the City of London. Apart from members of the church court comprising a handful of bishops, the Dean of Canterbury plus lawyers, attending were immediate family and a handful of observers.

In 2002 Rowan Williams rang changes. He moved the event to St. Paul's where the court was located at the high altar. To see the action clearly people sitting under the famous St. Paul's dome would have needed opera glasses. To improve viewing this time round the proceedings were located further forward around the nave altar.

"We have dusted off the ceremony, brought it into the public realm, and put it into the context of prayer and worship," the Very Rev. David Ison, Dean of St. Paul's, said in welcoming the congregation.

A confirmation is a session of a major ecclesiastical court. Its arcane format uses the adversarial system still at the heart of British justice. A wigged *proctor* appeared on behalf of the Dean and Canons of Canterbury and a wigged *advocate* appeared on behalf of the archbishop-elect.

The Archbishop of York, the Most Rev. John Sentamu, a handful of senior bishops, the Dean of Canterbury, and wigged lawyers were furnished proof that Welby was no imposter, had duly accepted the job, and that no objections to his election had been sustained. On this basis he made the declarations officially making him the archbishop.

Originally conducted in Latin, the ceremony has used English since 1733. The proceedings have been streamlined somewhat, but relics of

Anglican Praise for Pope Benedict

Pope Benedict's announcement Feb. 11 that he would conclude his papacy 17 days later prompted quick tributes from Anglican archbishops across the world. Here are excerpts from those tributes:

• The Most Rev. Justin Welby, 105th Archbishop of Canterbury: "As I prepare to take up office I speak not only for myself, and my predecessors as Archbishop, but for Anglicans around the world, in giving thanks to God for a priestly life utterly dedicated, in word and deed, in prayer and in costly service, to following Christ. He has laid before us something of the meaning of the Petrine ministry of building up the people of God to full maturity."

• The Most Rev. John Sentamu, Archbishop of York: "We should remember Pope Benedict communicated the revelation of God in a characteristic way as a true successor of St. Peter. He was unafraid to proclaim the Gospel and challenge a culture that is so self-referential, managing to lift our eyes to God's glory.

• The Most Rev. Fred Hiltz, Primate of the Church of Canada: "As we reflect on Benedict's ministry, we give thanks for the cordial relationships he and former Archbishop of Canterbury Rowan Williams enjoyed. Their abiding friendship in Christ was an inspiration to the continuing work of ecumenical dialogue."

• The Most Rev. Michael Jackson, Archbishop of Dublin and Bishop of Glendalough and Primate of Ireland: "Pope Benedict has greatly influenced the world in general, and the Christian world in particular, by his scholarship generously shared in a prodigious literary output. He has of late taken the central figure of Jesus in the life of the church and the world as his theme. I wish Pope Benedict everything that is best in his forthcoming retirement and also wisdom to those who will elect his successor in the See of Peter."

Wikimedia Commons photo

• The Most Rev. David Chillingworth, Bishop of St Andrews, Dunkeld, and Dunblane and Primus of the Scottish Episcopal Church: "The challenge of leading a historic faith institution in a time of rapid change is very great. Pope Benedict has made a difficult personal decision which shows the mark of a humble servant of Jesus Christ. We wish him a peaceful and holy retirement."

Arnaud Stephenson / photographybyash.co.uk

Archbishop Welby at St. Paul's in London

language from another era persist. So anyone who hereafter might cast doubt on the validity of Welby's election is to be pronounced *contumacious* (disobedient). Moreover the validity of the official documents was said to be *porrect* (free from error).

Scripture readings, three hymns and a sermon were further innovations. From the second letter of Timothy, apposite words for a major Christian leader: "Proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to

(Continued on next page)

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suit their own desires, and will turn away from listening to the truth and wander away to myths."

The Archbishop of York ascended the pulpit to attack contemporary foibles — "the most self-regarding culture in many centuries"; a culture in which "the phones are smart" but few people are wise, and in which "fast cars are fetishised by those too seduced by speed to contemplate the view through the window."

He later issued a separate public statement which included a message to the Anglican Communion: "I call upon everyone in the Church of England, and in the wider Anglican Communion, especially those in the global south, to spend time with God on their knees, bringing Bishop Justin, Caroline and their children before him and asking that he be given wisdom, courage and the grace of Jesus Christ."

Parliament will hold its first vote Tuesday on a same-sex marriage bill which is opposed by the Church of England. Immediately after his confirmation Welby told the assembled media: "I stand, as I have always stood over the last few months, with the statement I made at the announcement of my appointment, which is that I support the Church of England's position on this. We have made many statements about this and I stick with that." He would not be drawn into speculation about the results of the Parliamentary vote.

On a momentous day, Welby was in demand elsewhere. A car whisked him off early from the official reception at St Paul's so he could take part in the continuing Parliamentary Commission on Banking Standards. The archbishop's enthronement is scheduled for March 21 in Canterbury Cathedral.

I porrect, moreover, that he has already transferred his Twitter account to @ABCJustin.

John Martin, London

Rick Bate photo

The Presiding Bishop at St. Paul's, Milwaukee

'Nothing Is Disposable'

A relaxed Presiding Bishop Katharine Jefferts Schori discussed "Perspectives on Spirituality and the Environment" during an interfaith workshop held Jan. 26 at St. Paul's Church in Milwaukee.

Despite a brief but intense snow shower shortly before the event, an enthusiastic audience of 220 participated in the lecture and a discussion session, according to the Rev. Steve Teague, rector of St. Paul's. Of those, about 175 remained for a closing ecumenical service of Evensong.

Manminder Sethi, a member of the Sikh Temple of Wisconsin, read the New Testament lesson during Evensong. Last August a white supremacist attacked that temple, located in the Milwaukee suburb of Oak Creek, killing six people before he committed suicide.

The majority of workshop participants were Christians, but the event also attracted Muslims, Jews, and

Hindus, said Tom Heinen, executive director of the Interfaith Conference of Greater Milwaukee.

Environmental stewardship is a natural topic for Bishop Jefferts Schori, who worked as an oceanographer for several years before pursuing ordained ministry.

"We increasingly live in a culture which is sometimes described as SBNR: spiritual but not religious," she said. People who find spiritual solace in nature would be surprised to learn how much the creation story has to tell human beings about conservation and environmental sustainability, Bishop Jefferts Schori said.

"Our survival depends on justice issues about sharing resources," she said. God's charge for Adam and Eve to have dominion over the earth has been misinterpreted to mean subjugation rather than its proper use as a domicile.

Bishop Jefferts Schori said that global warming could have potentially catastrophic effects on the global economy and stoke global conflicts as geography and weather patterns change. Sea levels could rise by as much as 70 feet by 2100.

"Most of the world's population is located near the coastal areas," she said. "These are the areas most vulnerable to climate change. We need to be creative."

Before breaking for questions, Bishop Jefferts Schori suggested several practical steps that individuals could take, including better use of church buildings that often sit idle during much of the week.

"There should be room for all creatures, and not just as a commodity," she said of the environment, reminding listeners that the Old Testament encourages farmers to let land under cultivation lie fallow one year out of every seven. "Nothing is disposable in a mindful universe that reflects the divine intent."

Steve Waring

Bostonians Keep it Simpler

Christians in the Boston area and beyond are learning how to turn small lifestyle adjustments into big donations with help from an ecumenical nonprofit agency with strong Episcopal ties.

Boston Faith & Justice Network strives to empower Christians to give generously by living simply. The group's Lazarus at the Gate curriculum has taught more than 400 Christians about "economic discipleship."

These Lazarus participants have donated more than $500,000 to fight hunger, poverty and injustice. They've done so by meeting weekly for eight or twelve weeks in small groups. They follow steps that include studying relevant passages of Scripture, prayerfully examining personal budgets, cutting spending on nonnecessities and pooling resultant savings for charitable distribution.

Executive director Ryan Scott McDonnell, an Episcopalian, has leveraged his church ties to build participation in and support for BFJN's ministries. Episcopal City Mission, a Boston-based foundation, funds BFJN and helps disseminate the Lazarus curriculum around eastern Massachusetts, McDonnell said via email. The program has now been used in Episcopal parishes from Christ Church of Hamilton and Wenham, located in an affluent suburb, to Church of the Holy Spirit in Mattapan, a low-income Boston neighborhood.

"The Episcopal Church, its churches and parishioners are leading social and economic change within many parts of our common life," McDonnell said. "BFJN is particularly excited to be able to offer resources … that invite Christians to examine how their personal spending choices can reflect God's heart for justice."

Now BFJN is teaming up with the Diocese of Massachusetts to help its Micah Fellows spread understandings and habits of economic discipleship throughout the diocese. Linking consumer spending habits with discipleship strikes a chord, McDonnell said, especially among young adults and college students, who have been among the most passionate users of the Lazarus curriculum.

"People are looking for a framework for social justice, and they have a hunger for it in their heart, and they don't know how to articulate it or interpret it," said Mako Nagasawa, coauthor of the curriculum and an adviser to Boston College's Asian Christian Fellowship. "We want to say it comes from being made in the image of God and being redeemed by Jesus."

G. Jeffrey MacDonald
TLC Correspondent

Record Crowd in Charleston

About 280 people gathered at the eighth and largest annual Mere Anglicanism conference Jan. 24-26 in Charleston, South Carolina. Two scholarly bishops — the Rt. Rev. Paul Barnett, retired Bishop of North Sydney, Australia, and the Rt. Rev. Michael Nazir-Ali, retired Bishop of Rochester, England — addressed the gathering's theme of "Behold the Man!: The Person and Work of Jesus Christ."


Barnett

"I could not reject the historical reliability of the New Testament, even if I wanted to," said Bishop Barnett, author of *Is the New Testament Reliable?* (IVP Academic) and several other books.

In his eucharistic sermon, Bishop Barnett challenged the congregation: "Let us learn from Judas, who loved money more than God; from Peter, who loved man's approval and praise more than God's; and from Caiaphas and Annas, who loved power more than justice. The sins of them live on in us; the same foibles beset us."


Nazir-Ali

The Rt. Rev. Michael Nazir-Ali spoke on "The Unique and Universal Christ," drawing from his book of the same title (Paternoster, 2008).

Speaking without notes, he addressed topics as diverse as the Insider Movement (of secret believers) and whether it should be encouraged in evangelism; the "cycle of virtue" as seen in India and Latin America; how discrimination against Christians differs in North America and Britain; and Christian meaning and symbolism within the Coronation ritual.

He gave two striking examples of the "cycle of virtue" and how Christ can act as the transformer of a culture. In the last 150 years in the caste system of India, many Dalits or untouchables have become Christians and some of the higher castes now come to them for education and health. In Latin America, Nazir-Ali said, Pentecostalism has brought about more widespread socioeconomic change in families and communities than Liberation Theology was able to achieve.

He said that in China Christianity is a real challenge to Marxism; in Islamic countries Christianity is a challenge because it is the only other major missionary faith; and in North America Christianity is a direct challenge to secularism.

Asked why Buddhism was so popular today in the West, Bishop Nazir-Ali said: "The Dalai Lama doesn't demand anything of you" except to be careful. Buddhism denies the individual, he said, leading to emptiness, nihilism and violence.

The Rev. David Wenham, senior tutor in New Testament at Trinity College, Bristol, answered those like Karen Armstrong and Philip Pull-

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man who claim that Jesus was merely a good Jewish prophet who never claimed to be divine and that St. Paul created the cult of Jesus as the Messiah, the Son of God. Did Paul create a new religion on the basis of his Damascus experience?


Wenham

Certainly Paul's letters are very different in style from the synoptic gospels of Matthew, Mark, and Luke. There is hardly any mention of Jesus' birth or of any of his parables or miracles (aside from the greatest, the miracle of his Resurrection) in his epistles.

He stressed that while Saul/Paul was persecuting the early Christians in Jerusalem, the Church under Peter and James was already fully proclaiming Jesus as risen and divine, the Christ, the Messiah, the Son of God. The idea did not originate with Paul; he only expounded on it. Nor did Wenham think a recent convert and outsider like Paul (who was never part of the Jerusalem Church leadership) could create a new religion.

Paul's letters are different because Paul is "trouble-shooting" in his epistles, Wenham said, addressing particular problems and issues that have cropped up in various churches. Jesus and Paul were teaching the same basic message but in very different contexts. Jesus was ministering primarily in rural Jewish Palestine while Paul was addressing pagan urban societies, translating Jesus' message into their culture. Did Paul get Jesus right? "Yes," unequivocally, Wenham said.

Author Eric Metaxas was the only non-academic speaker at Mere Anglicanism. Metaxas spoke about the 20th-century hero who is the subject of his latest book, *Bonhoeffer: Pastor, Martyr, Prophet, Spy*. It is the first major biography in 40 years of the young German theologian who refused to sit safely in America when Hitler came to power in his homeland, but returned to Nazi Germany to take part in a plot to assassinate the Führer. Metaxas draws on previously unavailable documents (personal letters, journal entries and firsthand accounts) to tell the story of the young German pastor whose execution Hitler ordered in the waning days of the Third Reich.

The theme of next year's Mere Anglicanism, meeting Jan. 16-18, will be "Science, Faith and Apologetics." Keynote speakers will include Alvin Plantinga of Notre Dame and John Lennox of Oxford, a British mathematician and philosopher of science who has publicly debated Stephen Hawking and Christopher Hitchens.

Sue Careless

My Phone, My Friend

By Katelyn Beaty

The first wave of panic hit on my way to work. Unthinking, I reached my hand into my purse next to me in the driver's seat. As if performing some ancient ritual, my hand began rummaging inside, seeking the comfort of the small rectangle, pleasantly heavy like a baseball in a catcher's mitt. Growing panicked, and ignoring the warnings of policemen and parents everywhere, I took the purse into my hands, sure that I had slipped the rectangle in there that morning. After a fruitless search, I cursed as I realized: *I had left my phone at home. Five minutes away.*

A similar panic hit Sherry Turkle when she showed up at an NPR station to talk about her 2011 book, *Alone Together: Why We Expect More from Technology and Less from Each Other*. Turkle, an MIT professor who specializes in human-technology interaction, admitted to Terry Gross that when she realized her phone was at home, "I felt a moment of *Oh my God* … and I felt it kind of in the pit of my stomach. The pull of these devices is so strong that we've become used to them faster than anyone would have suspected." Indeed, more Americans report checking their phones compulsively, even before getting out of bed in the morning. Many report feeling "naked" without their "devices." In a 2011 Intel poll of 2,500 Americans, more than three-quarters said they thought losing their phone would be more distressing than losing their wedding ring.

The human heart is funny — attaching to things instead of people, using people instead of things. I was suffering a sort of separation anxiety about an object that cannot listen to me, touch me, or tell me everything will be okay. Yet I want to suggest that our attachments to our phones, and other forms of new technology, are an expression of how God made us and, indeed, even good in their proper ordering. Let me explain.

God has made us tactile creatures, a truth so deeply embedded in Anglican worship as to be taken for granted. We acknowledge Christ as Lord not just by mentally receiving his Word but also by approaching the Lord's Table and receiving his body and blood. We recognize each other as siblings in Christ by passing peace via touch. Beyond our common worship, our homes and lives are filled with objects that carry the heavy weight of memory, place, and love: a threadbare blanket woven by an aunt, a coffee mug used on a hiking trip with college friends, a signed first edition of a favorite author. It's not a stretch to say that in the course of our lives we develop a love relationship with things — not for themselves, of course, but for the meaning they carry, for what we see through them.

Likewise, I believe so many of us surround ourselves with phones and other devices not because we are hopeless idolaters (though that's always possible) but because of the meaning these items carry. Significantly, they tether us to our loved ones, especially those whom we do not or cannot see face to face. They connect us in actual ways to communities that tell us who we are and where we are going. Sometimes it's not enough to know that we are loved; we need to hear someone's voice say this, which phones make possible. To suggest that people "worship" or "love" their phones in and of themselves is absurd. Rather, such devices take on such significance because of what they symbolize and make possible.

Like all attachments or "loves," our attachments to technology can and often do become disordered if our souls are not submitted to our first and final love who is God. My panic upon leaving my phone at home revealed an inordinate sense of security in a thing that cannot ultimately protect me in the world. That so many Americans say losing a phone would be more distressing than losing a wedding ring suggests misplaced priorities, obviously. But the devices themselves are not the problem; rather, *our hearts* are the problem, a biblical truth that our relationship with our phones and other objects only helps to illustrate.

"Technology is seductive when what it offers meets our human vulnerabilities. And as it turns out, we are very vulnerable indeed," writes Turkle in *Alone Together*. We are fragile beings made to connect to God and to each other; our deepest vulnerabilities can only and finally be met and healed in relationship. For this reason, as we long for intimacy while waiting for God to restore us fully to himself and to others, we hold fast to our devices as signs of our connection, if only by the pixels on a screen. ■

Katelyn Beaty is managing editor of Christianity Today *magazine in suburban Chicago.*

Watch Your Internet Voice

By Daniel H. Martins

I first logged on to the internet at the beginning of 1997. I had a dial-up connection that tied up my home telephone line and that I paid for by the minute. I established an email account, and then wondered what else this technology was good for. Sixteen years later, I'm writing these reflections on a laptop computer while riding a train. The window next to me bears a decal: YOUR SEAT IS NOW A HOT SPOT. Only it's not at the moment, which I experience as a significant inconvenience, since I had planned on checking off a long list of tasks while on this four-hour train ride, and the great majority of that work depends on an internet connection.

Whether at home or in the office — and, apparently, even on a train — when the internet is down, normal life comes to a halt, or at least gets rearranged. What was a bit of an indulgence a decade and a half ago now dominates the infrastructure of our lives. I no longer check my email; my email checks me! I'm not what one would call a technology early-adopter, but for a Baby Boomer I'm pretty connected. I recently posted a bit of information online, and shortly thereafter was given reason to believe I should not have. Retracting my action involved deleting two status updates on Facebook, posts on two blogs and a website, and a tweet. Even then I had to contact people I knew had already shared the information and ask them to stand down.

There is no shortage of technology skeptics who lament the social effects of the internet, and many of them make some cogent points, and some of these points involve areas of ethical analysis and discernment. Yet any new technol-

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Watch Your Internet Voice

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ogy is subject to abuse, probably going back to the first time a club designed to kill animal prey in order to feed a human community was turned maliciously by one hunter on another. Human intentions and actions are morally significant, not the instrumentality of those actions. That said, "new occasions teach new duties," and the "new occasion" of the internet and social media certainly presents us with "new duties" of which we appropriately take note.

Gossip and rumormongering are old sins, but the ease and speed with which lies and partial truths and innuendo can now be spread has increased their harmfulness exponentially. The fact that I am even sufficiently aware of this to point it out is itself particularly sad, since nearly all of my involvement in social media and other cyber-communication is among Christians and concerns matters of interest only to Christians. Here is an opportunity for us to hold ourselves to the higher standard that the gospel enjoins on us.

Electronic media magnify the connotations of our words

We can learn all the more to cultivate the virtue of charity and the spiritual fruit of self-control. One of the positive effects of the internet is surely the democratization of the flow of information. We no longer depend on an oligarchy of "news sources." On balance, I believe that more truth gets told as a result, and this is the case in the church as much as it is in the world. But more untruth is getting told as well, and it is incumbent on Christian communities to learn how to use more responsibly the new freedom we have.

Part of this learning will involve becoming more aware of how electronic media magnify the connotations of our words. We teach young children to use their "inside voice" in certain situations. It would behoove all of us to learn to identify and use our "internet voice" in our electronic interactions. Since becoming a blogger in 2006, I've struggled personally with the issue of "snark" — a form of sarcasm that seems to thrive in cyberspace. In the moment, using it well is delicious, veritably drug-like in the "high" of self-satisfaction it can produce. But its effect on others can be devastating, and I have witnessed many instances in which snark has contributed to an escalation of rhetoric that has needlessly destroyed relationships. Without sacrificing wit or cleverness, which are surely gifts from God, life in Christ calls us to subordinate even righteous joys to the gospel imperative of charity.

Now I must wait for the restoration of an internet connection so I can send these thoughts by email to the editors of THE LIVING CHURCH. ■

The Rt. Rev. Daniel H. Martins is Bishop of Springfield and serves on the Living Church Foundation's board.

Love Your Online Neighbor as Yourself

By Peter Carrell

I have read some disgraceful things written on the internet. And that is just talking about blogs on which Christians comment. I guess it's a blessing that certain Anglo-Saxon words generally do not form part of the disgrace. But apart from that absence it could appear to an assessor of Christian commenters that just about anything goes in internet speak. Accusations about heresy, immorality, dishonesty, and bigotry on the part of fellow Christians feature widely across the blogosphere. Further, there is a certain disgrace in the phenomenon by which many commenters hide behind pseudonyms. Is there any part of the Bible which encourages the cowardice of avoiding putting one's real name to aggressive and antagonistic comments? Of course not. We are taught to speak plainly, transparently, honestly and always "in love."

After about eight years of commenting on blogs, writing my own blogs, principally *Anglican Down Under* (anglicandownunder.blogspot.com), and moderating comments, I have come to two simple conclusions about electronic communication. First, our communication improves when we remember that although we write emails and comments as though we are speaking (oral communication), they are read as written communication. The body and facial language which softens the impact of the words we use in person is not present in comments and emails. Thus the message received can be painful in ways I am sure the sender does not intend. By remembering that people are going to read what

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Love Your Online Neighbor as Yourself

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we communicate as written words we might avoid unnecessary conflicts of the kind that rise up when people feel attacked.

Second, there is no special ethic to communication via the internet, just the ethic to love our neighbours as ourselves. Do we want to be labelled as a bigot? Of course not, and we should not label another in this way. Do we like being called a bigot even if there is some justification for the label? Probably not. So, even when righteous indignation rises up within us about the words or actions of another person, it is best not to give it expression in horrible words like *bigot*. Are we able to love our neighbour when we do not know their name, and can our neighbour love us if we use a pseudonym? I suggest not. Thus we should use our names. If that modifies our language on the internet, is that not a good thing? Christ said we are the light of the world. It is a somewhat murky light when we hide behind false names.

One of the trickiest things I have had to come to terms with as a moderator of comments is the matter of ad hominems: comments which attack other commenters rather than tackle the content of their comments. In sporting parlance, these comments play the man, not the ball. These have been tricky because I am often short of time and speed read a submitted comment. My eye quickly takes in that it speaks to the issue but rushes over a phrase here or even a sentence there which passes judgment on the other commenter. I click the PUBLISH button and then there is a reaction.

I now realise, not least because I catch myself doing it, that it is very easy to slip from an issue to the person engaging the issue, to be driven by frustration with the comment to lash out against the commenter. "The Bible is a storm centre in current controversies. These are not well served by superficial claims that the Bible is clear in all it teaches. Unfortunately it is bigots like Peter Carrell who are so mentally-challenged as to be incapable of seeing this simple truth." The first two sentences in this comment (made up by me) are fine. They are focused on issues and make no specific claim about an individual or group of people. But note how easily they elide into the third sentence. It may be logically true that a simple truth is only incapable of being seen by a mentally challenged person, and it may further be true that bigots have a peculiar inability to see simple truths. The language becomes vicious when a named person is the object of these claims. From my perspective as a moderator, the ethic of neighbourly love means that I slow down my reading speed and check for ad hominems. The challenge for all of us who voice our opinion on the internet is to slow down the speed with which we write, remembering that all people we speak about are our neighbours. ■

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

Working the Web

Ten Commandments for Church Websites

By Richard J. Mammana, Jr.

— You Shall —

1. Use .org

The internet uses a clear and useful system of classification for websites. The suffix .org was one of the original six "top-level domains" used in this classification system, and it is intended for use by nonprofit organizations such as churches. (For the curious, the other five were .gov for governments, .mil for the U.S. military, .net for internet service providers, .edu for educational institutions, and .com for commercial websites.) Parish web addresses should end in .org whenever possible. An address like saintswithuns.com is intended for use by a company, not a church.

2. Make links to stable, responsible sites

If your parish website includes links to external sites, learn something about the organizations behind these links. A small number of useful outbound links is better than a large number of links that are poorly maintained and may misrepresent your parish's commitments. Always include a statement on your links page like this one from Ascension and St. Agnes, Washington: "These links were selected on the basis of their potential interest to those who visit [our parish website]. Comments and suggestions will receive careful attention. When using this and any other portal, however, be sure to read with critical attention and careful judgment."

3. Share information about making and managing the site

If there are login names and passwords involved in publishing and maintaining your parish website, make sure that more than one person in the parish knows them — and that they are available to the rector or vicar. Sharing this information with a small group of responsible people makes it less likely that someone will forget how to update the site, or that a parish will lose access to its web presence if your webmaster moves away, becomes ill, or just loses interest.

4. Make accessibility your highest priority

A flashy website that's inaccessible to people without special internet applications — or that only people with PCs or Apple computers can use — is worse than no

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Working the Web

Ten Commandments for Church Websites

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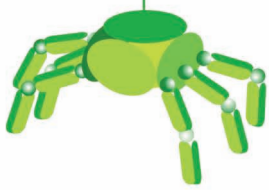
website at all. Gear your parish website to the broadest possible audience by making sure that it can be used by people on slow dial-up connections as well as those with fast cable modems. Test it in a few browsers, making sure that it works reliably in an old standby like Internet Explorer as well as newer versions of Firefox, Chrome, Safari, or Opera. If brevity is the soul of wit, simplicity is the soul of a good parish website.

5. Thank your webmaster

Parish websites are almost always made by volunteers — parishioners who draw on their personal time to help make information about churches available as easily as possible. Unlike vergers, acolytes, church journalists, church archivists, and other groups of lay ministers, webmasters generally work in isolation from one another and do not have church guilds or associations for mutual encouragement. Acknowledging the work done by people who maintain our churches' online presence is important, and so is communicating with them openly and effectively about what they do well and what they may be able to improve. Church webmasters are the people who shape a church's public face, and their ministry can be truly evangelical in the effectiveness with which they invite new people to "come and see."



Gear your parish web presence to the broadest possible audience.

— You Shall Not —

1. Impose music

Some parish websites open with music on their homepages. This is almost never a good idea: the sound quality is generally poor, and the barrage of visual, textual, and audio information can be a significant annoyance to new visitors. Music embedded in church websites often freezes web browsers, and may require restarting a computer. If your parish must use music on its website, include it in a way that allows visitors to turn it on or off easily; the default setting for such features should always be "opt-in."

2. Violate privacy

Everything on a parish website is public unless it has been password-protected. Anyone anywhere with a computer and internet access can use it. From photographs to acolyte schedules, parish directories to weekly intercession lists, some of this information will be considered personal by parishioners. Never post online a parish directory with addresses and phone numbers. If you do post parishioners' email addresses or phone numbers for any reason, obtain their clear permission beforehand.

3. Forget your street address

Sometimes even the most attractive church websites omit very important information like a street address, a phone number, whom to call in a pastoral emergency, or the times at which services are held. Always include this minimum information on the very first page visitors will see: the church's street address, a phone number, and an email address that is in regular use.

4. Neglect your diocese

Most diocesan websites include directories of local churches with contact information. This increasingly includes links to parish websites, which helps inquirers wondering if there is a church near their cousin. Also, don't forget to tell your diocesan communications director when your web address changes; a broken link from a diocesan website to a parish website short-circuits what should be an easy and informative search.

5. Disregard updates

If service times change, make sure that information is updated immediately on your parish website. The facts and figures in this Sunday's service leaflet should never disagree with the ones posted online. Most website visitors will not call to verify the online information associated with a parish. Someone who visits a parish website wants to know more about a church's life and worship, and it is a webmaster's responsibility to make this as easy as possible for the inquirer. One important thing to monitor is the dates on the front page. If it is 2013, your homepage should not say "Happy New Year 2009," or offer Easter service information from 2007. It may be worthwhile to have a note at the bottom of the page: "This page last updated on February 1, 2013." This gives visitors a sense of how up-to-date the information presented on the site really is. ■

Richard J. Mammana, Jr., is founder and director of Project Canterbury (anglicanhistory.org).

David Corey photo

EYEWITNESS

No Accoutrement Required

By Elizabeth and David Corey

Every now and then the world throws us something that has the effect of a scientific experiment. It isolates the variables and shows what is truly at work. This seems to be the case with the bizarre story of Our Lady of the Lake, an Anglo-Catholic parish in Laguna Park, Texas. Despite all odds, it's growing, and growing fast.

Laguna Park is a faded vacation spot on the shores of Lake Whitney, an Army Corps of Engineers reservoir in the central part of the state. The area looks generally run down, and can boast no architecturally interesting courthouse or historic main street. The Lake Edge Motor Inn and the Cliffview Resort advertise themselves as tourist destinations, but neither is thriving. A few convenience stores and gas stations dot the main highway.

The nearest city of any size is Waco, about a 45-minute drive across the rolling prairies and scrubland of central Texas. This landscape would have all the charm in the world if it were southern France, which it resembles, but there are no Michelin-starred restaurants here — only Black Angus cattle, hay bales, and windmills. Still, the land has a certain beauty. Brutally hot summers and gray winters give way in the spring to bluebonnets and then, by early June, glorious purple and orange wildflowers. Though the landscape is in constant flux, beauty prevails each year.

Like the landscape, Our Lady of the Lake is in flux. Most of the Diocese of Fort Worth, led by Bishop Jack Iker, withdrew from the Episcopal Church in 2008. Our Lady of the Lake became a mission under the aegis of the Anglican Church in North America. If the Texas Supreme Court rules in favor of the Episcopal Church in a property lawsuit, Our Lady will be without a building for worship.

Despite this institutional turmoil, Our Lady of the Lake is thriving. Sunday services have begun to draw curious visitors from around the area, many of whom eventually join the congregation. We now have as many children in the pews as adults, a sure sign of growth. But the place itself has little of what ostensibly appeals to modern sensibilities: it offers no extensive children's ministry, no "life groups," no professional music, no particular aesthetic beauty or impressive buildings, and certainly not prestige or convenience. What therefore accounts for the increasing contingent of people from Baylor University and elsewhere who are willing to commit to the cross-country drive? Why undertake such a pilgrimage?

Our pastor, the Rev. Michael Heidt, embodies the antithesis of everything typically Texan. Most clergy

(Continued on next page)

No Accoutrement Required

(Continued from previous page)

positively radiate friendliness and informality. Father Michael, by contrast, is reserved. Reared in England and educated at St. Stephen's House, Oxford, he speaks with an Oxbridge accent and sounds erudite. He comes from a family of clergy — his late father, the Rev. John Heidt, spent a career in the United States and England as a parish priest, theologian, ecumenist, and much else. Church legend has it that as children Michael and his brother used to hone their skills by engaging in "homily contests" with their father — extemporaneous speaking on the day's readings. The practice produced in Father Michael a strong and incisive homilist, sans the sentimentality we've come to expect from American seminaries.

Nor does Father Michael seem to harbor any hopes of ecclesial advancement or special recognition. He makes a meager living, drives an old pickup truck without an air conditioner, and seems to care only for ministering well to the particular souls God has placed in front of him. He also loves guns and horses, making the area a congenial place to live. At Our Lady, men and women alike show up for Sunday Mass in cowboy boots and nearly everyone has some association with horses. Our senior warden is a former winner of the Women's Professional Rodeo Association World Championships, and she and her husband run a cattle brokerage from their ranch down the road.

Virtually the only thing Our Lady has to offer is orthodox liturgy and worship, and like so much else in Texas these are offered without pretense. Father Michael reminds us that we are part of the Catholic tradition, that our church has no doctrine of its own about which to boast, save the doctrine of the Catholic Church enshrined in the creeds and professed without addition or diminution.

People are eager to hear this. Many of the church's visitors and new members are seekers of one kind or another, often disaffected Protestants looking for something more permanent and liturgical than their religious backgrounds can offer. Others are spiritually unformed but intellectually sophisticated (not to say jaded), like Augustine arriving in Milan, unable to believe that the Christian faith could be preached eloquently with integrity. They are shocked at what they find. Many homilies simply exegete Scripture, typologically relating Old Testament to New, or providing a spiritual interpretation of a parable. Others restate patristic thought on Christian doctrine, the more striking for its foreignness to most of us.

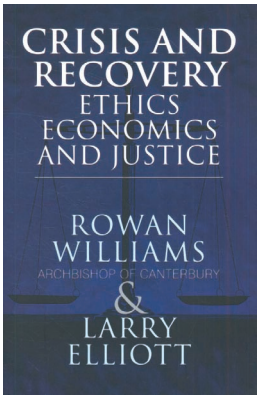
David Corey photo

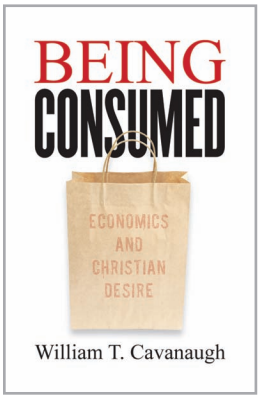
A freshness and vitality derive from the unoriginality of the service, growing non-nostalgically from the roots of the faith, in need of no accoutrement: Scripture, creed, sacrament. After an exegetical flight Father Michael will often say, "So there it is." The phrase has become something of a slogan in the parish, capturing what we have been seeking — something we did not create and do not control.

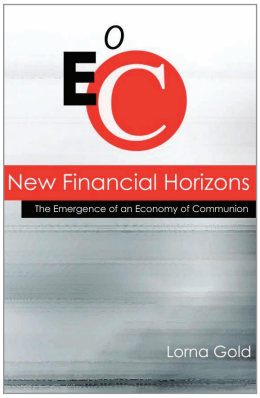
Of course the danger in coming to love a church, like loving anything, is that we fear to lose it. Since the lawsuit remains a menace, this is no remote possibility. And people, like the members of this parish, who desire to conserve a place of worship or a tradition tend to be especially sensitive to loss; they see, with Pope Benedict, that *our* world, not an imagined future one, is something positive and would rather not be deprived of it. "It is good, despite all the evil in it and despite all the sorrow, and it is good to live in it." And so we wait for resolution, and wonder… as we grow in the gospel of truth that calls forth self-sacrifice and charity.

So there it is. ■

Elizabeth and David Corey teach political science at Baylor University.







Discipleship within Capitalism

Review by Brett McCarty

Financial crisis and its repercussions have defined two American presidential elections and touched the lives of most people around the globe, directly or indirectly. Such a momentous development demands a Christian response, as the three books here reviewed begin to do. They may be read together as initial steps toward a Christian economics — each adding something distinctive, pointing toward what may follow.

Crisis and Recovery, co-edited by the former Archbishop of Canterbury and *The Guardian*'s economics editor, presents a substantive set of reflections on the financial crisis by an array of British public intellectuals. The book arose from a 2009 discussion at Lambeth Palace about the global economic catastrophe, and offers a preliminary response to an event that is still making itself felt today. As the subtitle of the volume indicates, for these authors speech about economics should be framed by concerns for ethics and justice.

In his introduction, Elliott offers a survey of the financial crash that serves as an excellent primer for those still wondering why the stock market took such a plunge, and it is worth reading even for those who consider themselves well-informed on such matters. Next comes Williams's account of how "economic exchange is *one of the things people do*" (p. 21). This deceptively simple thesis pushes readers to resist the creeping translation of our multifaceted existence into the totalizing discourse of the dismal science. Aside from chastening the pretentions of economists, Williams also wants the dis-

Crisis and Recovery
Ethics, Economics and Justice
Edited by **Rowan Williams** and **Larry Elliott**. Palgrave Macmillan. Pp. 256. $39

Being Consumed
Economics and Christian Desire
By **William T. Cavanaugh**. Eerdmans. Pp. 115. $13

New Financial Horizons
The Emergence of an Economy of Communion
By **Lorna Gold**. New City Press. Pp. 184. $16.95

(Continued on next page)

REVIEW ESSAY

Discipleship within Capitalism

(Continued from previous page)

cipline to reclaim its etymological roots and remember that *οἰκονόμος* originally meant "housekeeping." In this way, a humbler economics can better foster an environment in which human beings may flourish.

The remaining essays all flow from this starting point. Although none attain the level of Elliott and Williams (which are worth the price of the book), the authors' British perspective is separate enough from the American context to cast illuminating light on it. Because the book speaks in the voice of the public intellectual, it is accessible but less theologically attuned, which is why William Cavanaugh is worth picking up.

Cavanaugh's *Being Consumed* provides a theologically rich study of global capitalism and Christian desire. The volume avoids the tired traps of Marxist metacritiques, liberal calls for living wages and a better social safety net, and neoliberal demands for a "freer" market. Instead, Cavanaugh offers an acute analysis of the problems plaguing consumers defined by a global free market. And his argument is robustly theological: an Augustinian account of freedom; a proposal about the Eucharist consuming Christian consumers formed in the free market; and an extended analysis of Hans Urs von Balthasar's understanding of Christ as the concrete universal that stands against the universalizing tendencies of globalism and pluralism.

The book makes good on its promise to offer "a kind of theological microeconomics" (p. viii), as Cavanaugh proposes a plethora of examples: fair trade, local cooperative banks, local food, and homemade bread. These are "concrete alternative practices that open up a different kind of economic space" (p. viii) and, as in Rowan Williams's essay, themselves mark a kind of housekeeping. They thus may serve as tactics for survival within global capitalism rather than as components of a grand strategy for reshaping our economic order. Those looking for a detailed plan of change, whether revolutionary or incremental, will be disappointed. But Cavanaugh gestures toward larger institutional possibilities at the end of his book, where he invokes the Focolare Movement's Economy of Communion (EoC). This ecclesial movement within the Roman Catholic Church seeks to introduce mutual gift-giving and reciprocity into economic exchange, and has spread globally since its founding in Italy after World War II.

Lorna Gold's *New Financial Horizons* offers readers a detailed look at the Focolare Movement, and its recently developed Economy of Communion, as a "'laboratory' of alternative economic vision" (p. 36). *Focolare* is the Italian word for "hearth," and in her book Gold provides a vision of what it might mean to reintroduce to global economics the relational and gift-giving practices of the home. Like Williams, Gold is working to reclaim the etymology and original meaning of *economics*. She begins her book by describing the challenges faced by the world at the dawn of our new millennium as a nexus of crises: economic recession, social inequality, environmental threat, and political instability. Although these crises extend beyond the strict realm of economics, Gold traces their problems to the assumption that a human being is best described as *homo oeconomicus*. This positing of "rational economic man" at the core of human existence marks a definitional exclusion of trust and relationality, making it difficult to imagine an alternative reality.

As in *Crisis and Recovery*, Gold reclaims ways of imagining human existence that do not assume self-interested rational choice at their core, taking Focolare and its EoC networks — launched in Brazil in 1991 but now spread around the world — as her primary example. EoC members institutionalize their concern for true communion by sharing profits and ownership, creating "model towns" of economic exchange, and offering direct assistance to the needy all within the confines of global capitalism. Though the EoC is small, it offers an alternative spatial reality that pushes Cavanaugh's microeconomic tactics toward a new way of being.

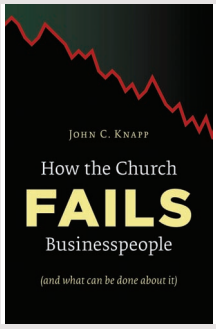
Gold concludes by describing Focolare's view of the relationship between religious commitment and the economy. One need not subscribe to the movement's social trinitarianism in order to see such work as vitally important; Cavanaugh's Augustinian and sacramental approach reaches similar conclusions.

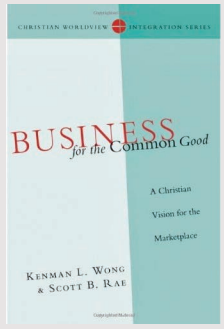
All together, these books do not offer a consensus on the proper relationship between Christian life and doctrine. Instead, they mark a helpful beginning of an important conversation on the forms of discipleship within capitalism.

Brett McCarty is a Th.D. student at Duke Divinity School.

Failure to Launch

Review by Ken Ross





Business for the Common Good

A Christian Vision for the Marketplace

By **Kenman L. Wong** and **Scott B. Rae**. IVP Academic. Pp. 288. $24

How the Church Fails Businesspeople

(and what can be done about it)

By **John C. Knapp**. Eerdmans. Pp. 192. $15

These two books address an under-theorized subject that deserves far more attention from Christians than it has received. Theological writing about the marketplace is not new but comparatively speaking most serious literature about capitalism has been written by its critics. These works are significant and substantive efforts by competent scholars. For the most part, they are thorough, well-documented, and based on credible exegesis.

Business for the Common Good is part of a growing movement that seeks to integrate faith and business by building a theological foundation for the marketplace. The aim of the book is the development of a comprehensive "Christian worldview" that understands business at the "individual, organizational and systemic/structural levels." Business, the authors argue, "is a calling to serve the common good through transformational service." This *Weltanschauung* is a noble aim, even if the book falls somewhat short of the goal.

The book is organized into ten disparate chapters, ranging from "Your Work Is an Altar" to "Business and the Global Economy" to "Marketing: Serving Customers." The scope is perhaps commendably broad for the student in need of an introduction but is too wide-ranging and therefore too shallow for the scholar or specialist seeking a fully developed theological argument. A 26-page chapter on "Ethics in the Workplace," for example, rambles and in the end fails to develop a systematic approach to business ethics, much less a nuanced set of principles.

The work of Wong and Rae deserves a wider readership and the broad but shallow approach could appeal to a general audience. But *Business for the Common Good* is clearly aimed at academia — and, as Hamlet said, "there's the rub." The student may be satisfied but the popular reader will want something more readable with a different style of writing and editing. Any businessperson willing to wade through 39 pages of preface and introduction may, like Hamlet, also contemplate death. This is not a formula for commercial success.

The title of John Knapp's *How the Church Fails Businesspeople* is certainly direct, and the writing inside is clear, forthright, and free of the pleonastic prose sometimes found in Wong and Rae. Knapp is a more relaxed and skilled communicator, and the book is more tightly integrated, perhaps because its goals are more modest. The book is organized dialectically into two parts: "Worlds Apart" and "Toward Coherence." The first section establishes the conflict in chapters like "The World of Business" and "The World of the Church," and the second suggests ways to resolve those conflicts.

Knapp sets out the problem in his introduction: "Many Christians believe their faith should be relevant to their daily work and are not content to leave their deepest values at the office door. Yet the world of work and even the church itself can pressure them to do just that. They wonder if it is possible to be spiritually whole in the place where they spend most of their waking hours and productive years. … For many believers, faith and work can seem worlds apart."

This book argues against the bifurcated life in which the rules of the marketplace exist in a separate and distinct sphere, parallel to but never quite touching the realm of faith. Knapp puts much of the blame for this dichotomy on the Church itself, which has had little to say about vocation, money, and the world of business: "In failing to bridge faith and work, the church has failed itself and society with far-reaching consequences." I agree, but in my experience most working people are equally uncomfortable, and sometimes defensive, when talking about the moral dimensions of their work and vocation.

What the publishing marketplace needs is a version of *Business for the Common Good* targeted to a business audience, which most needs its message. Wong and Rae have something important to say to the business practitioner but in its current format their book will have very limited appeal. *Business for the Common Good* is a lamp under a bushel. And that is my frustration; this is an important book written to a very narrow audience. *How the Church Fails Businesspeople* is better suited to a wide audience and stylistically more approachable. But both books could use a shot of élan and a wider audience.

Ken Ross works in the mineral exploration industry in the United States and West Africa and is a member of the Living Church Foundation.

Shielded from Logic

Review by Benjamin M. Guyer

Mary Eberstadt, a research fellow at the Hoover Institution, is a widely celebrated conservative essayist. The contents of this, her most recent collection, may cause many readers to wonder why. Eberstadt is concerned with the cultural effects of the sexual revolution. Yet her logic is poor, her observations uninteresting, and the accusations that she makes against her opponents — particularly liberal Roman Catholics — border on the hysterical. She believes that marital difficulties, sexual frustration, and other cultural problems are the direct result of the sexual revolution. She offers no evidence for this, but instead argues by way of *post hoc ergo propter hoc* ("after this, therefore because of this"), an elementary-level logical fallacy.

The first essay, "The Intellectual Backdrop: The Will to Disbelieve," is a finely woven conspiracy theory. Eberstadt believes that she is exposing "the deep and entrenched denial among academic and other cultural authorities" concerning the harmful effects of the sexual revolution (p. 16). She repeatedly claims that her evidence is "empirical" (e.g., pp. 16, 21, 24, 25, 56, 61, 115, 134) — yet in order to provide evidence for her case, she depends on the very authorities that she believes are entrenched in denial. Eberstadt cites both academic studies and popular journalism throughout her book. She therefore shows that many elements of her diagnosis are shared — rather than refused — by others across the cultural spectrum.

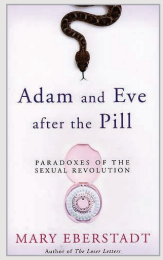
The next two chapters discuss the difficulties of male-female relationships and the effects of pornography. Eberstadt unwittingly shows that, far from ignorance or silence, there is considerable public outcry against pornography by feminists, psychologists, and religious groups. Chapter seven again takes up pornography, and although Eberstadt writes against what she calls "the current 'so what?' consensus" (p. 132), her earlier chapters indicate that such a consensus does not exist.

Chapter five is a strange diatribe against "Toxic U," which Eberstadt describes as "a school of experiential learning to which parents are never invited" (p. 78). I do not know what she is referring to; at each of the three state schools that I have attended, parents have visited their children regularly, not least during sporting and other organized social events. It is perhaps worth noting that this essay is heavily shaped by Tom Wolfe's 2004 novel *I am Charlotte Simmons*.

So what is Eberstadt's major concern? The answer is found in chapters four and eight, which handle Roman Catholicism in the wake of the recent molestation scandals. In particular, chapter eight attempts to vindicate *Humanae Vitae*:

> In fact, the disgrace of contemporary Catholicism — the scandals involving priests and underage boys — is surely traceable at least in part to the collusion between a Catholic laity that wanted a different birth-control doctrine, on the one hand, and a new generation of priests, cutting themselves a different kind of slack, on the other. "I won't tattle on my gay priest if you'll give me absolution for contraception" seems to have been the unspoken deal in many parishes since *Humanae Vitae*. (p. 154)

No empirical evidence is offered for this astounding accusation. Eberstadt does, however, blame Anglicans for the very existence of Christian debates about human sexuality today (e.g., pp. 97, 149, 155-56). From Eberstadt's perspective, contraceptives allow heterosexuals "to act like homosexuals." Thus, by allowing for limited contraceptive use, the 1930 Lambeth Conference "inadvertently gave rise to the modern gay rights movement — and consequently, to the issues that have divided their church ever since" (pp. 150-51). More *post hoc*, *ergo propter hoc* illogic.



Adam and Eve after the Pill
Paradoxes of the Sexual Revolution
By **Mary Eberstadt**.
Ignatius Press. Pp. 175. $19.95

The basic thesis of *Adam and Eve after the Pill* is correct: birth control technology has fundamentally altered the moral discourse which surrounds sexuality. This is a fact of contemporary life (and death), shared by Christian and non-Christian, liberal and conservative alike. Consequently, we need a book that takes this evidence seriously rather than selectively.

Benjamin M. Guyer is a doctoral student in British history at the University of Kansas.

CATHOLIC VOICES

Being a People of PEACE

By Jordan Hylden

In a recent interview with John Mumford, national director of Vineyard Churches in the U.K. and Ireland, Archbishop Justin Welby comes across as a very good communicator, humble yet confident, and as a man whose hope and vision originates from one person: Jesus. I've been told by someone who knows him well that he spends more time in prayer and Bible study than any priest she's ever known.

Here's what stuck with me most, in relation to our own church. In a violent world full of suspicion and fear, Archbishop Welby says, we in the church must be a people of *peace*. Being a people of peace won't "mean we all agree, [but] it means we love each other when we don't agree."

He adds: "If you look back at some of the arguments we've had over the last few weeks and months here in the Church of England, it is poison to the mind of those who are outside the church. It anesthetizes them against the Gospel."

Substitute the Church of England in the last few months for the Episcopal Church for the past *many* years, and I couldn't think of a more apt description of where we are as a church today. Karl Marx once said that history always repeats itself, as it were, twice — the first time as tragedy, the second time as farce. That line's occurred to me often while reading the news about the secession of the Diocese of South Carolina, and the looming black cloud of yet *more* lawsuits on top of the millions we've already spent, against a diocese that was one of the only growth spots in the entire church but felt pushed out the door. This *again*? Must we keep repeating ourselves until there's nothing left but a pile of old empty buildings?

Must we keep repeating ourselves until there's nothing left but a pile of old empty buildings?

I wish to God it weren't so, but apparently it is. Our presiding bishop delivered a sermon to the Episcopal Church's remnant people in South Carolina Jan. 26, and she began with a story about a local man who had made the mistake of flying his glider too close to a nuclear power plant. It was an honest mistake, but for his sins the local constabulary decided to put this septuagenarian in a tiny and crowded jail cell for over a day. He was, understandably, upset.

See the analogy yet? Well, here it is, with all the subtlety of a baseball bat: "I tell you that story because it's indicative of attitudes we've seen here and in many other places. Somebody decides he knows the law, and oversteps whatever authority he may have to dictate the fate of others who may in fact be obeying the law, and often a law for which this local tyrant is not the judge. It's not too far from that kind of attitude to citizens' militias deciding to patrol their towns or the Mexican border for unwelcome visitors. It's not terribly far from the state of mind evidenced in school shootings, or in those who want to arm school children, or the terrorism that takes oil workers hostage."

Yes, she went there. Our presiding bishop saw fit to allude to a "local tyrant" (no specific names, you understand) and to compare him with backwoods militias, terrorists, and the murderers of children in schools.

Really? Must we treat one another this way? This is what Archbishop Welby calls "poison" to people outside; *this* is what anesthetizes people against the gospel. Yes, there are important disagreements and issues at stake. Yes, there's enough blame to go around. But let's not compare each other to terrorists and serial murderers. Let's at least start there.

In this vein, a few of us intermittent Covenant bloggers helped put together a petition about South Carolina (bit.ly/VVE0Uy). We think, basically, that if we're going to start loving each other as a church across our many divisions, a good place to start would be by not suing one another. We also think (or at least I think) that the House of Bishops has the opportunity at its March meeting to start changing course. Why must our entire church be hijacked by this?

If you agree, please sign and spread the word. We have attracted more than 200 signatures, including many from left, right, and center such as the Rev. Fleming Rutledge, the Rev. Robert Hendrickson, the Rev. Dr. Jo Bailey Wells, the Rev. Russell Levenson, the Rev. Dr. Ephraim Radner, and the Rev. Tobias Haller.

One comment from a signatory that stuck out to me, from Ms. Sarah Raven in Connecticut: "I am deeply committed to the full inclusion of LGBT people in the Church. Not just because it is morally right but also because I am a bisexual woman. That being said, just because I may disagree with some of the thoughts and feelings of some of the folks in the Diocese of South Carolina, I still love them as my brothers and sisters in Christ and it deeply pains me that we may forever break our bonds of affection."

Hear, hear. First comes Christian charity. After that comes everything else. Let's be a people of peace. ■

The Rev. Jordan Hylden, a transitional deacon from the Diocese of North Dakota, is a doctoral candidate in theology at Duke Divinity School.

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SUNDAY'S READINGS | Third Sunday in Lent, March 3

Ex. 3:1-15 • Ps. 63:1-8 • 1 Cor. 10:1-13 • Luke 13:1-9

The Life of Moses

As he arrives at Horeb, the mountain of God, Moses sees an angel of the Lord revealing the mystery of the Incarnation. For "this light did not shine from some luminary among the stars but came from an *earthly bush* and surpassed the heavenly luminaries in brilliance" (Gregory of Nyssa, *The Life of Moses*). Or we may relate this to the Virgin Mary: "The light of divinity which through birth shone from her into human life did not consume the burning bush" (ibid).

Or, as Thomas Aquinas famously said, "Grace perfects nature, it does not destroy it." Though an angel is blazing, it is the Lord who speaks, penetrating the heart of Moses by the invocation of his name. "Moses, Moses!" Strikingly, Moses' reply imitates the divine name. "Here I AM" (Ex. 3:4). Insofar as Moses *is*, a depth *is* unveiled beyond transience, mortality, and limitation. Moses *is* only because God *is*: "I AM WHO I AM" (Ex. 3:14). This contemplative meeting precedes all action on the part of Moses. He is never to forget that "I will be with you." The liberation of a people begins in this wondrous encounter.

Just as the burning bush tells of Mary and Jesus and the workings of grace, other New Testament mysteries unfold in the life of Moses. The people are said to be "baptized into Moses." They eat "spiritual food" and drink "spiritual drink" that flows from a "spiritual rock" (1 Cor. 10:2-4). That rock is Christ. Everything written in holy writ is, in one way or another, about Christ. Freed from bondage in Egypt, the people fall again and again into idolatry. Their passions unleashed, they put God to the test and complain. O Christian, are you any better? "If you think you are standing, watch out that you do not fall" (1 Cor. 10:3-12). Indeed, "Unless you repent, you will perish as they did" (Luke 13:3).

If we dig and add some manure, however, all will be well. How does this work? Jesus tells a story about a man who had a fig tree. Sadly the fig tree is not making figs. It is not being itself and so is "wasting the soil." The verdict: cut it down! The man in the tale defends the tree and proposes careful cultivation and healthful fertilizer. Give it another year.

Let's review. God addresses each of us by name, calls us, meets us where our being hangs upon the being of God. We *are* only because God *is*. God announces our freedom, leading us into and through the waters of baptism where sin, the flesh, and the devil are dealt a fatal blow. This death is coupled with the life-giving inflow of God's supernatural grace and the transfer of our allegiance to God in Christ where we are forever hid. We have a new homeland.

And yet we are sent out into a fallen world whose misery and sorrow and tears cut through the center of our own being. *Simul iustus et peccator* until, in the fullness of time, every enemy is subject to Christ. For this reason, though filled with the blazing light of Christ, we yet struggle with a fruitless life, a life that seems so often to be "wasting the soil." The cure is ceaseless cultivation, moving the dirt and adding manure and waiting in faithfulness. Simply, we need practice. These will help immeasurably: the apostles' teaching, fellowship, the breaking of bread, repentance, proclamation, example, serving Christ in all persons, striving for justice and peace. Press on and remember that your effort is a grace.

Look It Up

Read Ex. 3:2. Extend your arms in the *orans* position, branches of the bush. Now, burn.

Think About It

A living flame of love that wounds the soul in its deepest center (St. John of the Cross).

SUNDAY'S READINGS | Lent 4, March 10

Josh. 5:9-12 • Ps. 32 • 2 Cor. 5:16-21 • Luke 15:1-3, 11b-32

Newness

The first time manna falls from heaven it is greeted with a question: "What is it?" (Ex. 16:15). This fine flaky substance on the surface of the wilderness evokes curiosity, not awe or wonderment. A miracle need not look miraculous. The morning dew ascends, and there it is. "It is the bread that the LORD has given you to eat," Moses tells the people. Every morning the bread is new as every morning the day is new.

When their migration in the wilderness ends, God feeds his people in another way, no less miraculous. "They ate the produce of the land, unleavened cakes and parched grain" (Josh. 5:11). God feeds precisely as we have need, manna for moving and the produce of the land for staying. "He who comes to me will never hunger, and he who believes in me will never thirst" (John 6:35). Sometimes, however, we still look at things from a human point of view (2 Cor. 5:16). We look at the day and the morning clouds and the kitchen sink and ask with a heavy boredom, "What is it?" So we must hear again and again and again, "This is the bread that the LORD has given you to eat." The day is a delight to an enlightened eye.

Sometimes God adds to the meal music and dancing. Indeed, God does this at a most peculiar time. God fills the hall with festivity when we are expecting a rebuke, when we are rehearsing a scripted confession, when we are reviewing our misery and failure and sin. God goes for robes and rings and a fatted calf because we have returned from a distant country. Such is divine love given, a full embrace and a heartfelt kiss. You were lost and now you are found. This is hardly good news, however, if you regard yourself as right and correct and faithful, and spy the Lord lavishing your wayward brother with royal gifts, fine food, music, and dancing. Thinking about "this son of yours," the righteous brother is seething in a sea of his own rage. How hard it is for the angry to enter the kingdom of dance and song and the bread of heaven.

As God gives just the right food, strikes the perfect chord of song, invokes a whirling dance, everything becomes new. A new creation *is* if anyone is in Christ, for Christ is ever new. The old has passed away like leftover manna seared in the sun. Every day is a task called "the ministry of reconciliation," the reannouncement of the new thing God has done in Christ. It has happened: "in Christ, God was reconciling the world to himself." And yet it must be repeated as an imperative breaking into each and every moment. "Be reconciled to God." The imperative is a call to reality, a summons to the human condition as already reconciled to God, which, often enough, we fail to see because we adopt a "human point of view."

Speaking of food and festivities, we are speaking of the new creation, and the new creation is grounded in love. What does this mean? "Love itself renews us so that we become new human beings, heirs of a new testament, singers of a new song. … It makes and gathers a new people" (Augustine on John's Gospel, Tract. 65, 1-3).

Put all this together, and what do we have? I believe in God the beautiful, giver of good food, dispenser of rings, robes, and the royal calf, calling us from a distant country or, as it may be, calling us out of our anger into unfolding newness.

Look It Up

Read 2 Cor. 5:16. Now start your day.

Think About It

Reconciled to God is "that than which nothing greater can be conceived."

Bishop Hunt Williams Dies

The Rt. Rev. Huntington (Hunt) Williams, Jr., a U.S. Army veteran of World War II and retired Bishop Suffragan of North Carolina, died Jan. 28 in Charlotte. He was 87.

Born in Albany, N.Y., Williams was a graduate of Harvard University and Virginia Theological Seminary. He was ordained deacon and priest in 1953. Williams volunteered for Army service after completing his first semester at Harvard. Serving with the 87th Infantry of Gen. George S. Patton's Third Army, he fought in the Battle of the Bulge and helped liberate the concentration camp at Buchenwald. He received the Bronze Star and the Infantry Badge for his service.

He served as bishop suffragan from 1990 to 1995.

He was curate of St. Thomas's Church, Owings Mills, Md., 1952-54; assistant at Calvary and St. George, New York City, 1954-56; rector of St. Timothy's Church, Winston-Salem, N.C., 1956-63; and rector of St. Peter's Church, Charlotte, 1963-90.

As a priest, Williams worked to integrate St. Peter's Church. The Rev. Ollie Rencher, an African American born in Mississippi, became rector of St. Peter's in September.

During school desegregation tensions in Charlotte, he joined in a silent protest with three other ministers, carrying signs that said "Calm Our Fears" and "We Need Help, Lord."

The bishop is survived by Mary Britton Williams, his wife of 63 years; sisters Mary Camilla McKim Wallis of Newport Beach, Calif., and Cynthia Ballard of Cockeysville, Md.; a brother, McKim Williams of Newport News, Va.; daughter Sarah Britton Williams of Elon, N.C.; sons Huntington Williams III of Baltimore, Samuel Wells Williams of Sitka, Alaska, and Thomas Comer Williams of Fairview and Charlotte, N.C.; ten grandchildren; and four great-grandchildren.

Fifth Nominee in SW Virginia

The Diocese of Southwestern Virginia has announced a fifth nominee in a bishop's election scheduled for March 9. The Rev. R. David Cox, priest in residence since 2006 at St. Luke's Church, Hot Springs, is a nominee by petition.

In his profile, Cox mentions four questions "shared to various degrees by at least some around the Diocese":

- Is there some value in having an "inside candidate," who may lead the diocese more quickly into its future?
- What of the cares and concerns of smaller congregations?
- Might this be a moment in the diocese's history for a shorter episcopate?
- How can the diocese proceed toward the vision proposed by the Sustainability Committee and embraced by the 2012 diocesan council?

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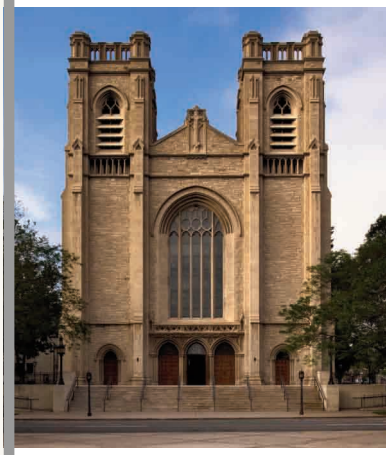
CATHEDRAL CANON

The Dean of Saint John's Cathedral, Denver, Colorado, intends to appoint a second Cathedral Canon to the staff as soon as possible. The new Canon will join a clergy staff of five and other senior lay staff colleagues in the ministry of a large urban cathedral that draws its congregation from a wide geographical area. This position is suitable for an energetic priest with 3-5 years experience who shows promise of significant leadership.



This Canon will share fully with the Dean, two other clergy Canons, and a curate in the full liturgical ministry of the Cathedral; youth, young adult and adult formation; community life, pastoral care, outreach, and administration; and will exercise creative oversight over areas of our ministry that are assigned from time to time. A deep and articulate faith, a commitment to the daily community of prayer at the Cathedral, imagination, and an ability to take initiative while working collaboratively with staff and congregational leadership are essential. Saint John's Cathedral strives to be a lively, progressive congregation in the Anglican Catholic tradition, and lives fully the riches of our liturgical, spiritual, and theological heritage in witness and service to our wider community. We are called to be the heart of the city in the heart of the city, as those who know Christ and making Christ known.

If you believe that you might be suited to this position, you are invited to send a cover letter, resume, and OTM profile to the **Dean, the Very Reverend Peter Eaton, Saint John's Cathedral, 1350 Washington Street, Denver, CO 80203**, or via email to **michelle@sjcathedral.org**.

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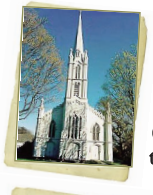

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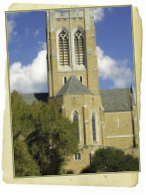

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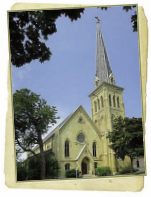

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