

THE LIVING CHURCH

March 17, 2013

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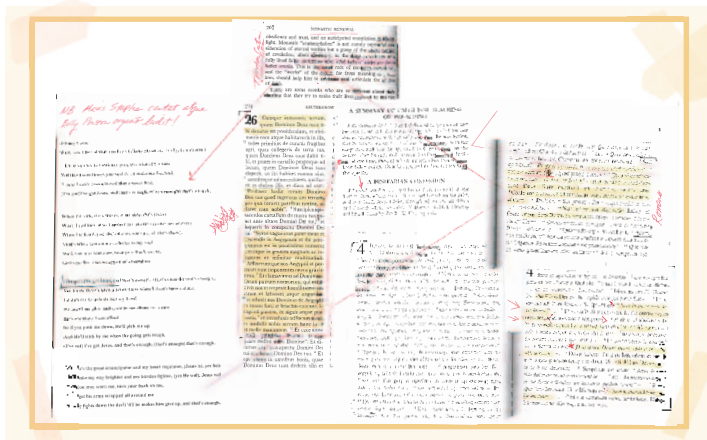
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ON THE COVER

“My storyboard is a piece of paper, 8.5 by 14 inches, upon which I glue the Greek and Latin texts and anything I may want to quote. Words or phrases are highlighted; lines and arrows direct my thought. This is all I have” (see “Finding the Sermon in a Storyboard,” p. 10).



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We are grateful to The Cathedral of St. Philip, Atlanta [p. 35], 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.

Lone Bombshell: Backing Off

As a 12-member task force begins studying whether Christian marriage will incorporate same-sex couples, observers say it's not certain what the panel's report will ultimately recommend.

The panel's appointment, announced Feb. 14, honors instructions from the same 2012 General Convention that sanctioned a new rite for blessing same-sex couples. Still, it's unclear whether the panel will endorse gay marriage or perhaps just create more room in the tradition for those who regard gay, lesbian, bisexual and transgender relationships as holy.

"The only bombshell would be if they backed off" the church's growing support for same-sex relationships, said historian David Holmes, author of *A Brief History of the Episcopal Church*.

The panel consists of seven men and five women from dioceses in California, Kansas, Massachusetts, Mississippi, South Carolina, and Vermont.

When asked what the panel can accomplish and whether there's a chance it might not endorse same-sex marriage, the Rt. Rev. W. Andrew Waldo, Bishop of Upper South Carolina, offered only a brief statement.

"Any time there are significant questions in our Church, it is critical that we engage in thoughtful, intentional dialogue," Bishop Waldo said via email. "It is an important time in the life of the Church for us to address a host of biblical, theological, historical, pastoral liturgical and canonical questions on Christian marriage that face us."

Bishop Waldo, who favors blessings for same-sex couples, has challenged efforts to revise the Church's definition of marriage. Such a challenge is not common among other members of the task force.

Holmes observes that task forces' recommendations can at times be divisive, as in the long process that culminated in a new prayer book in 1979. They can also help sway Episcopalians to accept new ideas, he added, especially if members are seen as more than activists.

"It won't be surprising if they reach a new understanding of marriage," Holmes said, adding that he would not predict such an outcome. "Those who would be surprised if they did have probably left the Episcopal Church."

"The theology of marriage has evolved over time, with

biblical examples including polygamy, concubinage, and other forms of relationship no longer sanctioned in the Episcopal Church," Presiding Bishop Katharine Jefferts Schori said in announcing the appointments. "We no longer expect that one partner promise to obey the other, that parents give away their children to be married, or that childbearing is the chief purpose of marriage. This task force is charged not only to take the pulse of our current theological understanding of the meaning of marriage, but to assist the faithful in conversation and discernment about marriage, in particular what the Church might hold up as 'holy example' of the love between Christ and his Church."

"The Episcopal Church's theology and practice of marriage has changed significantly over the centuries, and we need to understand more clearly what we as a church mean when we use that word," said the Rev. Gay C. Jennings, president of the House of Deputies. "I am grateful to the 12 leaders who have offered their time and expertise to help the church have a wide-ranging discussion about marriage and respond to the issues raised by the marriage debate in civil society."

The task force is charged with consulting various stakeholders, including married people, couples living "in other lifelong committed relationships" and single adults. A progress report is due at the 78th General Convention in Salt Lake City in 2015.

The members of the task force are:

- The Rev. Brian C. Taylor, chair, Diocese of the Rio Grande
- Carolyn M. Chilton, Diocese of Virginia
- The Rt. Rev. Thomas C. Ely, Diocese of Vermont
- Joan Geiszler-Ludlum, Diocese of East Carolina
- The Rev. Gail Greenwell, Diocese of Kansas
- The Rev. Tobias S. Haller, Diocese of New York
- The Rev. Canon W. (Will) H. Mebane, Jr., Diocese of Ohio
- The Rev. J. David Knight, Diocese of Mississippi
- The Rev. Cameron E. Partridge, Diocese of Massachusetts
- The Rev. Susan Russell, Diocese of Los Angeles
- The Very Rev. Sylvia A. Sweeney, Diocese of Los Angeles
- The Rt. Rev. W. Andrew Waldo, Diocese of Upper South Carolina

G. Jeffrey MacDonald
TLC Correspondent



Waldo

Catonsville Chooses Ordinariate

Eighty percent of eligible voting members of St. Timothy's Church in Catonsville, Maryland, voted Feb. 10 to leave the Episcopal Church and 76 percent voted to join the Personal Ordinariate of the Chair of St. Peter. The vote followed several months of discernment. Eighty of the parish's 100 members attended the meeting, and 55 were eligible to vote. Six eligible members abstained from voting.

The Rev. Scott Slater, canon to the ordinary for the Episcopal Diocese of Maryland, and the Rev. Scott Hurd, vicar general for the Ordinariate in the United States, witnessed the voting.

"This has been a thoughtful, prayerful and respectful process," Slater said. "While the Episcopal Diocese of Maryland is saddened when any of its members leaves one of its parishes, we rejoice that several members of St. Timothy's have found a new spiritual home and we wish God's blessing on them."

"This has been a long process of discernment, guided by the Holy Spirit," said the Rev. Terry Sweeney, rector of St. Timothy's. "I am grateful for the gift of faith nurtured within the Episcopal Church" and for the parish's members becoming Roman Catholics "without losing the beauty of Anglican traditions."

Sweeney will retire as an Episcopal priest on April 1, and the parish will identify its new location immediately after Easter.

Until then, two worship services will meet each Sunday at St. Timothy's: one for Episcopalians at 9 a.m. and another for Ordinariate-bound members at 10:30.

"We welcome the members of St. Timothy who are making this faith journey," Hurd said, "and thank the Episcopal Diocese of Maryland for being open to working with the community during this transition."

Three other churches in the Baltimore and Washington region joined the Ordinariate in 2012. Mt. Calvary

(Continued on page 7)

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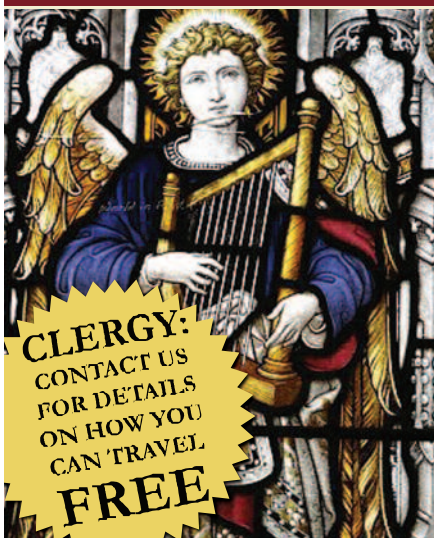
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An Abundance of Grapefruit

The city of Lockhart, Texas, isn't known as an ideal environment for citrus, but two trees at Emmanuel Church consistently produce delicious ruby red grapefruit and help pay for parish ministries. A parishioner planted the two trees 15 years ago between Emmanuel's nave and its parish hall.

"The fact that they do so well is a miracle in and of itself," parishioner Liz McGinty said.

During especially good harvests in the past few years, the parish has sold grapefruit at an annual library festival to raise money for various causes.

This year, the grapefruit ripened later than usual and, with the threat of impending freezing temperatures, Emmanuel's senior warden called on the church to help pick the particularly abundant batch of grapefruit immediately after a Sunday-morning service. That morning, the congregation harvested more than 1,000 grapefruit.

Although the batch was too late to sell at the library festival, the church sold them at Lockhart's weekly market of locally grown food, bringing significantly more business than previous years. The "locally grown" label attracted many customers, who were surprised to see grapefruit grown in Lockhart. The quality of Emmanuel's grapefruit won over many customers.

"We would put out slices for people to try and so many people would say, 'I don't eat grapefruit,'" McGinty said. "We would say, 'Just try it.' And they really liked it. We sold to a lot of people who said they don't eat grapefruit. Some came back the next week saying they didn't get enough."

Over two Saturdays at the market, the church raised \$200 for each of the church's three causes: Cause for Paws, an organization that promotes humane animal treatment and provides spay and neuter services; schol-



Emmanuel Church photo

Emmanuel Church parishioners harvest more than 1,000 grapefruit in the church's backyard.

arships for college and trade-school students; and scholarships to send young children to Camp Capers in the Diocese of West Texas.

McGinty says the grapefruit sale helped Emmanuel's volunteers tell customers about the parish's involvement in the community, as well as how they would use the profits from the grapefruit sale.

"A lot of people would say, 'Wow, I didn't know y'all did all that,'" McGinty said. "We have certainly become better known in the community because we do this."

The abundant harvest allowed the church to send boxes of grapefruit to the Lockhart Food Pantry, the San Marcos Food Pantry, and the San Marcos Southside Center, which provides food for the homeless.

After this year's success, the church plans to return to the local market next year, and to try again for the library festival, providing the two trees produce a batch in a more timely matter.

Lauren Anderson

(Continued from page 5)

Church in Baltimore left the Diocese of Maryland and reached an amicable property settlement with the diocese. St. Luke's Church in Bladensburg left the Diocese of Washington. St. Luke's and the diocese agreed to a lease that includes a purchase option. Christ the King Anglican Church in Towson was not a congregation of the Episcopal Church and owned its property.

Archbishop Welby Names Director of Reconciliation

The Archbishop of Canterbury has appointed Canon David Porter as director for reconciliation at Lambeth Palace. His initial focus will be on supporting creative ways for renewing conversations and relationships around deeply held differ-

ences within the Church of England and the Anglican Communion.

Canon Porter has served on the Northern Ireland Civic Forum, chairing its working group on peace-building and reconciliation, and has served as a member of the Northern Ireland Community Relations Council. Since September 2008 he has been canon director for reconciliation ministry at Coventry Cathedral.

"How we live with our deepest differences both within the Church and our increasingly fractured world is one of the major challenges to the credibility of Christianity as good news," Porter said. "It is a privilege to be asked to take on this responsibility for Archbishop Justin, and I look forward to working with



Porter

him in serving the Church in making reconciliation and peace-building a theological and practical priority in its life and witness."

Tanzania's New Archbishop

The Church of the Province of Tanzania has elected the Rt. Rev. Jacob Chimeledya, Bishop of Mpwapwa, as its new archbishop and primate. The province convened an extraordinary session of its General Synod Feb. 21 to take the vote.

Bishop Chimeledya takes over from the Most Rev. Valentino Mokiwa, who has been archbishop since February 2008. Mokiwa's bid for re-election failed after three ballots. The new archbishop will be installed in May at the Anglican Cathedral in Tanzania's capital city, Dodoma.

Adapted from ACNS

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Gritty Comfort TV

Call the Midwife British Broadcasting Corporation

Review by John Martin

When screenwriter Heidi Thomas unveiled her TV series *Call the Midwife*, common wisdom at the BBC said no one would watch it. After all, an almost all-female cast of nurses and of nuns who pray for patients and sing the Daily Office seemed hardly the stuff of a TV blockbuster.

Call the Midwife proved the doubters wrong, attracting the biggest audience for a BBC series in more than a decade. Despite carping reviews claiming the series over-sentimentalises the tough lives of poor people in London's East End, British audiences love it. So too audiences in the United States and Australia. The pain and deprivation in the immediate post-war years in London's Docklands has gradually emerged. Few happy-ever-after plots here.

U.S. audiences will shortly be treated to the second season of *Call the Midwife*, which has become a surprising but deserving rival for the sumptuous but lame-brained storylines of *Downton Abbey*.

The drama is set at Nonnatus House in Poplar, an area of serious deprivation. The community of Anglican nuns and a supporting cast of nurse-midwives is based on real-life St. Frideswide's Mission House. It was founded in 1893 by Christ Church (cathedral) in Oxford. In those days it was common for universities and elite schools to establish "settlements" in poor parts of the U.K. Best known of these is Toyn-

bee Hall, where the disgraced John Profumo devoted his life to charity work after resigning from Parliament in 1963.

It's based on a trilogy by Jennifer Worth, who worked as a midwife in Poplar during the 1950s. A great storyteller, she was one of a legion of middle- and upper-class Christians who found a vocation helping the poor based at settlements. Ex-colleagues confirm many of the characters were real-life people.

Others are completely fictional but their plotlines always contain more than a grain of reality. Chummy (short for Camilla Fortescue-Cholmondeley-Browne) played by comedienne Miranda Hart is one example. In the second series, the clumsy but kind six-foot-one Chummy, who comes from a highly privileged family background, responds to a call to work as a missionary in Sierra Leone. We only know she applied to the Church Missionary Society because she puts her application into a brown envelope addressed to the CMS in Salisbury Square London.

People may wonder why she makes only a six-month tour of service but that happened in those days. Eve Vause, who pedalled her way round the streets of Southampton as a community midwife, "got the call" to Sierra Leone in 1958 with the CMS. "The climate was so harsh we were only allowed to stay for a short time," she explains. Unlike the fictional Chummy, Eve Vause stayed in Africa for 25 years, working in



BBC photos

Uganda and Congo after her time in Sierra Leone.

There are unexpected spin-offs from the series. Applications for midwife courses in the U.K. have steeped; a course in Wales reported nearly 1,000 applicants for 16 places.

Without delivering plot-spoilers I can tell you the next series is a bit more gritty than the first: the low life of the docks is more visible. So too the heartbreaks accompanying the way poor women fared in the days before Britain's welfare state and health service.

Why is *Call the Midwife* such a success in Britain? No bikini-clad women, no raunchy scenes, no swearing — the usual stuff of popular TV. Scriptwriter Thomas offers this thought: "In some ways, in our fractured and spiralling society, period drama has taken over where Sunday lunch left off. It makes a community of us all, drawing us together in our homes, and sending us back into the world with a common talking point." ■

John Martin is TLC's correspondent based in London.

Season Two begins airing in the United States on March 31, 2013 — Easter Sunday. Check local listings.



Wycliffe College at the University of Toronto is pleased to announce the appointment of
The Rev. Canon Dr. Oliver O'Donovan
 as
Visiting Professor of the College.



Professor O'Donovan will be teaching 'Ethics as Theology', an intensive course open to both advanced masters and doctoral students, from April 15 - 26, 2013.

Professor O'Donovan has taught at Wycliffe College, Christ Church, Oxford, the University of Edinburgh, and is the author of many books including his newest, *Self, World, and Time: Volume 1 Ethics as Theology: An Induction*

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obedience and trust, and an anticipated completion in blessed light. Monastic "contemplation" is not merely reposeful consideration of eternal verities but a grasp of the whole content of revelation, albeit obscurely, in the deep experience of a fully lived faith. As Luther said: *Ideo habens verba per fidem habet omnia*. This is the exact root of monastic experience, and the "works" of the monk, far from meaning to justify him, should help him to celebrate and articulate the witness of faith.

There are some monks who are so diffident about their charisma that they try to make their lives relevant to the rest

270

DEUTERONOME

26 ¹ Cumque intraveris terram, quam Dominus Deus tuus tibi daturus est possidendam, et obtinueris eam atque habitaveris in illa, ² tolles primitias de cunctis frugibus agri, quas collegeris de terra tua, quam Dominus Deus tuus dabit tibi, et pones in cartallo pergesque ad locum, quem Dominus Deus tuus elegerit, ut ibi habitet nomen eius, ³ accedesque ad sacerdotem, qui fuerit in diebus illis, et dices ad eum: "Profiteor hodie coram Domino Deo tuo quod ingressus sim terram, pro qua iuravit patribus nostris, ut daret eam nobis". ⁴ Suscipiensque sacerdos cartallum de manu tua ponet ante altare Domini Dei tui, ⁵ et loqueris in conspectu Domini Dei tui: "Syrus vagus erat pater meus et descendit in Aegyptum et ibi peregrinatus est in paucissimo numero; crevitque in gentem magnam ac robustam et infinitae multitudinis. ⁶ Afflixeruntque nos Aegyptii et persecuti sunt imponentes onera gravissima. ⁷ Et clamavimus ad Dominum, Deum patrum nostrorum, qui exaudivit nos et respexit humilitatem nostram et laborem atque angustias, ⁸ et eduxit nos Dominus de Aegypto in manu forti et brachio extento, in ingenti pavore, in signis atque portentis, ⁹ et introduxit ad locum istum et tradidit nobis terram hanc lacte et melle manantem. ¹⁰ Et ecce nunc attuli primitias frugum terrae, quam dedisti mihi, Domine". Et dimittes eas in conspectu Domini Dei tui et adorato Domino Deo tuo. ¹¹ Et epulaberis in omnibus bonis, quae Dominus Deus tuus dederit tibi et

A SUMMARY OF FAITH FOR TEACHING OR PREACHING

I Corinthians 15:3-7—For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.

A BINITARIAN CONFESSION

I Corinthians 8:6—... yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. Cf. Romans 4:24, I Timothy 6:13 ff., I Timothy 2:5 ff., II Timothy 4:1.

4 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν τὸν Ἰορδάνου, καὶ ἦλθεν ἐν τῷ πνεύματι ἐν τῇ ἡμέρᾳ τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου καὶ οὐκ ἔπραξεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ τελεθεισῶν αὐτῶν ἐπέβαινασεν. ³ Εἶπεν δὲ αὐτῷ ὁ διάβολος, εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα ᾖ ἄρτος. ⁴ καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, γέγραπται ὅτι οὐκ ἐπ' ἄρτου μόνου ζήσεται ὁ ἄνθρωπος. ⁵ Καὶ γὰρ αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας οἰκουμένης ἐν στιγμῇ χρόνου· ⁶ καὶ εἶπεν αὐτῷ ὁ διάβολος, σοὶ δώσω τὴν ἔξουσίαν ταύτην ἅπασαν καὶ τὴν ἐξουσίαν αὐτῶν, ὅτι ἐμοὶ παραδόδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτῶν, ⁷ σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν ἐμοῦ, ἔσται σοὶ ἡ ἐξουσία ταύτη. ⁸ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, γέγραπται, τὸν θεὸν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. ⁹ Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἐστησεν αὐτὸν ἐπὶ τὸν πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· ¹⁰ γέγραπται γὰρ ἰσραήλ ἰσραήλ, ἄγγελοι αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε· καὶ ὅτι Ἐπὶ χειρῶν ἀρουσίῃν σε μήποτε προσκυνήσῃς λίθον τὸν πόδα σου. ¹² καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, σὺ εἶρηται, οὐκ ἐκπειράσεις κύριον τὸν θεόν σου· ¹³ καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέβη ἀπὸ αὐτοῦ ἄχρι καιροῦ. ¹⁴ καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.

NB Mavis Stapka cantat atque Billy Pastor organo ludit!

Johnny Cash,

Well, now I heard that you been talking about me, really, I don't mind

I know you try to block my progress a lot of the time
Well the mean things you said don't make me feel bad,
'Cause I can't miss a friend that I never had,
(I've got) I've got Jesus, and that's enough, (that's enough) that's enough.

When I'm sick, (he's there), in trouble, (he's there),
When I call him he will answer my prayer (answer my prayer)
When I'm burdened, (he's there), with a load, (he's there),
That's when Jesus is a comforter to my soul
Well, you may scorn me, turn your back on me,
God's got his arms wrapped all around me

(I've got) I've got Jesus, and that's enough, (that's enough) that's enough.

You know there's been a lot of times when I didn't have a dime,
I didn't cry to nobody but my Lord.
He heard my plea, and came to see about me, cause
He's one thing I can afford
So if you push me down, He'll pick me up
And He'll stick by me when the going gets tough,
(I've got) I've got Jesus, and that's enough, (that's enough) that's enough.

Well He's the great emancipator and my heart regulator, (Jesus is), yes he is
He'll make my way brighter and my burden lighter, (yes He will), Jesus will
Well, you may scorn me, turn your back on me,
God's got his arms wrapped all around me
And He fights down the devil 'till he makes him give up, and that's enough,

Finding the Sermon in a Storyboard

By Patrick T. Twomey

There are a few great preachers who, stepping into the pulpit, place their fingers to the paper's edge to adjust their written oratory, and then, hoping for Spirit and Fire, speak. These sermons are sometimes gathered and published for the instruction of other preachers and the edification of some small audience of laypeople. Are these the best sermons? Who knows? After all, clergy step in front of their congregations week after week, and if they have the good sense to keep their preaching off the internet, the congregation alone sees and hears them. The pope speaks *Urbi et Orbi*. Most preachers do not.

tion was completely fixed, my heart entirely captured, my mind in flames. And yet Merton is hardly a public speaker. He rambles, tells jokes, admonishes the monks over small things, reports on who is in the infirmary, stops to notice some noise or sight outside. His voice is thin and nasal. He is not one of the twelve best preachers in America. What he says, however, is consistently filled with power directly related to how deeply he understands the material he is teaching. Simply, it is Merton himself who is so convincing, Merton immersed in his material, Merton formed by what he learned in the school of penance, study, and prayer. I could feel the inner question, sense an address: Do you know what you are preaching? Thus I heard a call to deeper and more serious study and contemplative silence. I began experimenting with a mere sermon outline which was the result of more, not less, preparation.

Ascending the narrow and winding staircase leading to my brother-in-law's office in his old Louisville home, I noticed at the top of the stairs, mounted on the wall, a large board with small pieces of paper arranged in a somewhat jumbled order. "Dave," I asked, "What is this?" He told me it was a storyboard, a tool commonly used by writers to arrange and then rearrange their narrative. An entire novel, a screenplay, a commercial stuck on a board, a narrative not yet committed. I wondered about speaking.

In the fall of 1997, I attended a concert at the Conservatory of Lawrence University, a fine small liberal arts college adjacent to my parish. I heard the wonderful group called the Anonymous Four singing motets to the Virgin Mary, haunting medieval music mediated by these beautiful and brilliant women. The concert program included both the Latin texts they were singing and an English translation. I was thrilled by what I was hearing, but also inwardly disturbed. At this point I had been a priest for eleven years, and yet I could not read a word of Latin. So what? Who reads Latin anymore? It was not taught in my high school or college and was never mentioned in seminary. But I knew that for a thousand years Latin was the language of the Western Church; it was, in fact, the international language of the Protestant Reformers. I desperately wanted to enter the Christian tradition and I was convinced that this was the way.

With some trepidation I returned to undergraduate school, auditing an introductory course of Latin in the classics department at Lawrence. Like many adult learners, I approached the material with seriousness and determination. In 1999, 2002, and 2006

(Continued on next page)

sic dicit: « Ne dixeris in corde tuo: *Quis ascendet in caelum?* », id est Christum deducere; ⁷ aut: « *Quis descendet in abyssum?* », hoc est Christum ex mortuis revocare. ⁸ Sed quid dicit? « *Prope te est verbum, in ore tuo et in corde tuo* »; hoc est verbum fidei, quod praedicamus. ⁹ Quia si confitearis in ore tuo: « *Dominum Iesum!* », et in corde tuo credideris quod Deus illum excitavit ex mortuis, salvus eris. ¹⁰ Corde enim creditur ad iustitiam, ore autem confessio fit in salutem. ¹¹ Dicit enim Scriptura: « *Omnis, qui credit in illo, non confundetur* ». ¹² Non enim est distinctio Iudaei et Graeci, nam idem Dominus omnium, dives in omnes, qui invocant illum: ¹³ *Omnis enim, quicumque invocaverit nomen Domini, salvus erit*. ¹⁴ Quomodo ergo invocabunt, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine praedicante? ¹⁵ Quomodo vero praedicabunt nisi mittantur? Sicut scriptum est:

Romans

it ii

4 dane et agebatur in Spiritu in deserto ² diebus quadraginta et tentabatur a Diabolo. Et nihil manducavit in diebus illis et, consummatis illis, esuriit. ³ Dixit autem illi Diabolus: « *Si Filius Dei es, dic lapidi huic, ut panis fiat* ». ⁴ Et respondit ad illum Iesus: « *Scriptum est: "Non in pane solo vivet homo"* ». ⁵ Et sustulit illum et ostendit illi omnia regna orbis terrae in momento temporis. ⁶ et ait ei Diabolus: « *Tibi dabo potestatem hanc universam et gloriam illorum, quia mihi tradita est, et, cui volo, do illam: ⁷ tu ergo, si adoraveris coram me, erit tua omnis* ». ⁸ Et respondens Iesus dixit illi: « *Scriptum est: "Dominum Deum tuum adorabis et illi soli servies"* ». ⁹ Duxit autem illum in Ierusalem et statuit eum supra pinnam templi et dixit illi: « *Si Filius Dei es, mitte te hinc deorsum*. ¹⁰ Scriptum est enim: "*Angelis suis mandabit de te, ut conservent te*" ¹¹ et: "*In manibus tollent te, ne forte offendas ad lapidem pedem tuum*" ». ¹² Et respondens Iesus ait illi: « *Dictum est: "Non tentabis Dominum Deum tuum"* ». ¹³ Et consummata omni tentatione, Diabolus recessit ab illo usque ad tempus.

I tried for some years to preach from a manuscript and had some success in doing so. Like many others, however, it seemed difficult to lift the words from the page. I felt tied to the text, emotionally committed to it; I pondered its content long after the sermon was over. I was searching for an immediacy I could not attain. Fortunately, small but important epiphanies sent me on another way.

I had been reading Thomas Merton for at least ten years when I discovered that many of the talks he gave to the novices at Gethsemane are on tape. I immediately ordered a few of the addresses and was eager to hear Merton speak. Excitedly, I opened the package, shut my office door, and listened to the voice of Merton. I was stunned. Even more than I had expected, he was absolutely riveting. My atten-

Finding the Sermon in a Storyboard

(Continued from previous page)

I went to Rome to study with Reginald Foster, affectionately called “the Pope’s Latinist.” Along the way I purchased the Vulgate and the four-volume set *Liturgia Horarum* (Liturgy of the Hours) so that my daily Bible reading would be from the Vulgate and my reading of the fathers of the Church (some mothers) would be in Latin. This meant, of course, a heavy dose of Romanism, but that was not the point or ever a temptation. Most of the Christian tradition is shared, and most of the formative material in the west is in Latin, period. It is no exaggeration to say that Latin has dramatically changed my life as a priest and preacher. I sit with Augustine, Gregory the Great, the Venerable Bede as if with friends. They interpret the Bible and bear witness to wonders. They invite me and then stop me and leave me wondering in my own way about the glory and power of God. Why didn’t someone tell me? All this beauty!

Standing in a bar a mile south of St. Peter’s during a break from class, I had a rare private moment with Reginald Foster. I confessed that I started too late, and asked what to do. “Patrick,” he said, “You will have to spend the rest of your life in your dictionary.” I then asked him how long it takes to learn Latin. No wonder they got rid of it. He told me it takes a good ten years to learn it. Learning it does not necessarily mean one can read everything, so I asked, “How long did it take you to get to the point that you could sight read anything?” He answered, “Twenty years.” Life is short, Latin is long, but taste and see that the Lord is good.

These days I prepare sermons first by photocopying the Old Testament lesson in Latin. If I could read Hebrew, I would use that as well. Another penance to perform eventually, I suppose. I then copy the New Testament and Gospel lesson in both Greek and Latin. I do not consult an English translation, and thus am tricking my mind to notice details in the text which I would not otherwise see. Incidentally, when I do read the Bible in English I gravitate to the authorized version precisely because Elizabethan English can incite a similar alertness. The point here is to create a certain distance between myself and the text, to make the text alien, to see its strangeness, to know that it is “other” and

to sense that it is “inexhaustible.” After several readings, I ponder, some discursive meditation bangs around in my head, but nothing is resolved quickly. I use commentaries for background and context, consult lexicons to tease out the meaning of words, pull books from shelves not always knowing why. I always consult the commentary in the Roman Office, which corresponds to our liturgical Sunday, and thus can often bring one of the truly great theologians into my preaching. The real work begins with scissors, a glue stick, a pen, and two highlighters.

My storyboard is a piece of paper, 8.5 by 14 inches, upon which I glue the Greek and Latin texts and anything I may want to quote. Words or phrases are highlighted; lines and arrows direct my thought. This is all I have. Throughout the week the sermon grows

(I've got) I've got Jesus, and that's enough, (that's enough) that's enough.
You know there's been a lot of times when I didn't have a dime,
I didn't cry to nobody but my Lord.
He heard my plea, and came to see about me, cause
He's one thing I can afford
So if you push me down, He'll pick me up
And He'll stick by me when the going gets tough,
(I've got) I've got Jesus, and that's enough, (that's enough) that's enough.

Throughout the week the sermon grows in my mind. I can hear it.

in my mind. I can hear it. I can revise it up until the last moment. When I step into the pulpit a final and important sermon preparation occurs: I see the congregation. For just a moment, I look at them. I have lived with them for 17 years of Sundays, sermons, baptisms, funerals, loss and hope. They watched my wife and I struggle for 12 years with a child who was frequently and violently ill, a horrible situation which an old medication has finally resolved. Allison now has a good life. They watched us and helped us grieve the loss of our dear daughter Hannah, who died in a senseless car accident when she was 15. Twenty months after Hannah’s death, while returning to the parish office, I sensed intense pressure on the left side of my abdomen. The main artery leading to my spleen had burst. I survived the emergency surgery only, as the doctor told me, because my heart refused to stop beating. My platelets went

through the roof as I was recovering. A hematologist was brought in and soon delivered distressing news about a dangerous and incurable blood disorder. Take your medication and expect a bone-marrow transplant. I step into the pulpit and I look at the congregation.

There is a lot I cannot say. I cannot tell distressing or heroic stories for the simple reason that it will appear that I am talking about myself. So I stay calm, I stay close to the Bible, very close to illustrations which deepen our understanding of the text. I start speaking. It is not all heavy. My personal witness is heavy enough. But what I say is about God and life and death and judgment and inexplicable grace and inexhaustible love and the glory of the Lord. I rant and rave and find the words and sometimes find very good words for all of 15 minutes. My parishioners do their part too; they listen. St. Augustine, commenting on the role of John the Baptist as the *voice* and Jesus as the *Word*, says that when people communicate, the word which is in the heart of one is voiced so that it can be heard and understood. After the voice has ceased, the word rests in the heart of the other. The word which my parish collectively and individually holds as a result of my speaking and the inflowing of Spirit is the sermon. Cleaning up after an honest day's work, I take my storyboard and throw it in the trash.

Every preacher has to find a way into the heart of something deep, into the bosom of the Father. Being a preacher is more about having something to say than the employment of any particular oratorical skill. It also helps, I think, to push the ego aside, to give the encounter of preaching one's full attention, and then let it go. Start over. Another Sunday is coming — and another opportunity to contemplate and convey the Living God. ■

The Rev. Patrick Twomey is rector of All Saints Church, Appleton, Wisconsin.

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Bible

Virginia: Tag Team for Biblical Literacy

By Shannon S. Johnston

I've been a staunch advocate for biblical literacy since I was in seminary. That might seem predictable, except that my inspiration sprang from a dispiriting example: a new seminarian could not find the Book of Hebrews in the Old Testament! There is a certain kind of logic in that confusion, but the reality was nonetheless scorching.

When Fr. Marek Zabriskie contacted me about bringing the Bible Challenge to the Diocese of Virginia I did not have to think twice. Because of the need for some promotion, we waited to begin our year on the Monday after Pentecost Sunday, 2012. The response was quite encouraging. Nearly 900 people signed up to read the entire Bible by Pentecost of this year. We encouraged people to post reflections and insights on the diocesan Facebook page.

As I traveled the diocese I found vigorously engaged people in every sort of congregation. In small communities of faith, the Bible Challenge offered a course of Christian education that their own numbers could not provide or sustain. It provided a greater sense of connectedness and encouragement, which strengthened diocesan ties. People in large congregations found that the readings deepened their understanding of the programs their church offered from week to week. The faithful in all settings came to see more clearly just how normal and, in fact, enriching it is for fellow Christians to hold differing interpretations and applications of Scripture. Disagreement actually came to

be expected, and it did not necessarily mean divisiveness. In this way, we could live out (regain?) the Anglican virtue of breadth. When conducting adult forums on Sundays I found that many questions had more to do with biblical texts and methods of scholarship than with the latest ecclesial controversy. People were simply more interested in the Bible!

I believed the Bible Challenge was going so well with this Pentecost Year group that we should repeat it, allowing for the many thousands who were not yet involved to sign up. On New Year's Eve we began Year 2013 of the Bible Challenge in the Diocese of Virginia. Now we have two different tracks following the course. I hope that those who are about to complete their Pentecost Year can act as sounding boards and cheerleaders for this second group. An Advent Year group will debut in December. It's a tag-team for biblical literacy in Virginia. How long can we keep this going? We hope that one day it will be rare for an Episcopalian in the Diocese of Virginia not to know someone who has completed or is in the midst of the Bible Challenge.

The Rt. Rev. Shannon S. Johnston is Bishop of Virginia.

Tennessee: Open Hearts

By Gene B. Manning

Christ Church Cathedral set about the Bible Challenge in early fall of 2012 with more than 140 parishioners committed to be a part of this new, exciting, and promising journey.

Many voiced their enthusiasm in taking on such an arduous task while others spoke honestly of their hesitancy in the midst of their desire and longing to be a part of this spiritual practice.

The Bible Challenge is a blessing and a gift for our parish as so many have been drawn into God's Word and into the intimacy of the transforming truth of God's love for humanity. It is more than a program or a Bible study. It truly has become a profound and defining part of our life together as a community of faith.

Our weekly conversation groups produce honest discussions as we seek to ask the difficult questions and to struggle with the text. Community is formed simply through the knowledge that fellow parishioners are engaged together in reading the Bible. Many hallway conversations on Sunday mornings center on the



Challenge

Olympia: Drawn Back to the Story

Gregory H. Rickel

Throughout my episcopacy I have selected a book each Lent and encouraged the people of our diocese to read it together. We have selected a wide variety of books. Shortly before Lent last year I became aware of the Bible Challenge and its crazy, wonderful idea of persuading Episcopalians to pick up their Bibles and read.

I had read the Bible through at least once in my life. Since then, I have followed the lectionary cycle. I did not think the challenge would be content or understanding, but merely “volume.” This would be a task to check off my list. It was, in a way, my taking one for the team.

Not wanting to ask my fellow pilgrims to do anything I am not willing to do, I started following the Bible Challenge’s year-long plan a few months before Lent. I was suddenly drawn back into the narrative, the story of our faith. It became apparent to me how our lectionary selections tend to miss the flow or essence of the narrative, and just how much is lost.

As I stuck with the challenge I realized that some of my sisters and

brothers in the House of Bishops were having the same epiphanies. We sat at our table during Bible study at one House of Bishops meeting discussing how great it was to read the “story” again.

The Bible Challenge prompted some interesting reactions in the Diocese of Olympia. One clergy person expressed a common fear that such reading might be dangerous in

**It is time
for us
to reclaim
this story.**

the hands of non-professionals. I insisted that I would be happy if Episcopalians in the diocese simply found their Bibles, picked a story, and began reading. I would be thrilled if they knew a bit more about the order of the Bible, and at least what is in the First Testament and what is in the Second. Surely interaction, any interaction, with “our Book” would be a good thing. It has surely been a good thing for me, and from the responses I have heard it has been very good for our diocese. It is time for us to reclaim this story, the core narrative of our faith, and the only way we can do that effectively is by reading it and knowing it. ■

The Rt. Rev. Gregory H. Rickel is Bishop of Olympia.

prior week’s readings and the challenges they produced.

These conversations are not confined within church walls but occur in the community as well — the grocery store, the coffee shop, the local YMCA. One parishioner said, “I travel a great deal for work and this keeps me tied to my church and to my faith. I know I am not alone in this discipline. It is empowering to be connected to fellow Christians through the Scripture.”

It is amazing to witness God speaking to us, individually and collectively, through this daily practice and thrilling to ponder where the Spirit is taking us. No doubt the Bible Challenge is prompting the people of Christ Church Cathedral into deeper engagement with Holy Scripture. God is opening our hearts, minds, and souls and is inviting us to “mark, learn, and inwardly digest” the blessed hope of everlasting life. Thanks be to God for drawing us back to that which contains all things necessary for salvation.

The Rev. Canon Gene B. Manning is subdean of Christ Church Cathedral in Nashville.



'No Doctrine of Our Own'

Review by Daniel H. Martins

Some New Testament scholars have contended that the First Epistle of Peter was written by way of post-baptismal catechesis for a community of new Christians. Few could argue that the material in 1 Peter does not readily lend itself to such a use. It could be said to represent the template for the Church's ongoing practice of *mystagogy* — going deep into the truths mediated by Christian liturgical and sacramental experience, particularly during the Great Fifty Days of Eastertide, the weeks following the celebration of baptism.

So this short volume (128 easily-read pages, divided into 11 chapters) by Andrew Doyle, Bishop of Texas, stands in a venerable tradition. The author's expressly targeted audience is made up of those who, if not newly baptized, are at least recently confirmed or received. Accordingly, the material is organized around the vows and promises that one makes when baptized or confirmed in the Episcopal Church.

After some brief introductory material that sets out how various Episcopalians, the language of the Episcopal Church's worship, and the Episcopal Church's institutional

considered. (He is at his most engaging when being transparent in this way.) Finally he addresses the heart of the matter, always under the bright light of one or more substantial passages of Scripture, and always with an eye toward concrete connection with the journey of faith as it is actually lived.

The author is a cradle Episcopalian — indeed, the son of a priest — and he writes from a position of deep love for the family of faith that has nurtured and formed him from before he was born. His zeal for the worship and ministry of the Episcopal Church is not something he acquired at some point in his journey through life, but is inbred, hard-wired. It has a ring of authenticity that is infectious.

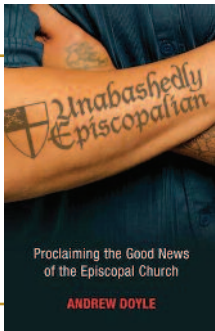
Arguably, that very strength becomes the book's greatest weakness. Its principal title is telling here: *Unabashedly Episcopalian*. The fine line between confident affection for one's own church and a sense of distinctiveness that leans toward triumphalism is often difficult to discern in Doyle's cheerleading. Generations of Anglicans have been schooled on the notion, articulated by Archbishop of Canterbury Geoffrey Fisher: "We have no doctrine of our own. We only pos-

sis added), or "We choose specifically to walk the pilgrim way with God and to live out a particular revelation *found uniquely in the Episcopal Church*" (p. 11, emphasis added).

A similar assertion of the singularity of the Episcopal Church is found in virtually every chapter of the book. Indeed, its very structure is erected around the Baptismal Covenant, and "no other church globally ... has a Baptismal Covenant quite like ours" (p. 13). Of course, in writing for the sort of readership envisioned by the bishop, it is not realistic to expect a high degree of theological precision, and some measure of hermeneutical generosity is appropriate. But even with that caveat, the implications of what is claimed here for the Episcopal Church in general and the Baptismal Covenant in particular are troubling.

The notion that the 1979 BCP's baptismal liturgy is significantly unique is widely held but not self-evident. While it is true that a generation has grown up to mature adulthood knowing only that prayer book, the era in which it was conceived and hatched is still enough of a living memory to question that interpretation. It was a time of optimistic ecumenical convergence that drank deeply from the well of Archbishop Fisher's simultaneously capacious and modest vision, which downplays, rather than accentuates, the uniqueness of either the Episcopal Church or any other Anglican body. It is difficult to imagine that the drafters of the baptismal rite had any intention other than tapping into the inheritance of all Christian bodies that value the continuity of sacramental practice across space and time. In that light, it seems particularly ironic to suggest that the Baptismal Covenant is part of what makes the Episcopal Church "special."

There are only a few oblique references to the fact that the Episcopal Church is a constituent member of the worldwide Anglican Communion. Is



Unabashedly Episcopalian

Proclaiming the Good News
of the Episcopal Church

By **Andrew Doyle**. Morehouse. Pp. 128. \$16

weight have contributed to the fabric of American civic and religious culture, each succeeding chapter begins with a simple citation of one of the elements of the baptismal liturgy in the Book of Common Prayer (1979). A short vignette then follows, drawn from Bishop Doyle's own spiritual, pastoral, or family experience, something that raises a question about or illuminates some aspect of the material to be

sess the Catholic doctrine of the Catholic Church enshrined in the Catholic Creeds, and these creeds we hold without addition or diminution." Yet, the bishop offers new Episcopalians a rather more constricted vision of the fellowship to which they have been joined: "We in the Episcopal Church have a *particular* and beautiful way of understanding the redeeming work of Jesus Christ" (p. 7, empha-

this not a rather essential data point for someone new to the Episcopal Church? Our Anglican identity, in those rare instances when it is mentioned, is always presumed, and never questioned. But neither is it ever explicated. This only serves to emphasize the recurrent, and questionable, theme of the Episcopal Church's uniqueness.

Aside from these ecclesiological issues, the underlying theology of the volume is a mixed bag. I found myself eagerly anticipating chapter six, which breaks open the author's understanding of the baptismal promise to "continue in the apostles' teaching and fellowship, the breaking of bread, and the prayers." Indeed, I encountered a rather helpful exposition of the Lord's Prayer, and, consistent with the book as a whole, a robust sense of the importance and power of Christian community, particularly as it is a community at prayer. Disappointingly

absent, however, was any mention of what it means that Christians continue in the *apostles' teaching*, or even a glancing reference to the fact that "the breaking of the bread" is language for the Eucharist. These are omissions that would have perplexed the early practitioners of mystagogical catechesis.

Along similar lines, I reached the end of the book still hungry for something eschatological, something transcendent: something more clearly rooted in the paschal mystery, and more compelling than ethical exhortation to be more actively involved in the work of "encouraging others, to help others along their journey, to make their steps a little lighter and their pace a little quicker, so that all may run the race closer to the kingdom of God" (p. 65). There is certainly nothing to quarrel with in that, but, without a level of theological development that the limited scope of the book prevents,

it covers over a legitimate distinction between the context of the community formed by baptism — those who are, in the Pauline sense, "in Christ" — and the context of that community's interaction with the rest of the world. I often found myself confused about which context Bishop Doyle was writing about.

Where Bishop Doyle is at his most winsome is in chapter seven, dealing with sin and repentance. His explanations of *metanoia* and self-examination are lucid, on target, and model a healthy and life-giving vulnerability and openness. Here his pastoral gifts are evident, and the insights are *catholic* in the best sense, in that they apply to all manner of Christians, not just Episcopalians. In that, they are unabashedly Christian, and modestly Episcopalian. ■

The Rt. Rev. Daniel H. Martins is Bishop of Springfield.



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Cranmer in His Own Words

Review by Calvin Lane

It is common among both historians and Anglicans to see Thomas Cranmer (1489-1555) as both within and without the tradition itself. Is there any doubt that his language and his liturgies have shaped the devotional life of Anglicans for centuries? Is there any doubt that his economic form of prayer — direct yet rhythmic, poetic without being effusive — has guided women and men for generations at the pivotal moments of life: baptisms, confirmations, weddings, and burials? Moments of penitence and sickness, moments of joy and celebration are structured by the words bequeathed to Anglicans by the Cambridge don turned ambassador turned archbishop of Canterbury.

And yet in many ways he remains an outsider to Anglicanism. Cranmer would have been deeply troubled by the evocative choral tra-

dition while recognizing the clear space between this undoubtedly Reformed theologian and the churches that continue to benefit from his efforts in the 16th century. This is an opportunity and not an embarrassment!

Jonathan Dean, a British Methodist minister teaching at an American college, has given Anglicans a wonderful and accessible resource in the task of appreciating Cranmer, his writings, and ultimately his legacy. An entry in the Canterbury Studies in Spiritual Theology series from Canterbury Press, *God Truly Worshipped: Thomas Cranmer and his Writings* is a slim volume, well-organized, and addressed to the average layperson. The selections are judiciously chosen and certainly capture Cranmer on a range of subjects: we have here portions of the prayer books of 1549 and 1552, of course, but we also have letters that reveal a bishop concerned

mer's writings with a helpful introduction, charting the rise of a somewhat obscure fellow of Jesus College to foreign service on behalf of Henry VIII, his surprise election to Canterbury, his distinctively gradual though profound reform efforts under both Henry and Edward VI, and then his iconic martyrdom during Queen Mary's rule. Here and throughout the book Dean gives us the picture of a man committed to reform but equally committed to implementing change gradually and pastorally. This approach was not merely practical: Cranmer was genuinely concerned, Dean tells us, to engraft the pure worship of God in the hearts of English women and men. Dean's introduction is followed by chapters on Henry's divorce ("The King's Great Matter") and his reform efforts during the reigns of Henry and Edward, and then a whole chapter each on the prayer book and Cranmer's theology of the Eucharist. Dean concludes with a chapter on his martyrdom and then a short but incisive discussion of Cranmer's legacy.

Dean's well-chosen title highlights Cranmer's core theological conviction: the passionate desire to bring the whole of England to the true worship of God. When Cranmer stood before the boy king Edward VI at his coronation in February 1547, he preached that whether he applied the sacred oil or not, the king was no less God's chosen monarch and thus he was called and ordained to a certain vocation. Cranmer saw himself and the clergy, much as in Zurich, as ordained to declare God's will and advise about godly virtue. The work of real reform was in the hands of the godly magistrate. In other words, unlike Lutheran Germany or even Calvin's Geneva, Edwardian England was to have no sense of two swords for reform (clergy and crown acting separately) but rather one godly rule.

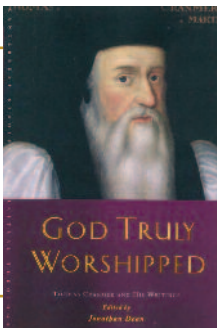
Thus Cranmer proclaimed to Edward that the boy king was

God Truly Worshipped

Thomas Cranmer and his Writings

Edited by Jonathan Dean.

Canterbury Press Norwich. Pp. 176. \$32



dition of the English cathedrals, including the settings for his own words. He would have been uncomfortable with if not confused by sacramental theologies which involve language about the real presence. And upon reflection, Diarmaid MacCulloch concludes, he would have very likely rejected the name *Anglican*; he would have distanced himself from all of the varied definitions (including evangelical definitions) of what it means to be an Anglican. There is, in short, an enigma about Cranmer. The task for Anglicans then is to appreciate this man's immense doctrinal, ascetical, and pastoral contributions to the Church of England and the Anglican Commu-

with making sure faithful priests are in the parishes as well as a pastor to the monarch at his most vulnerable moments.

Dean also gives us considerable portions of Cranmer's writings on the Eucharist and he blends in John Foxe's dramatic depiction of Cranmer's death at the stake. Scholarly references are few in number and the reader is not drawn to serious historical questions; that is not Dean's purpose here or the purpose of the series. If, however, the goal is to bring a major figure from the Anglican ascetical storehouse into finer view, then this book is a most welcome accomplishment.

Dean begins this collection of Cran-

Beyond Crunched Numbers

Review by Leander S. Harding

Before being ordained I served a brief apprenticeship in the world of business. Among other things I was a manufacturer's representative, the proverbial traveling salesman. I represented an Australian company that specialized in innovative products for farmers. Once I called at the famous Sears Tower in Chicago. The Australians had developed a set of products and a whole new way of building farm fences that kept predators out and livestock in, and reduced labor and cost dramatically. I tried to explain this technology to the newly minted MBA buyer for the Sears agricultural catalog. I was trying to help the buyer understand the innovative technology and what this would mean to Sears customers.

The MBA cut me short. "Show me your sales numbers. I don't know anything about farming and don't really want to know. What is important here is the numbers. We make these decisions on the numbers." This exchange is a perfect illustration of the disastrous change in American management practice chronicled by the Hopper brothers, one an investment banker and one a financial journalist, in *The Puritan Gift*. In the middle of the 20th century American corpora-

tions jettisoned principles that had propelled American business to world leadership and adopted what the Hopper brothers call the "cult of the expert," substituting financial engineering for product engineering, making profit on paper instead of the factory floor.

The Hoppers identify four characteristics of "The Golden Age of American Management" and "The Great Engine Companies," like General Motors, General Electric and IBM, which they argue are the moral inher-

According to the Hoppers the greatest American companies were never solely motivated by profit. They had at their core a commitment to benefit the common good, an ethos of the manager as servant and an aversion to extravagance and ostentation. One example they cite is the famous pure research conducted by Bell Labs which produced 16 Nobel prizes in 50 years. A subsequent generation of managers, obsessed with short-term measurable results, gutted this effort. These great companies

The Puritan Gift

Reclaiming the American Dream Amidst Global Financial Chaos

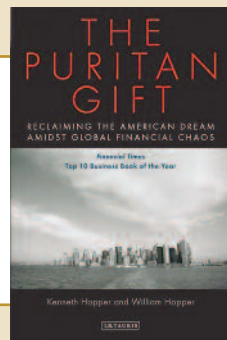
By **Kenneth Hopper** and **William Hopper**.

I.B. Tauris. Pp. xix + 334. \$21

itance of the Puritans of the Massachusetts Bay Colony. "These were: a conviction that the purpose of life, however vaguely conceived, was to establish the Kingdom of Heaven on Earth; an aptitude for the exercise of mechanical skills; a moral outlook that subordinated the interests of the individual to the group; and an ability to assemble, galvanize and marshal financial, material and human resources to a single purpose on a massive, or a lesser scale" (p. 3).

were also managed by people who had come up through the ranks and had the hands-on knowledge that comes from what the Japanese call *gemba*, the real place. The traditional manager with *gemba* knowledge was replaced by fast-tracked "whiz kid" MBAs, taught that with the tools of financial analysis that they could manage anything, anywhere, for maximum shareholder value. The book is full of cautionary

(Continued on page 32)



"Christ's vicar" and was called to see "God truly worshipped, and idolatry destroyed" (p. 59). Cranmer followed this with a laundry list of responsibilities; tasks we might consider secular on the one hand and sacred on the other are seamlessly interwoven. Much like other Reformed theologians, Thomas Cranmer understood the need to bring the whole community together as one godly state. This shines out in his baptismal liturgies which eschew private ceremonies and instead "incorporate" the child into

the body of Christ (p. 93). There is little distinction between public and private in such theology: as has been estimated by many historians, the real genius of the Book of Common Prayer is not that it was in the vernacular but that it was the one form of prayer for the whole nation — for Christ's Body.

There are some drawbacks to this book (e.g., I am not sure why the 42 Articles are shunted off to an appendix), but these are minor and do not detract from a well-organized collection which promises to introduce

Cranmer in his own words and to help Anglicans appreciate his ascetical legacy. ■

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



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ther.
There is neither speech
nor language: but their voices are heard among
them.

ARC-USA Progress Report

Good news, in case you were wondering or otherwise took your eye off the ball: The venerable Anglican-Roman Catholic dialogue in the U.S. (ARC-USA), inaugurated in 1965, soldiers on with joy in hope, and I can vouch for the progress and promise of the cause. The current round of dialogue has unfolded across four years, meeting biannually, and is approaching completion, which, by the grace of God, will include an agreed statement on “Ecclesiology and Moral Discernment.” As the title suggests, our task has been to place a basic theology of the Church — communion with God and one another, structured in specific ways — in the service of moral theology, and vice versa.

On both counts we have taken as read several texts of the international dialogue, ARCIC’s *Church as Communion* (1991) and *Life in Christ* (1993), seeking to build on them in concrete ways. And we have noted with interest that the third round of ARCIC, underway since 2011, has returned to ecclesiology and moral theology, under the heading “Church as Communion — Local and Universal.”

As is common in this work, the dozen or so members of the U.S. dialogue — American Roman Catholics and Episcopalians, appointed by our respective ecclesial authorities — have developed friendships that feed the work immeasurably. It is true that waiting for one another, and praying, more or less “without ceasing,” plus study, produces surprising fruit of creative connection (Rom. 1:9; cf. 1 Cor. 11:33).

Our traditions share a common commitment to rooting all moral reflection in prior and perpetual formation, borne by a rich pattern of worship and discipleship in holiness. And Christian pedagogy begins here, as well: learning and teaching in Christ, from which flow obedience and a mature love of God and neighbor. As the ARCIC authors put it: “Learning and teaching are a shared discipline, in which the faithful seek to discover together what obedience to the gospel of grace and the law of love entails amidst the moral perplexities of the world” (*Church as Communion* § 29). In an ecumenical context, such a common quest for discovery subsists in what Pope John Paul II called the “spirituality of communion,” which centers on the

contemplation of the mystery of the Trinity dwelling in us ... whose light we must also be able to see shin-



ing on the face of the brothers and sisters around us. A spirituality of communion ... means an ability to think of our brothers and sisters in faith as “those who are a part of me.” This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship. ... [And it means knowing] how to “make room” for our brothers and sisters, bearing “each other’s burdens” (Gal. 6:2) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy. (*Novo Millennio Ineunte* § 43)

Both our churches understand *full, visible unity* as the end to which we are called (reaffirmed expansively by the 2008 Lambeth Conference), which means in part that mere “reconciled diversity” marks a diminishment of the Church’s faith and order. The ecumenical movement takes flight from the conviction that baptism and a common faith *already* bind Christians together in real communion, however imperfectly. But this only makes the healing of persistent division all the more urgent, so that we may come together for “the better” and not for “the worse,” as St. Paul says (1 Cor. 11:17).

Even amid conflict over difficult matters — abortion, contraception, immigration, same-sex sexuality, and so on — we would seek the one mind of Christ, characterized by “humble obedience and self-emptying love,” on the way to a unified moral witness (*Life in Christ* § 22; cf. Phil. 2:7-8). We owe the Christian family, and the watching world, nothing less. ■

Christopher Wells



CATHOLIC VOICES – SYMPOSIUM

A Humble, Bold Scholar

By Thomas P. Rausch, SJ

The sudden news of Pope Benedict XVI's resignation should not have taken so many by surprise. He had several times raised the possibility of a pope resigning. Still the news came as a bombshell. Clearly he did it for the good of the Church, and his freedom to give up his office was a sign of this remarkable man's humility and spiritual freedom. The office was never about him. For this quiet but gracious scholar, it must have been a considerable burden. And with his intelligence, he no doubt recognized that the Church needed the strong leadership that he was no longer able to provide. He had watched at close hand the once vital Pope John Paul II's long descent into illness and infirmity.

It is also true that management was not this scholar-pope's strong suit. In the last year there were continuing rumors that the Vatican lacked clear leadership, and even was in disarray. And so with remarkable courage Pope Benedict, often stereotyped as a conservative, took the unpre-

cedented step of retiring, the first pope in 600 years to do so, a move that will very likely stand as an example for his successors.

His legacy is considerable. He was elected to the Chair of Peter as a world-renowned theologian, with hundreds of books and articles in many languages. His astonishing range of interests extends from dogmatic theology to liturgy, culture and the arts, politics, ecumenism, and non-Christian religions. His three-volume work on Christology, *Jesus of Nazareth*, is a modern classic.

He has also been enormously influential in shaping the life of the Church as it moves into the third millennium. Brought to the Second Vatican Council by Joseph Cardinal Frings, Archbishop of Cologne, he was just 35 years old when the Council began in 1962, and ended up playing a role in the development of some of its most important documents. As prefect of the Congregation for the Doctrine of the Faith, and then as pope, he exercised a care for the

(Continued on next page)

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integrity of doctrine in an era of considerable pluralism, both in theology and in postconciliar dialogue with other religious traditions.

In terms of ecumenism, the acceptance of the 1998 Lutheran-Roman Catholic Joint Declaration on the Doctrine of Justification by the Vatican and the Lutheran World Federation was largely due to his efforts, while relations between the Roman Catholic Church and Orthodox churches, particularly the Russian Orthodox Church, have warmed considerably during his pontificate. More controversial was the CDF's 2000 declaration, *Dominus Iesus*, as well as his establishment of a Personal Ordinariate for sojourning Anglicans.

Perhaps one of the greatest challenges Benedict faced as pope was the continuing fallout from the scandal of the sexual abuse of children by clergy, especially as it became evident that this was not just an "American problem." Though often criticized for his response, unfairly in my judgment, he played an important role in centralizing the way the Vatican dealt with accusations against clerics. According to Archbishop Vincent Nichols of Westminster, he

helped bring about changes in church law, among them "the inclusion in canon law of Internet offenses against children, the extension of child abuse offenses to include the sexual abuse of all under 18, the case by case waiving of the statute of limitations and the establishment of a fast-track dismissal from the clerical state for offenders" (see John Thavis, "Vatican intensifies defense of pope on sex abuse decisions," Catholic News Service, March 29, 2010). Shortly after becoming pope he ordered the founder of the Legionaries of Christ, Marcial Maciel Degollado, who had fathered three children and stood accused of sexually abusing at least nine former seminarians, to cease all public ministry and retire to a life of prayer and penance.

Pope Benedict will be remembered as a public intellectual. He has been named to L'Académie française, the North Rhine-Westphalian Academy of Sciences, Humanities, and the Arts, and the European Academy of Sciences and Arts. His encyclicals are rich in references to philosophers, social scientists, and novelists. After the terrorist strikes of September 2001 he joined in a public dialogue with

Jürgen Habermas of the neo-Marxist Frankfurt School on the state's inability to justify the very values it seeks to promote, since the state is not the source of truth or morality. At the same time, he dared to raise the difficult question of religion and violence in his much-misunderstood lecture at Regensburg in 2006.

But his deepest interest has always been to bring others to the love of God who is both reason and love. This concern was behind his declaring a "Year of Faith" beginning on Oct. 11, 2012, the 50th anniversary of the Second Vatican Council's opening session, and calling representatives of the worldwide episcopacy to Rome for a Synod on the New Evangelization. In this he was truly a teacher for all Christians. ■

The Rev. Thomas P. Rausch, SJ, is T. Marie Chilton Professor of Catholic Theology at Loyola Marymount University.



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A Papacy of Consolidation

By Michael Root

“For everything, there is a season,” says the Preacher (Eccl. 3:1). The second half of the 20th century was a turbulent season for the Roman Catholic Church. The turmoil of the post-Vatican II years was followed by the high-energy pontificate of John Paul II. In 2005, when Joseph Ratzinger became Benedict XVI, the church was in need of a quieter, cooler season, a time for sifting the permanently valuable from the ephemeral fads of recent decades, for retrieving some ideas and practices wrongly set aside, for establishing a “new normal” for a life and practice true to both Vatican II and to the previous 1,900 years. Benedict’s pontificate has not been without its controversy — the ongoing abuse scandal, Vatileaks, the usual rumors of internal turf battles — but on the larger questions, it has been a papacy of consolidation.

Benedict has shaped a new normal in his understanding of Vatican II as a council of reform which sought change on the basis of the church’s deepest commitments and within a larger continuity of faith and practice. Those who accuse Benedict of seeking to revoke the Council fail to understand him. His commitment to the Council has never wavered, even as he has regretted the implications some drew from it. His actions have carried its reception forward. The much-debated new English translation of the Missal only further guarantees the importance of the vernacular Mass. Benedict deeply desired a reconciliation

with the schismatic Lefebvrists, but only if they were to recognize the authority of the Council.

Benedict’s new normal is not to the liking of all the faithful. Those who desire the ordination of women, the end of the requirement of priestly celibacy, or a revision of sexual ethics recognize that such changes are ever-more unlikely in the foreseeable future. Nor are all aspects of such a new normal fully in place. Doctrinal orthodoxy is more clearly an expectation of clergy and theologians, but that expectation is not yet universally accepted. Benedict’s resignation shows that a certain degree of change is a part of the new normal, but not change on truly fundamental matters.

The new normal that Benedict has helped to put in place does not make Anglican-Roman Catholic relations easier. We must expect differences on some important matters to remain for the foreseeable future. These differences make the firm ecumenical commitment of both John Paul II and Benedict all the more important. Their ecumenism (and the ecumenism of the Council) lives from basic theological commitments, not from a prospect of immediate results.

Popes come and popes go. Benedict’s contribution has been to help secure the background that should remain in place from one pope to the next. ■

Michael Root is Ordinary Professor of Systematic Theology at The Catholic University of America in Washington.

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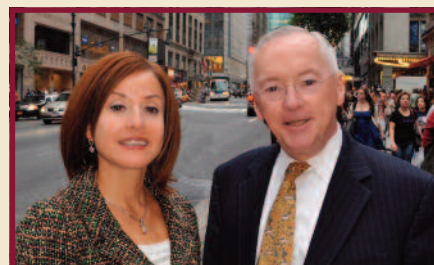
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An Italian Communion

By David Richardson

Shortly after my inauguration in 2008 Archbishop Rowan Williams presented me to Pope Benedict: “Your Holiness, may I present Father Richardson, my new Representative to the Holy See.” The pope looked directly at me. “So, you speak Italian,” he said. It was not quite a question. “I shall, Your Holiness,” I replied.

The moment passed; there were other introductions, many photographs, the pope presented a gift to each of us. As he bade me farewell he again looked me in the eye and with a smile said: “Next time we speak in Italian.” I realised that it was not intended to be an infallible pronouncement though it did prove prescient. The next time we met was at ecumenical Vespers; the pope preached and I prayed — in Italian. What struck me about that first encounter were Benedict’s attentiveness, humour, and humanity. As he has grown frailer these have not wavered.

When Cardinal Ratzinger was elected pope, many, perhaps particularly Anglicans, were anxious. As prefect at the Congregation for the Doctrine of the Faith he had developed, among those who did not know him, a fearsome reputation as a watchdog and had seemed intent on slowing the momentum for change initiated at Vatican II. More worryingly still he had issued, in 1998, a doctrinal commentary to accompany Pope John Paul II’s apostolic letter *Ad Tuendam Fidem*, establishing penalties in canon law for failure to accept “definitive teaching.”

Despite the ongoing work of the Anglican Roman Catholic International Commission (ARCIC), Ratzinger’s commentary listed Leo XIII’s declaration in *Apostolicae Curiae* that Anglican orders are “absolutely null and utterly void” as a teaching to which Roman Catholics must give “firm and definitive assent.” Those who failed to do so would “no longer be in full communion” with the Roman Catholic Church. Despite this, Pope Benedict’s papacy has seen, among many other initiatives, the restarting of stalled ARCIC conversations, a hugely successful papal visit to England where he was welcomed at Lambeth Palace and Westminster Abbey, and an invitation to the Abbey Choir to sing at a papal Mass in St. Peter’s Basilica.



If Benedict’s papacy has seemed preoccupied with promoting internal conformity, it has also looked outward, giving attention to questions of justice and peace and to issues of moral relativism and secularism. He has consistently warned the West against the dangers of secularism, arguing that unless it rediscovered religious values it could not hope to engage in useful dialogue with Islamic or other religious cultures. In his encyclicals as in his Jesus of Nazareth series the pope iterated this message, inviting readers to discover the essential connections between sacrificial love, works of charity, and a dedication to the truth and the gospel of Christ.

Pope Benedict’s pontificate has not been an easy one. Importantly however this prayerful scholar has sought to promote a Christianity which is at once intellectually plausible and spiritually nourishing. I spoke to Pope Benedict on January 25, after Vespers at the end of the Week of Prayer for Christian Unity. As we parted I mentioned — in English — that as I was soon to retire this would be my last such occasion. He focused on me once more and said, “Retire? God bless you.” ■

The Rev. Canon David Richardson has been the Archbishop of Canterbury’s Representative to the Holy See and director of the Anglican Centre in Rome for the past five years. He is retiring in mid-April and will be succeeded by Archbishop David Moxon of New Zealand.

More on Conscience

I disagree with Victor Lee Austin's "Don't Let Your Conscience Be Your Guide" [TLC, Dec. 2]. The conscience, St. Thomas Aquinas forgive me, is much more than a step in the mental process of prudent decision-making. This is to belittle something powerful and pre-rational that demands serious attention from psychologists and ethicists alike, and should not be dismissed lightly with a stroke of rationalism. It is an inner experience that appears with the use of language early in childhood: an internalized parental messenger that continues to develop throughout life. What Freud called the *superego* is not, first of all, subject to rational processes, but begs to be recognized consciously, shaped and transformed, even spiritually redeemed.

For the young child, "Give a little whistle" for Jiminy Cricket might mean befriending a more mature choice before running off on impulse. Hopefully this *voice* early on helps the child not to play in traffic, or grab toys from a bothersome baby brother. It is a voice tempering and conditioning that primary word *No*, which comes along with *Mommy*. This internalized parent should grow up to keep the adolescent from ingesting whatever is being passed around in the peer group. It is the punishing "bad boy" within that wants to be redeemed through the experience of unconditional love. The well-trained adult conscience becomes complex and distinct from the internalized parental nudges that shaped us. It should, for example, prevent us from making decisions based on unacknowledged fear and self-interest, reinforced and manipulated by advertisers, as in the frenzy of negative political ads we have all recently endured.

Rather than discounting conscience as a minor step in the ethics of thinking prudently, as St. Thomas seems to do, we need to look at it with full

attention in the light of depth psychology and the broader Christian tradition. Of course, even in our pop culture the conscience is more than a singing friendly grasshopper trying to keep us out of trouble (or giving us permission to put individual opinions first, as Fr. Austin implies); even the Disney concept evokes transcendence, and involves maturing through struggle: the deeper task of becoming fully human. It is not unlike the vision of St. Irenaeus: "The glory of God is a person fully alive." The ultimate questions of conscience are probing and present throughout the life cycle: Who are we really? Where do we come from? And what is our eternal destiny?

Perhaps we should give more seri-



ous attention to biblical usage. Conscience is not defined in the New Testament, but there are some significant suggestions. It may be "clear before God and with all people," or "good" (Acts 24:16; 1 Peter 3:16). It may be "weakened and defiled" (1 Cor. 8:7). It may be "seared" (1 Tim. 4:2), "pure" (Heb. 9:14), or "perfect" (Heb. 9:9).

A classical Christian approach to developing a healthy conscience (*superego*) still has much to commend it. First comes periodic self-examina-

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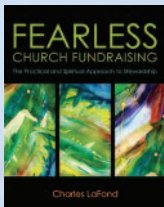
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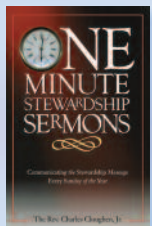


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tion with an objective standard. (This involves memories much broader than internalized messages from our parents.) And then one should confess and receive godly counsel. These two complementary spiritual practices have been more and more ignored in the life of our contemporary church. Without them we cannot realize our full potential and become “fully alive.”

*The Rev. R. Carroll Travis
Cocoa, Florida*

Victor Lee Austin replies:

I am grateful to Father Travis for his letter, for it evinces a heartfelt conviction that moral formation is a critical dimension of our Christian life. I certainly agree, and I appreciate most particularly the way his letter marries biblical seriousness with the concern for human beings’ flourishing. Indeed, the high summons of the Christian moral life is to become fully alive — fully human — like Christ himself.

My difficulty with talk about consciences (and superegos) is that such talk often suggests that these are *things*. And that is, I believe, wrong. The human being, I would say, is composed of a body and a soul. There is nothing else there. The soul is capable of thinking, and so we may refer to “the intellect,” but the intellect is just the soul thinking. The soul is capable of deciding, and so we may refer to “the will,” but the will is just the soul making a decision about action. And if I say of somebody, “She has a good conscience,” all I mean is that her soul (through training and with God’s grace) is capable of making, and has made, good decisions about actions that are in accordance with true human flourishing.

The human ability to make good decisions needs help and guidance from the beginning of our life, from parents and from friends, from the Church and her Scriptures and sacraments, and from the grace of God. In this way the whole person is developed, body and soul. Our conscience

is nothing else but us making judgments upon decisions. The problem with “just let your conscience be your guide” is that it leads you to think there is a conscience “outside” you. There is no such thing. The result: you will have to work in order to be able to make good decisions, and that means you will have to think about your experiences, be trained by others, study the Scriptures, and turn to God for grace.

With Father Travis, I commend the use of the practices of self-examination, repentance, godly counsel, and reconciliation.

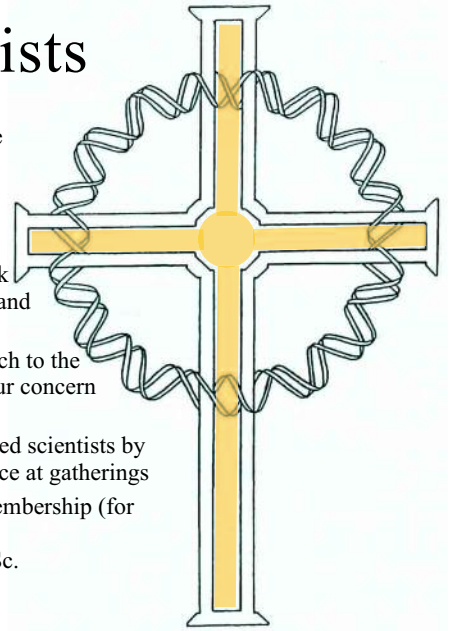
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Lincoln Is Complicated

I applaud Leonard Freeman for recognizing the “real spiritual choices” embodied in Steven Spielberg’s *Lincoln* [TLC, Feb. 3], but if contemporary Christians are to be challenged by the lessons of the past, we need to be confronted with the hard truths therein. I worry that both Spielberg and Freeman have painted an overly idealistic and saintly portrait of Lincoln — a man whose status as national hero came at great cost to a nation’s liberties and whose disregard of the Constitution brought severe repercussions that haunt us even in today’s political debates. What other American president sent soldiers to

(Continued on next page)

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LETTERS

(Continued from previous page)

the home of a sitting member of Congress in the middle of the night to have him arrested and thrown into a military prison because of his political opinion?

Slavery is a moral evil. Of that eternal truth we may be sure. Lincoln's approach to this immorality, however, was primarily influenced by his political goals. It must be remembered that his Emancipation Proclamation affected only those slaves held in the states that were in rebellion. Numerous historians have pointed out that his support for the 13th Amendment also came at a political price. It may be fine to build national mythologies, but citizens would be well served by taking the time to investigate the complicated realities of history after enjoying the poetic license taken by moviemakers.

John B. Switzer

*Associate Professor of Theology
Spring Hill College
Mobile, Alabama*

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Chasubles Aplenty

In the review by Matthew Townsend of Becky Garrison's *Ancient-Future Disciples* [TLC, Feb. 3], Susan LaVieux is reported to have made the chasubles "worn by the lay liturgist, a musician, two lay deacons and the clergy."

Although I personally prefer to worship in accordance with the BCP, I try to keep up with developments in the Emerging Church movement. I do raise an eyebrow at "lay deacons," but what I find harder to swallow is the robing, of all those listed, in a vestment historically reserved for the priest presiding at the Eucharist.

One might well wonder if the lay liturgist is permitted to *act* as "Celebrant," while wearing her chasuble.

*Nigel A. Renton
Berkeley, California*

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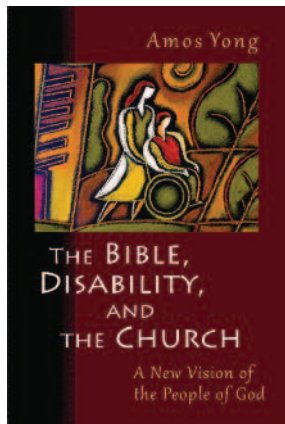
(Continued from page 19)

parables about the triumph of the cult of the expert, including a stunning chapter on the way in which Robert McNamara, a graduate of the Harvard Business School and the statistician who had taken over Ford Motor Co., substituted the analytics of body count for the *gamba* knowledge of local commanders in the management of the Vietnam War.

Anglicanism and the Episcopal Church also make an appearance in the broad social history here, including the story of how Peter Drucker, perhaps the best-known management writer of the 20th century and an advocate of all the principles the authors champion, tried to help the Episcopal Church and gave up in frustration before being sought out by megachurch pastor Rick Warren as a mentor.

This is an expansive and imperfect book. At times the case is made with careful documentation and measured argument and at other times it gives way to gross generalization and over-reaching, suggesting at one point that the decline in the average height of Americans and in fertility rates may be blamed on the change in management styles. The *Financial Times* rated it one of the top ten business books of the year, and with good reason because of its profound diagnoses of the current financial crisis. The book gives a survey of the world of business and management that will provide key insights for clergy and church leaders who want to relate intelligently the ministry of the church to the world of business and help the managers in their congregations understand their profession as a Christian vocation. I can imagine using this book for a stimulating adult discussion forum in a local parish. ■

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



The Bible, Disability, and the Church

A New Vision of the People of God

By **Amos Yong**. Eerdmans. Pp. 176. \$20

When we say a person is “disabled,” what do we really mean? It is one thing to ask a question about a concept or theory; it is another to ask about specific people. The field of biblical studies is in the business of asking questions about people, as the Church affirms that all people bear the image of God. But when our language defines certain individuals first and foremost by what they are not — that is, *disabled* — can the Church really live the prophetic life to which it is called?

In this thought-provoking book, Amos Yong invites the reader to journey through the Bible from a disabilities perspective. “How can we identify and avoid readings that exclude people with disabilities and thus fragment the people of God, and how can we articulate instead a more inclusive understanding of disability from the biblical text?” he asks (p. 14). If we approach Scripture with these questions in mind, what might we discover?

We discover a theological worldview across the Old and New Testaments that places the disabled not on the margins but at the center, and that highlights their active, integral role in history; a Day of Pentecost that affects more than just our sight and hearing, enlivens our bones, and awakens a multisensory world of experience through the Spirit; an early Church strug-

gling against the social stratifications of its day; Paul, reminding believers that Christ brought a new world order — one that flips all of our hierarchies upside down; and a messiah whose resurrected body teaches us that the coming kingdom will be filled with bodies whose marks have not been removed but redeemed.

Growing up with his younger brother Mark, who was diagnosed with Down syndrome, Yong learned at an early age that disability extends far beyond mere medical definition, but encompasses an array of social stigmas as well. As Yong takes us through the biblical texts he has all of this in mind, and carefully avoids the two extremes of either devaluing the disabled or glorifying their suffering.

Yong directs this book toward a general audience without meaning to exclude professional theologians, and it is a useful resource for both (though lay readers may find themselves slowed at times by Yong’s use of theological vocabulary). It provides a refreshing look at the biblical text, and Yong proves faithful to his purpose throughout. As he says: “This is a book about disability; it is also a book about the church, and what it means to be the church in light of the experience of disability” (p. 1).

*Anna Masi
Durham, North Carolina*



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Fastened to God

Although the eternal riches of God exceed all we can ask or imagine, the mind and heart necessarily reach for images and thoughts to assist a final plunge into the deep. God is the one who “makes a way in the sea, a path in the mighty waters” (Isa. 43:16). God “brings out chariot and horse, army and warrior; they lie down, they cannot rise” (Isa. 43:17). God remembers his victory on behalf of his people, but God does not remember as we remember. God is not fixed or caught by an incessant stream of memories. God contracts all things into one providential point from which everything radiates by his will as “a new thing,” “a beauty as ancient as it is new” (Augustine, *Confessio*, X, xxvii). “I am about to do a new thing,” God says, addressing every moment in time.

In the fullness of time's flow God sent his Son, a gift so precious that all other gifts, all other claims, all other goods seem as if nothing compared to “the surpassing value of knowing Christ Jesus my Lord” (Phil. 3:8). Being counted among a certain people, claiming status in a tribe, marching to the orders of established and beloved customs, even zeal for the Lord must now be set aside. These things are not in themselves bad. Indeed, they give definition to our lives, but they are not life itself. Life itself is Jesus Christ our Lord. Where is the Son of God? Scanning our lives, we find in ourselves nothing to bring us the “power of the resurrection.” We have no righteousness which is our own. The mind sees an internal procession, “the human being bearing about his own mortality and bearing about the testimony of his sin” (Augustine, *Confessio*, I,i). We have not told the utter truth until we admit our misery. The gift of Jesus Christ is just that, a gift, the unearned bestowal of life itself. It continues to pour in, and so we

press on and strain forward receiving in every moment a new bestowal. We think, “I am not yet perfected in Jesus Christ” (Ignatius of Antioch, *Epistle to the Ephesians*, Nn. 2,2-5,2). For every moment holds seeds of a renewed gift, every moment is a step “toward the goal of the prize.”

We cannot earn it, but we may respond to it. The gift is lavish, and so the response may be full and extravagant and from the heart. “Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair” (John 12:3). What is she doing? With her hands and hair and heart, she is cleaving to Christ. “Love fastens us to God” (Clement, *First Epistle to the Corinthians*, Nn. 49-50). “Let us adhere to that One, that we may be with him in all our soul, all our heart, all our strength” (Ambrose, CSEL 32, 192. 198-99,204). As she holds onto Christ, it is as if a veil is torn away. She is holding the day of his burial, the full mystery of his dying and rising. Thus she holds the cross. Are we holding it with our heart, mind, soul, and strength? Are we cleaving such that the curtain is torn? “Let us penetrate the veil, let us approach, and finally, let us look into the holy of holies” (Gregory of Nyssa, *Oratio* 45, 23-24).

More than we can imagine, more than any dream, in Christ “our mouth is filled with laughter and our tongue with shouts of joy” (Ps. 126:2). Cleaving to Christ, we sing, with voice and silent heart, songs of joy, “the melody of God in unity” (Ignatius, sup.).

Look It Up

Read Isa. 43:19. Find it.

Think About It

Press on. But do not do a thing until the Spirit has come upon you.

The Weight of His Body

The ear wakens to listen and is taught the terrible wisdom of transient praise and the vigorous march of betrayal, torture, and death. “The Lord has opened my ear, and I was not rebellious, I did not turn back” (Isa. 50:5). Jesus is going up to Jerusalem. He sets his face like a flint, strong in the wisdom of what he must do. He empties himself into the hands and will of his Father. Being humble and obedient, he looks at and faces his own death (Phil. 2:5-11). He thinks, “I gave my back to those who struck me, and my cheeks to those who pull out the beard” (Isa. 50:6). Beyond all human knowing, he knows a divine truth: “he who vindicates me is near” (Isa. 50:8).

Entering Jerusalem, Jesus hears “Blessed is he who comes in the name of the Lord.” Every knee bends, cloaks are strewn along the way in honor of the way, the truth, and the life. But his face is set for what he knows will come. He eats with his disciples, saying, “I have eagerly desired to eat this Passover with you *before I suffer*” (Luke 22:15). That is, with deep inner pain, he is ready to give himself to a tree of terror, to pour his innocent life over the dry earth. Those with whom he keeps this feast simply cannot know the depth of his oblation.

He refuses violence, refuses even to speak in his own defense. He endures mockery, beatings, insults, nails, exposure, and public ridicule. He is in hell. Hanging from this tree, he says, “Father, forgive them, for they know not what they do” (Luke 23:34). At his last breath, he falls into the hands of the Father, in whose hands he has always been. Then, absolute silence. The world stops. To hear this silence we need the mind of Christ. “He who possesses the Word of Jesus is able indeed to hear his silence” (Ignatius of Antioch to the Ephesians, nn. 13-

18,1). The dead weight of this death is every sin and every suffering, every loss, every deprivation. Time itself is strangely contracted, for this moment is the center of everywhere and always. There is simply no suffering that is not his. If he didn't assume it, he didn't save it.

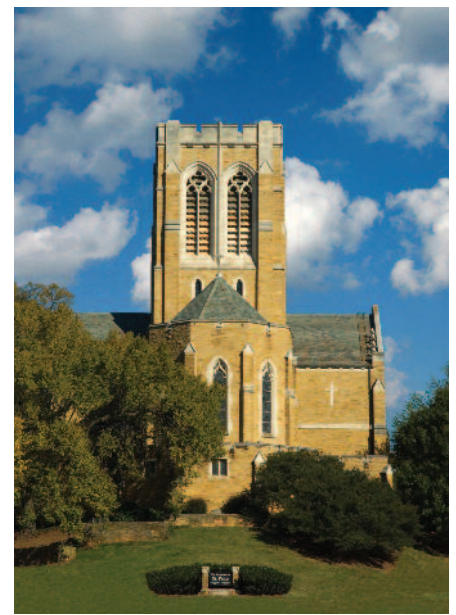
Anyone who looks at this and glories in it as the very meaning of life has some explaining to do. It is evident folly and foolishness “to hang your life upon him who hangs upon the cross” (John Donne). The explaining, however, will have to go along some strange roads and observe unusual sites. While the chariot of the sun reigns on high, darkness suddenly shrouds the land as once there was darkness upon the face of the deep. A new beginning is about to be. The curtain before the holy of holies is torn and the feared presence of the Almighty escapes. Convincing? Only if providence pulls one deeply into the story, so deeply that one is drawn to the body of Jesus, takes him from the cross and bears his weight like Michelangelo's Mary, his dislocated shoulder in her huge hands. Belief will never come until tender hands wrap him in linen as once his mother swaddled his newborn flesh. Faith puts him in a rock-hewn tomb. And then faith is sorrow, for sorrow is a grace and by this grace we are healed. All we may know on this day, if only God will let us know it, is that Jesus loves us to the end.

Look It Up

Read Luke 24:38-50 An exercise in discursive meditation: Fix both heart and mind on the verbs: asked, took, wrapped, and laid. Now wait and let grace take you to the silent land.

Think About It

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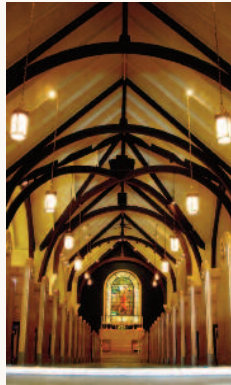




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PEOPLE & PLACES

Deaths

The Rev. **Roy Allen Benjamin** died Jan. 8, surrounded by his family, at Kaplan Hospice House in Danvers, MA. He was 77.

Born in Brighton, MA, he was a graduate of Tufts University and Bexley Hall Seminary. He was ordained deacon in 1963 and priest in 1964. He served as curate of St. Mark's Church, Foxborough, MA, 1963-66; and rector, Trinity Church, Randolph, MA, 1966-94. He then served in several interim ministries: Christ Church, S. Hamilton, MA, 1994-97; Trinity Church, Shelburne, VT, 1997-98; Trinity Church, Portland, CT, 1998-99; Pohick Church, Lorton, VA, 1999-2001; and St. Francis Church, Great Falls, VA, 2001-03.

He is survived by his wife of 54 years, Sally Benjamin; sons Roy Benjamin of Reading, MA, Peter Benjamin of Andover, MA, and Mark Benjamin of Natick, MA; a daughter, Jill Barrett, of Lynnfield, MA; and 12 grandchildren, who called him "Papa."

The Rev. **Paul C. Deckenbach** died Nov. 7 at the San Francisco Veterans Administration Hospital. He was 85.

Born in Newark, NJ, he was a graduate of the University of Virginia and General Theological Seminary. He was ordained deacon and priest in 1954. He served as curate, Grace Church, Newark, 1954-57; rector, St. John's Church, Boonton, NJ, 1957-63; rector, St. Andrew's Church, Harrington Park, NJ, 1966-81; and assistant, St. Peter's Church, San Francisco, 1986-94. In retirement, he volunteered as a Nave Chaplain at Grace Cathedral, celebrant at the San Francisco Community Convalescent Hospital, and a greeter at Mount Zion Hospital. He is survived by his former wife, Gail Deckenbach; daughter, Elizabeth Felder; son, Thomas Deckenbach; and six grandchildren.

The Rev. **Mary Elizabeth Laney**, a leader of Philadelphia Interfaith Action, died Nov. 19. She was 71. Philadelphia Interfaith Action is a faith-based community advocacy group on issues ranging from gun violence and public safety to affordable housing.

Born in Philadelphia, she was a graduate of Temple University and General Theological Seminary. She was ordained deacon in 1986 and priest in 1987. She served as deacon at St. Thomas's Church, Ft. Washington, PA, 1986-89; vicar, St. Gabriel's Church, Philadelphia, 1989-2004; a deputy to General Convention, 2003-09; and an associate at St. Christopher's Church, Gladwyne, PA, from 2005 until her death. She is survived by her husband of 52 years, Earl; daughters Nancy and Karen; two granddaughters; and two great-grandchildren.

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SAINT JOHN'S CATHEDRAL

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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.



SAINT JOHN'S CATHEDRAL

Denver, CO

CATHEDRAL SUB-DEAN

Following the appointment of the current Sub-Dean, Canon Drew Van Culin, as the Rector of Christ Church, Grosse Pointe, the Dean of Saint John's Cathedral, Denver, Colorado, intends to call a new Sub-Dean as soon as possible. The Sub-Dean 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. The Sub-Dean exercises a pivotal ministry in the life of the Cathedral and is responsible for the day-to-day management of its ministry and mission. This post is suitable for an energetic priest with 5-8 years of experience who shows promise of significant leadership in the Church beyond this position.



The Sub-Dean shares fully with the Dean, two other clergy Canons, and a curate in the full liturgical ministry of the Cathedral; oversees the pastoral and programmatic life of the Cathedral; and works especially closely with the Director of Finance and Administration. 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 make 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. The search will remain open until a suitable candidate is appointed.



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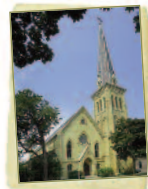
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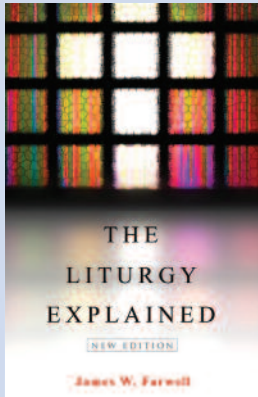
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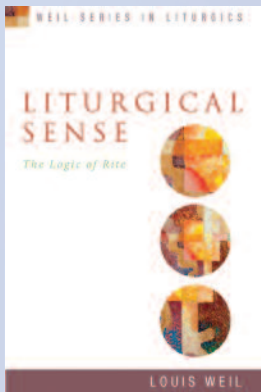
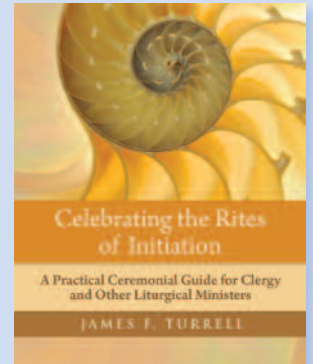
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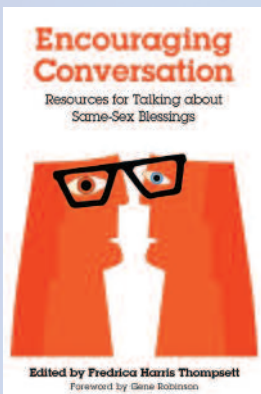
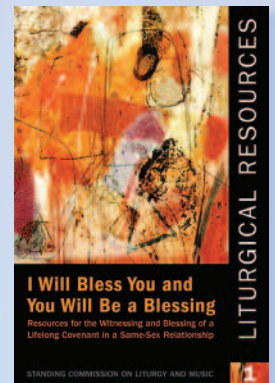
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