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The Living Church

March 31, 2013

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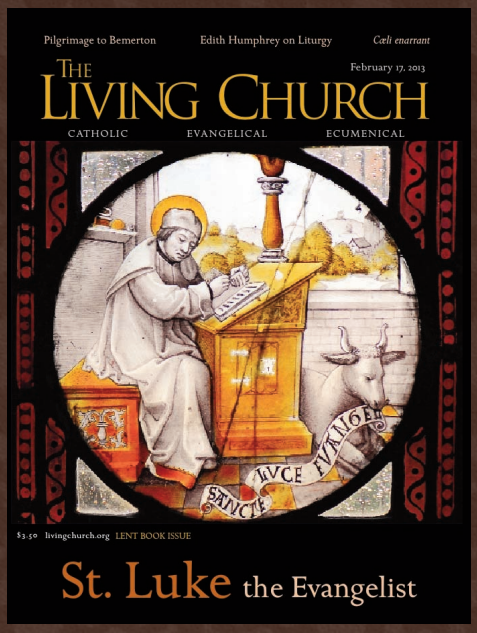

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Icon on the Resurrection Gate. Red Square, Moscow.

ON THE COVER

"'He that believeth in me, though he were dead, yet shall he live' (BCP, p. 469). Yes, of course, this seems to some an idle tale (Luke 24:11). But not to us. Not to us who 'were chosen by God as witnesses' (Acts 10:41)" (see "Deathless Life," p. 26).

The Living Church

THIS ISSUE | March 31, 2013

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.

Archbishop of Canterbury Welcomes Pope Francis

The Archbishop of Canterbury, the Most Rev. Justin Welby, offered his warmest welcome to the election of Cardinal Jorge Mario Bergoglio as the successor to Pope Emeritus Benedict XVI.

"We wish Pope Francis every blessing in the enormous responsibilities that he has assumed on behalf of Roman Catholics around the world," Archbishop Welby said on the evening of March 13.

"His election is also of great significance to Christians everywhere, not least among Anglicans. We have long since recognized — and often reaffirmed — that our churches hold a special place for one another. I look forward to meeting Pope Francis, and to walking and working together to build on the consistent legacy of our predecessors. May the love of Christ unite us, and intensify our service in a genuine and fruitful ecumenism that can be a blessing for the Body of Christ throughout the world," the archbishop added.

Cardinal Jorge Mario Bergoglio, SJ, greets massive crowds for the first time as Pope Francis.

"Pope Francis is well known as a compassionate pastor of real stature who has served the poor in Latin America, and whose simplicity and holiness of life is remarkable. He is an evangelist, sharing the love of Christ which he himself knows. His choice of the name Francis suggests that he wants to call us all back to the transformation that St. Francis knew and brought to the whole of Europe, fired by contemplation and closeness to God.

"As I begin tomorrow a prayer pilgrimage toward my own inauguration as Archbishop in Canterbury next Thursday, Pope Francis will be much in my own prayers, as he will be throughout the coming months and years."

The Rev. Canon Kenneth Kearon, Secretary General of the Anglican Communion, added warm greetings of his own.

"Millions of Anglicans throughout the world will join me in praying for Pope Francis and his future ministry and leadership among our brothers and sisters in the Roman Catholic Church," Canon Kearon said. "The symbolism of electing a non-European emphasizes the shift of the center of world Christianity. We pray for him in the many challenges he and all who serve in positions of Christian leadership face today."

The Rt. Rev. Gregory Venables, Bishop of Argentina and former primate of Iglesia Anglicana del Cono Sur (Anglican Church of the Southern Cone), released a brief note praising his fellow bishop and friend.

"Many are asking me what Jorge Bergoglio is really like," Venables wrote. "He is much more of a Christian, Christ-centered and Spirit-filled, than a mere churchman. He believes the Bible as it is written. I have been with him on many occasions and he always makes me sit next to him and invariably makes me take part and often do what he as cardinal should have done. He is consistently humble and wise, outstandingly gifted yet a common man. He is no fool and speaks out very quietly yet clearly when necessary. He called me to have breakfast with him one morning and told me very clearly that the Ordinariate was quite unnecessary and that the church needs us as Anglicans. I consider this to be an inspired appointment not because he is a close and personal friend but because of who he is in Christ. Pray for him."

Visit livingchurch.org for daily reports of news about the Episcopal Church and the Anglican Communion.

Anglican 1000 Eyes 2004 Goal

At his investiture in June 2009, Archbishop Robert M. Duncan called the newly formed Anglican Church in North America to plant 1,000 new churches within the next five years. It was a "God-sized number and a God-sized assignment," Duncan admitted March 4 during his address at the opening of the Anglican 1000 Summit 2013 in Wheaton, Illinois. "Who could have imagined the result of that vision when it was first cast?"

In the first three years of its existence, the ACNA planted 230 new congregations and created Anglican 1000 to equip, encourage, and catalyze church planters. It hopes to fulfill Duncan's call by June 2014.

The first three Anglican 1000 Summits met at Christ Church in Plano, Texas, which had left the Episcopal Church in 2006 with property and resources intact. The Rev. Canon David H. Roseberry, rector at Christ Church, had helped form Anglican 1000 a few months after Duncan issued his call, and Christ Church had launched a daughter church just the year before. These initial meetings focused on developing church planting strategies and gathering those with a passion for spreading the gospel through new congregations.

In 2012 Duncan appointed the Rev. Canon Alan Hawkins as vicar of Anglican 1000. Hawkins had church-planting experience with the Anglican Mission in the Americas and a vision for bringing the gospel to millions of unchurched North Americans.

"We spent the first three years grieving, healing, and asking 'How do we do this?'" Hawkins said. "The next two will see church planting as part and parcel of what we do as a province, with the diocese as a church-planting engine and each

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Michael Johnson/occasionalmomentsofbrilliance.com photo

Archbishop Robert M. Duncan and other ACNA leaders join in worship during Anglican 1000.

(Continued from previous page)

congregation forming strategies for reaching their own city."

The choice of Church of the Resurrection, Wheaton, as the venue for this year's summit reflects the emphasis on evangelism and mission. In 1987, the Rev. William Beasley was charged with rescuing or closing the 20-member Church of the Resurrection, located in West Chicago at the time. Within a few years Resurrection had outgrown its church building and began meeting in downtown Wheaton. The 300-member parish left the Diocese of Chicago in 1993 and seven years later became a founding member of the Anglican Mission. In the past 15 years, more than 20 new Anglican congregations in Illinois, Minnesota, and Wisconsin have emerged from Resurrection. Resurrection is now the ACNA flagship parish for the Upper Midwest, with an average Sunday attendance of more than 1,000.

After 20 years as a mobile church, Resurrection bought an abandoned manufacturing warehouse in downtown Wheaton and moved into the refurbished 95,000 square foot building just four months ago. It seems to reflect the new face of Anglicanism in North America, as Duncan noted in his opening address.

"This is the first time I've preached in a factory," he said. "Who could have imagined the reintegration of so many who've been restored to us from the Anglican Mission? How many could have imagined that we'd stop using the rear-view mirror? Who could have imagined the thousands of young people who have caught Anglican fever?"

Duncan spoke to a congregation of 500 people, the vast majority younger than 40.

Hirsh spoke of the need to recover the apostolic, prophetic, and evangelistic charisms of the early Church, which he believes the institutional church of the West has lost. If you remove those gifts from the Church, he said, it ceases to be missional and inevitably declines.

Hawkins reminded those who had attended any of the 30 breakout sessions that the goal of planting 1,000 churches did not stem from "a desire for institutional survival veiled in spiritual terms." He encouraged everyone to consider the goal

of 1,000 new churches by June 2014 not as the finish line but rather as the starting point for planting thousands more.

Hawkins outlined a "1-2-3 Plan" for planting the remaining 770 churches in the next two years. If each of the ACNA's 950 congregations will commit to planting one church within the next two years using one of three methods, there will be 1,200 new Anglican churches. What if a church thinks it is too small to plant a church?

The Rev. Jeff Weber, director of assessment and regional events for Anglican 1000, said that statistically "churches that plant churches grow faster spiritually and numerically."

The first of the three methods is the traditional diocesan model of planting a church in a specific location with a trained church planter equipped with the necessary financial resources. Hawkins noted that using this method alone "it would take us 1,000 years to get to 1,000 churches."

Fifteen percent of the ACNA's new church plants have been formed using the congregational model, in which a church sends out a leader, a group of core members, and resources to start a daughter church. This second method of a mother-daughter church plant removes many obstacles to successful church planting found in the first model.

The remainder of new churches have been planted through pioneering, an organic method of creating new congregations in specific demographic groups through lay catechists under the direction of a parish priest. This third model, used primarily by the Greenhouse Regional Church Movement, is based on the East African model of spontaneous church multiplication by "birthing churches that are born pregnant."

One significant change at this year's summit was the growing multicultural presence in the ACNA. A choir of 50 young Latinos drawn from Chicago's six Hispanic congregations sang an offertory with such

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energy that the entire congregation soon joined in

The Rt. Rev. Stephen Leung, a suffragan bishop for Asian and multicultural ministries in Vancouver, works with Greenhouse to begin planting churches among East Asian immigrants in Western Canada. The Rt. Rev. Gregory Bowers, worship leader at Anglican 1000, represented a group of 12 Pentecostal African-American churches "on the Canterbury trail" which are forming a Jubilee network within Greenhouse.

"We sang *Alabaré* with Chicagoland's Hispanic/Latino Choir Monday night and I thought to myself how very different this Anglican church is from the one I was raised in," said Beasley, now canon of Greenhouse. "Two days later we heard Melvin Tai, a Singaporean priest from Toronto, give an impassioned call to help convert the nations of the world to Christ by reaching out to the many immigrants around us with the good news because they can be the most effective missionaries for their own countries. … Then when I saw the ACNA bishops embrace African American … Bishop Gregory Bowers after he had led us in heartfelt worship, tears welled up in my eyes, because I knew that we as a church had truly changed. We will never be the same."

Hawkins noted the importance of meeting at "a congregation planted in a factory, so that we can see that our churches become living factories of the gospel and not something sterile."

The "congregation planted in a factory" still has nearly 50,000 square feet of its building marked "unfinished storage" on the conference site map, so the Church of the Resurrection has plenty of room for growth. The same can also be said for the ACNA. Anglican 1000 workshops for the coming year are scheduled in Atlanta, Boston, Chicago, Houston, Ottawa, Phoenix and Seattle.

Barbara Gauthier

Bishops: No Regrets at Kanuga

Nine bishops who expressed a dissenting view on the nature of church hierarchy have agreed to refrain from further expression until General Convention addresses the matter. An Accord of Conciliation (goo.gl/Yk9R1) drew mixed reviews as the March 8 announcement coincided with the House of Bishops' semi-annual meeting at Kanuga Conferences in North Carolina.

While bishops held a retreat on the theme of "Godly Leadership in the Midst of Loss," they "did not spend substantive time" talking about church structure or the accord, according to Presiding Bishop Katharine Jefferts Schori. They instead focused on other types of loss, from personal grief to an earthquake in Haiti to a mass shooting in Newtown, Connecticut.

That agenda left some bishops feeling they were ignoring "the elephant in the room," according to a March 10 blog post by the Rt. Rev. Daniel H. Martins, Bishop of Springfield, who is among the nine who signed the accord. The eight other bishops who signed the accord are the Rt. Revs. Maurice M. Benitez, Peter Beckwith, John W. Howe, Paul E. Lambert, William H. Love, D. Bruce

Wolfe

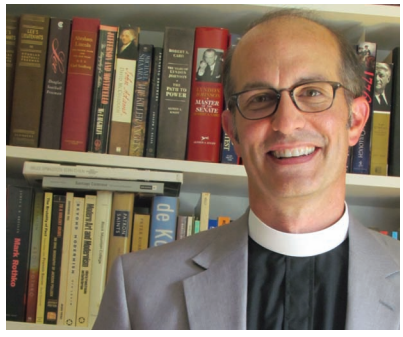
(Continued on page 24)

New Bishop for S.W. Virginia

The Diocese of Southwestern Virginia has elected the Very Rev. Mark David Bourlakas, dean of Christ Church Cathedral in Louisville, as its sixth bishop. Bourlakas won a majority in both orders on the third ballot.

The Rt. Rev. David Rice, Bishop of Waiapu in the Anglican Church in Aotearoa, New Zealand, and Polynesia, was the only other contender after two ballots. The other nominees were: the Rev. R. David Cox of Hot Springs, Virginia; the Rev. Jeanne Finan of Asheville, North Carolina; and the Rev. Gail Greenwell of Mission, Kansas.

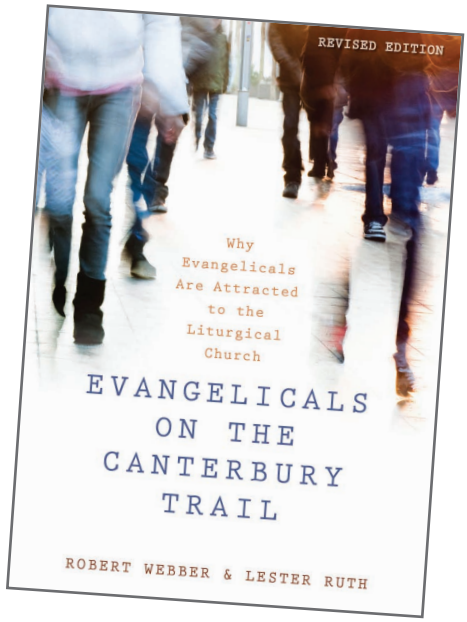
The consecration is scheduled for July 20 in Roanoke, pending consents from a majority of bishops and standing committees.



Bourlakas

Ballot	1		2		3	
C = Clergy; **L** = Laity	**C**	**L**	**C**	**L**	**C**	**L**
Needed to Elect					38	73
Bourlakas	31	53	45	70	**55**	**84**
Cox	5	1	-	-	-	-
Finan	6	3	3	0	-	-
Greenwell	10	20	3	7	-	-
Rice	23	58	23	68	19	60

Canterbury Trail Revisited



More than a quarter-century after Wheaton College professor Robert Webber reported a surprising migration of evangelicals to Anglicanism, an updated version of his book now provides a closer look at what keeps the phenomenon going.

Morehouse Publishing released the first revised edition of *Evangelicals on the Canterbury Trail: Why Evangelicals Are Attracted to the Liturgical Church* in January. Webber died in 2007, and Duke University historian Lester Ruth oversaw the revision largely by writing a preface and editing new essays and testimonials.

"They are looking for worship that has a sense of rootedness and connectedness, especially in the sense of well-crafted liturgical texts, that reaches across the ages, is strongly tactile and tangible especially in its sacramentality," Ruth wrote via email. "They are finding it by migrating to Anglicanism and also Roman Catholicism and Eastern Orthodoxy."

In testimonial reflections, evangelicals from various backgrounds tell how they appreciate the multiple dimensions of Anglican worship. They value not only the centrality of the sacraments, but also how worship includes more than praise music and preaching. They report that a full diet of prayer and mindfulness of the liturgical calendar have enriched their spiritual lives.

Tales from the trail are not entirely rosy. David Neff, an editorial vice president of Christianity Today who coauthored an essay for the original 1985 edition with his wife, LaVonne, writes in a new chapter that for him and others, "the charms of either Canterbury or Rome … have lost their sparkle and appeal as spiritual homes."

Neff is organist and choirmaster at St. Barnabas Church in Glen Ellyn, Illinois, where he and LaVonne settled in their journey away from Seventh-day Adventism. He has stayed, he said, in large measure because he appreciates ancient liturgies and his rector's skill in managing dynamics within the congregation.

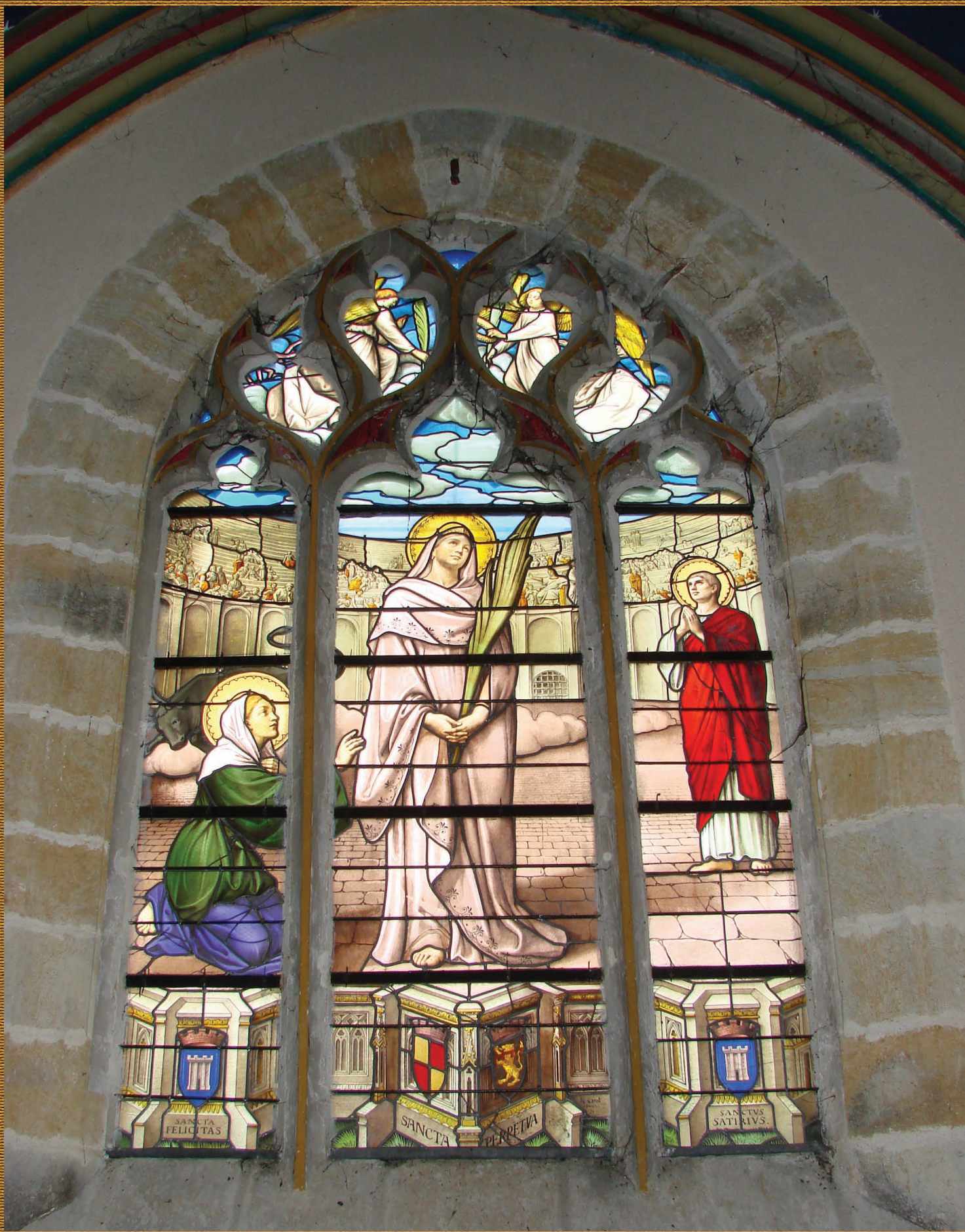

Neff

"What has disappointed has been the leadership in both Rome and Canterbury," Neff wrote via email. "Rome has been too conservative and controlling for me, and Canterbury too progressive and unable to actually lead. New leadership is slated for both places, so we'll see what the future holds."

Many who have made the journey, Ruth said, find power in the liturgy, specifically how it doesn't depend on emotionality for its integrity. Though Anglican worship has an affective side, evangelical contributors find "it does not seem manipulative or coerced," Ruth said.

"God will be worshiped one way or the other" in Anglican worship, Ruth said. "That happening is not dependent first of all upon the worshiper's emotions or feelings."

By G. Jeffrey MacDonald
TLC Correspondent


SANCTA FELICITAS
SANCTA PERPETVA
SANCTVS SATIRVS

Primitive Prayer

By Patrick T. Twomey

Late second-century Christianity, a period during which martyrdom was a distinctive form of Christian testimony, offers a dramatic display of what prayer cannot do, and a sign also of what it can do. Reading, for instance, the story of "The Passion of Perpetua and Felicity," one is struck by the resolve and quiet confidence with which martyrs faced their death. "The day of their victory shone forth. Happily they processed out of the prison into the amphitheatre as if into heaven, with a joyous countenance, trembling with joy, not fear. Perpetua, a matron of Christ, beloved of God, was following with a shining face and peaceful gait, with the strength of her eyes casting down the gaze of all. Moreover, Felicity rejoiced that she had safely given birth so that she might fight the beasts" (Chapter I, 1; translations my own).

(Continued on next page)

Stained-glass window at the Church of Notre Dame, Vierzon, France, depicts the martyrdom of St. Perpetua and her companions in the stadium of Carthage; St. Felicity is on the left.

Gaetan Poix/Wikimedia Commons

Primitive Prayer

(Continued from previous page)

Prayer comes only from what is good, willing only what is proper.

This important treatise ends with superlative praise. "O most brave and blessed martyrs. O truly called and elected into the glory of our Lord Jesus Christ! Those who magnify and honor and adore you ought to read these examples no less than the ancient stories for the edification of the Church" (Chapter VI, 4). What precisely constitutes edification in these tales? No doubt the stories work to instruct and encourage Christians in a life of trial, testing, and danger. There is no thought of escaping the cross. Tribulation is presumed. Martyrdom is the defining mark of discipleship. Victory is in death.

The tradition of placing this work among those of Tertullian is broadly questioned, and there is currently great enthusiasm for claiming Perpetua as its author. Still, the historical placement of the narrative, occurring at the time Tertullian writes, provides a stunning backdrop to a particular reflection by Tertullian on the life of prayer. He is profoundly aware that prayer cannot be employed as a means of divine deliverance from sufferings intrinsic to Christian witness. Thus something available during the period of the Old Testament is set aside in the new dispensation. "The old prayer indeed was liberating from fire and beasts and hunger, and yet it did not receive this form from Christ" (*Ex Tractatu Tertulliani de Oratione*, cap. 28-29; CCL 1, 273-274). Suggesting that Christian prayer is *weaker*, he immediately clarifies by saying: "How much more effective is Christian prayer!" Still, he insists, "No longer does prayer place an angel of dew in the midst of fire, nor does it stop the mouth of lions, nor does it transfer to the hungry the food of the fields. Grace has arrived, and yet prayer averts no sense of suffering … [allowing the one who suffers to know only] what in the name of God he suffers."

What then is the point of prayer? "Now," he says, "the prayer of the just turns aside all the anger of God, keeps vigil for enemies, prays for persecutors." Strikingly, prayer may now only invoke what is good. "Christ wants [prayer] to work no evil and assigns all power to it from the good."

At this point, Tertullian describes prayer fit to the new dispensation:

> prayer knows nothing except to recall the souls of the departed from the journey of death, to reform the weak, to remedy the sick, to cast out demons, to open the doors of prison, to break the chains of the innocent. The same prayer drowns sin, repels temptations, extinguishes persecutions, consoles the fainthearted, strengthens the strong, leads back wanderers, mitigates waves, confounds thieves, nourishes the poor, rules the rich, raises the lapsed, lifts the fallen, sustains the ones standing.

Thus prayer comes only from what is good, willing only what is proper. It does not curse the enemy, nor court grievances, nor seek revenge. The statements that prayer "extinguishes persecutions" and "breaks the chains of the innocent" refer, it seems, to what prayer may prompt in the heart of a supplicant for the benefit of others. It does not promise personal deliverance, for the martyr's victory is in trial and death.

Finally, in one of the most exquisite passages of ancient Christian literature, Tertullian describes evidence of this prayer "from the good" in the natural order, in the world which itself groans for salvation. "All the angels in fact pray." To this

heavenly chorus he adds every creature: cattle, wild beasts, and the birds of the air; for "every creature prays. The cattle and wild beasts pray. They bend the knee and go forth from their stables and caves looking to heaven with a peaceful countenance, breathing as if praying in their own way. Even the rising birds are directed to heaven and expand a cross of wings instead of hands, saying something that seems to be a prayer."

What are we doing when we pray for others or for ourselves? The Catechism of the 1979 BCP says only that we "bring before God the need of others or our own need" (p. 857). It remains circumspect about the capacity of prayer to deliver from trial. While the New Testament offers many examples of healing and deliverance, their interpretation must be set alongside the obvious truth that trials, tribulations, and suffering of every kind are woven into the fabric of mortal existence. Deliverance from suffering and evil must be something akin to deliverance in the midst of evil, *a procession into the amphitheatre as if into heaven.*

There is hope in such an austere view of prayer. We are not summoned to escape the trial of life only to be cast down first by the sorrow that comes and then by a feeling that faith has failed. Rather, prayer, though not a deliverance from fire and beasts, serves as a conduit of good, proceeding from eternal goodness and pouring out a river of graces to the world. Hands stretched out like wings make the sign of the cross, directing the prayer of the spirit to heaven. In this way prayer is a present help: mysterious communion with God in a beautiful, brutal world. ■

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

The Meaning of Eucharist

At the Heart of Christian Worship Liturgical Essays of Yves Congar
Translated and edited by **Paul Philibert**, OP. Liturgical Press. Pp. 176. $24.95

Review by Nathan Jennings

It pays, every once in a while, to take a moment and note again how what seems obvious now differs so much from our immediate inheritance as Western Christians. The liturgical renewal movement of the 20th century rediscovered the Eucharistic prayer (as opposed to a "prayer of consecration") together with the "discovery" of the ancient Easter Vigil (from the supposed reconstruction of Hippolytus's *Apostolic Tradition*). This set in motion the shift in liturgical plate tectonics that moved the focus from passion (alone) back to a focus on the Paschal Mystery as a whole, *including* the Passion; from a professional-client relationship of clergy and laity back to a presider-body relationship; from a multi-tiered initiation process to the restoration of the centrality of baptism as full initiation.

Yves Congar was one of the central figures of the *ressourcement* school that so informed Vatican II. As such, even though he would not have considered himself a liturgical scholar proper, Congar was an important part of the liturgical movement and an important contributor to liturgical thought.

At the Heart of Christian Worship gathers together five significant liturgical essays of Congar's, some rendered in English for the first time (chapters 2, 3, and 4). A theme that unites these chapters is Christian sacrifice as radical self-offering. His insights bear important implications for our assessment of the results of liturgical renewal half a century later.

Congar describes the nature of the Eucharist as the "transformation of the faithful by deepening their insertion in the Body of Christ through Holy Communion and self-offering" (p. x). He describes the sacrifice of the Mass as that of the spiritual sacrifices of the faithful united to the Lord's redeeming self-sacrifice. Congar is working through then-Roman Catholic issues of understanding the Mass to be a sacrifice solely offered by the priest *in persona Christi*. His point is that all Christians offer the sacrifice — of themselves — at the hand of the priest. The hierarchical priesthood is located within the Church, not above it (p. 64). Christ is the head of the body, hence the presiding priest stands not so much in *persona* as in *caput Christi*.

Priests engage in sacrifice, and sacrifice is about the inclination to realities greater than our own. When it comes to God the Creator, the only possible sacrifice is our entire selves, "the totality of our being" (p. 73). This takes our entire lifetimes as human beings but we render it ritually in Eucharist. "Thus the mystery of his Passover becomes the mystery of our own passover" (p. 105).

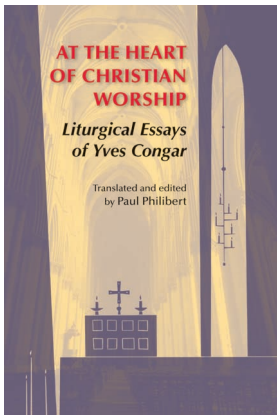
The primary meaning of priesthood, therefore, is that of a holy life. God himself provides the human sacrifice appropriate to our worship: his only Son. God demands sacrifice and condemns empty ritual. He thus provides the perfect sacrifice that, in and through Christ, we all may offer acceptable sacrifice of ourselves to God. "In Jesus Christ, the worship that God wants is perfectly realized" (p. 77).

Together with other giants of his era, Congar fights to assert that the Church is both a congregation of the faithful and, thereby, the Body of Christ. The Spirit, through the action of the liturgy, makes a gathering of individual Christians become one body, even Christ's body. We all form one single body of Christ and in that single body we all are sacrificed together in Christ.

Congar traces the socio-historical transformation of *church* from a gathering that performs the mysteries to *church* as a name for the professional hierarchy with the "power to dispense sacraments." This shift in sensibility is the central problem that leads to the decline of the liturgy in the West (pp. 44-45). He gives this succinct account of the loss of liturgy in Protestantism:

> When the Protestant Reformers desired to restore the

community value of worship (*Gemeinde*), they did it under catastrophic conditions, not only denying the reality of the public priesthood of the ministers, but also in thinking only about the communion of the faithful, without recognizing their *offering* in terms of sacramental sacrifice. (p. 45)



Far from solving the problem created over the development of worship in the middle ages, the Protestant Reformation simply solidified the problem further. The Roman Catholic Reformation then reacted by claiming that the congregants only offered a *moral sacrifice*, in similitude, and that it was in no way the "real" sacrifice of the Eucharist. Thus the problem was dichotomized and set in stone across the Protestant and Roman divide. Nevertheless, the "liturgy conserves within itself, even during periods that can barely understand it, the full substance of the mystery of God" (p. 46).

Congar's emphasis on total self-offering as the true Christian sacrifice connects to his criticisms of the aftermath of liturgical renewal, which criticisms still ring true today. He identifies the main problem of the liturgical renewal moment as a temptation toward ritualism (p. 7). Without a deep grounding of the faithful in *ascesis*, their "full participation" in the liturgy will always remain spiritually facile, because it will remain disconnected from its true content: total self-oblation. Thus, as he says, "modern sacramental theology is interested in little more than the canonical conditions for the validity of the sacrament, and insufficiently concerned about the interior meaning of things" (p. 102). Congar wants us to remember that the only sacrifice that counts is that of holy life. The sacraments ritually enact and empower that life of sacrifice but are meaningless without it.

Congar was concerned with Vatican II's injunction that the full and active participation of the people be restored in liturgical observance (*Constitution on the Sacred Liturgy*, n. 14). The point was to guard against the faithful perceiving themselves "as passive consumers or observers of sacred rites performed *for* them but *without* them" (p. 140). Congar emphasized that, despite this unfortunate shift in the perspective of the Church over the course of the middle ages, the inherited corporate language of the rite never disappeared. It is therefore possible to restore this sensibility without having to change the traditional language of the rites inherited. This may bear on the issue of the more conservative Missal recently promulgated for most English-speaking Roman Catholics. As Congar writes:

> there are those who would like to desacralize liturgy or at least liturgical language. Their fundamental intuition is perhaps correct: they are looking for a worship that takes the earthly life of human beings seriously, a worship where the signs that are used make sense to them. But once again, they forget that Christianity fosters a new birth because it arises out of a series of irreplaceable divine initiatives that cannot be reduced merely to aspects of the natural creation. (pp. 129-30)

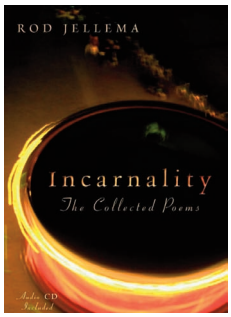
For Episcopalians this same problem arises with respect to Rite I versus Rite II. Liturgical language is not chiefly about human experiences but about conveying encounters that surpass human intelligibility. Conveying such transcendence touches upon not only *content* but *form*. Functionalist approaches to liturgical translation and inculturation evacuate transcendence for the sake of "relevance." In Congar's formulation: "There is no functional reality without an ontological foundation" (p. 130).

As an Episcopalian, I hear Congar speaking to me through these pages. The liturgy, in one sense, is the least important possible thing a Christian could properly be involved with: If we do not yield saints out of the Church, then we are nothing. Such a bold assertion is not the expression of some Protestant polemic, but rather an ancient catholic emphasis on Scripture and its interpretation in the lives of saints. In another sense, the liturgy is the most important thing, because it is the most reliable, trustworthy, and transformative mode of contact with God available to the soul truly seeking it. Thus it is ever worth the risk of vain participation on the part of some for that one soul who bears the fruit of sanctity in each church, in every generation. ■

The Rev. Nathan Jennings is associate professor of liturgics and Anglican studies at Seminary of the Southwest, Austin, Texas.

Lyrical and Diverse

Review by Ephraim Radner



Rod Jellema's collected poems, *Incarnality*, is a cause for grateful celebration. Gathered together are poems from almost 40 years of published work, which he has selected out of his previous books, and to which he has added almost 50 new lyrics. And his writing *is* lyrical, in the best sense: always gentle and, even in its sometimes colloquial simplicity and restrained and jagged scope, unstrained and unfettered. Jellema's much-praised poetry only began to appear after he was well-established in his career as a teacher of literature in Maryland. But its roots are extended into his early years growing up in Holland, Michigan, and it continually draws on the people and landscape of that part of the world and its neighboring dunelands. To these are added concerns with art, politics, and the keen-eyed observations of a far-flung traveler.

Jellema is also known as a poet whose Christian sensibilities are openly expressed. His own insistence that "spirit" takes "flesh," and that we are not called to search for it somewhere above the world or outside of its contours, is what grounds his notion of "incarnality." But it also, and quite deliberately, limits the realm of illumination to an arena where experience cannot promise more than what it simply offers. Reason and order are not central categories here; nor, for that matter, is narrative itself: things are given. The Christian vision that is unfolded is elusive and often punctiliar, finding its rest in specific moments, and in their often untranslatable forms that exist only briefly before the eyes as a glimpse of the real.

Objects and actions offer a misty opening to this truth, some of it glorious (a "Second Eden," as he puts it), some of it horrific. The clothes spinning at a public laundromat ("Young Man at the Laundromat") conjure up glimmers of grace, hope, and delight, while in the poem "Some Things I Try to Forget," a Puerto Rican parrot, his grandfather's painful hammering of his thumb, and a murky dream present themselves as a cascade of disturbing entry points into human chaos and evil. There is a kind of desultory recounting here and throughout the book, not for lack of focus, but because the world itself is a kind of simple presentation, rather than a purpose-filled movement. As Jellema puts it, he is "stringing together moments of experience," where light and dark are equal elements of givenness. Everything is there to be received, yet in doing so, the mystery of its meaning is left unparsed. The present and the past jostle together as elements of an unexplained reality — see his short reflection on "Bethany Beach," where Homer and contemporary American transience vie upon the seashore — only to be sucked up by a deeper natural grip that wells up from the unknown.

All this makes for a theology, as it were, of display, but also, in the face of sorrow, one of drifting regret. What exactly is it "all about"? Jellema presses for grace, but must also admit to grace's form as something of a surd. So, in his later poem "Passing Through":

> Again today nothing
> Will happen again.
> The wood creatures won't scare
> At red on the moon
> And at how the winds are reversed
> And howling from inland.
> […]
> I wait for the possible terror
> Of the nothing at all
> That by its nature
> Should not be able to be.

Some of Jellema's poems are overly didactic, mini-treatises on art and theology that struggle for air (see his set on Van Gogh, "Up from the Borinage"). But even this genre will sometimes explode its pedagogic discourse with startled openings to the deeper world beyond the mists. So, in "A Double Contention against the Scriptures," a poem seemingly initiated by the death of a child and addressed to his parents, Jellema dissolves his argumentative boundaries, indeed dissolves the world's easy structures, into a difficult and obscuring current before God. Is "there no new thing under the sun," in a world of death?, he asks:

> A schoolgirl showed me
> A painting she made today
>
> And now I have this picture
> In my head, surely it's new,
> Of ghosts as wavy lines of light
> That try to thicken to colors
>
> So they can form and come back.

The short, often reportorial sentences that form a large part of his verse, broken here and there with deliberate jarring, but often simple in their straightforward breaths, works

Incarnality
The Collected Poems
By **Rod Jellema**.
Eerdmans. Pp. xx + 247. $28

well in merging concretely with the tears and running paints and hopes about which the poem speaks.

The early sequence "Children of Hamelin," on the medieval Pied Piper, is among the most powerful in the collection: this is stark and chiseled writing, like the weather and wind Jellema describes, filled with quizzical loss and dumb uncertainty, and laid out in sometimes chopped and gnomic details. The theme of childhood wonder and disappearance, even death, runs through many of the poems, but in this set of verses takes a crystalline and moving form, where questioning and astonishment merge before an unspoken God.

Jellema will explore ancestral roots, including his Friesland family. He hovers over the passage of time and the drifting in and out of material objects and human pursuits — pianos, factories, cars, apartments, roads, whistling, this or that encounter and passing friendship. Sometimes these objects and actions are given over to careful scrutiny — the sequence on "Bicycle Parts" — that are filled with epiphanies and "miracles" of possibility and experience. But they are also often observed in their passage — their pastness — and drift away into memory and beyond. The landscape he explores in small-town and rural Michigan seems to embody this passage itself.

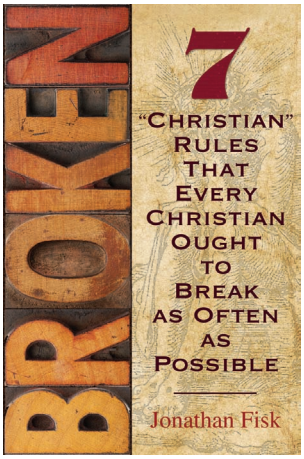
Included in the collection are some of Jellema's translations, mostly from Israeli poems. There is also a group of translated Frieslander poetry that is among the most delicately articulated in the collection. The volume comes with a CD of Jellema's reading of 24 poems. It is worth listening to his voice, attentively straightforward like his poems. It is a voice that calls us to care for the truth of things, even while it warns against our taming of its self-display. ■

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

No Rescue Required

Review by Jonathan Mitchican

It is no secret that the church in America is in a state of collapse, particularly among the young who consider the Faith increasingly irrelevant to their lives. In response, churches have tried all sorts of new and exotic approaches to keeping people interested, from the life-coaching sermons and sugar pop music of megachurches to the "Let's all fix the world" mantra that has become the *raison d'être* of the liberal mainline churches. None of it has worked. If anything, our efforts at reigniting church have driven young people further away. Into this mix has emerged Jonathan Fisk's new book, *Broken: 7 "Christian" Rules That Every Christian Ought to Break as Often as Possible*. His suggestion for how to fix the church and keep our young people to boot is radically simple: Stop trying.



Broken
7 "Christian" Rules That Every Christian Ought to Break as Often as Possible
By **Jonathan Fisk**.
Concordia. Pp. 280. $16.99

Fisk has developed a strong following in the last couple of years through his show on YouTube called *Worldview Everlasting*, which garners thousands of viewers each week. In that medium, Fisk speaks to mostly twenty- and thirty-somethings, mixing his staunchly Lutheran presentation of the gospel with pop-culture references, funny video clips, and quips. That may sound unsophisticated, but Fisk does not shy away from hard topics, delving into the theology of atonement and sacramental grace and quoting from the original Greek when explicating passages from the New Testament. The edginess of the videos allows Fisk to speak the deepest, most complicated, and controversial truths of the Christian faith to those who would never encounter them in dusty old tomes or seminary textbooks.

In *Broken*, Fisk tries to accomplish the same thing in book form with somewhat mixed results. Each chapter explores a particular "Christian rule" that Fisk attempts to debunk, a popular idea that is circulating today that is meant to make the church more accessible but instead draws our attention away from God and toward ourselves. He includes a number of characters along the way like "Punk Rock John" and "Emo Dan," fictional stand-ins for the many young Christians who have been shipwrecked by contemporary Christian culture and lost their faith.

Fisk also personifies many of the "rules" he is writing against. This becomes confusing and, at times, absurd. About prosperity preaching, for instance, Fisk writes: "Once Mysticism and Rationalism had brought forth Pragmatism on the world, the doctors were surprised to see that grabbing at his ankle was a second child, smaller in stature but more beautiful in form. … Incestuously entwined around his arm whenever he is in public, he shows her off to everyone he meets, ever pointing out her companionship as the proof of his passion and wit" (pp. 118-19). Long, confusing metaphors like this derail the reader from Fisk's point, as do a number of the somewhat dated 1980s pop culture references he makes.

The book has other distractions as well, such as a variety of ink-drawn pictures that often seem superfluous to the writing, as well as a fairly scattered system of making certain words bold or large, or placing them in a different font altogether. While this approach is part of what makes *Worldview Everlasting* genius, on paper it just feels gimmicky and unnecessary. Many readers will be tempted to abandon the book for just such reasons. This would be a mistake, however, as Fisk's overall point, that we are so obsessed with the church that we are losing the gospel, is one that American Christians desperately need to hear, especially Anglicans. Though Fisk has described this book as "a Trojan horse for Lutheranism," a great deal of what he is advocating is ground that Lutheranism and classical Anglicanism share in common: the pure gospel truth of salvation through God's grace,

given uniquely through Christ, offered in Word and Sacrament without anything added or taken away.

Fisk's villains are sometimes misnamed. For instance, the first enemy he goes after is "Mysticism," which he defines repeatedly as "the worship of your emotions." The main target of his ire here seems to be emotionalism and the tendency of many forms of modern American Christianity to locate God in our subjective experience rather than in the objective truth of God's Word. Examples of this phenomenon abound, from the emotionally manipulative music and preaching of much of American evangelicalism to the attraction of so many liberal churches to building labyrinths and encouraging spiritual visioning exercises while ignoring or avoiding the preaching of Christ crucified.

However, there is a legitimate, ancient, and venerable tradition of mysticism in Christianity that has nothing to do with emotionalism. Sometimes God breaks into our world in unexpected and even unwelcome ways. St. Theresa of Avila, St. Francis of Assisi, and Julian of Norwich were not seeking the experiences of God that were thrust upon them, but through the life of the Church their experiences were discerned to be in accordance with the Word of God, not abhorrent to it. They would be quite surprised to find themselves lumped in with Benny Hinn and the music of Willow Creek.

Nevertheless, even when Fisk fumbles in his description, he still manages to identify real forces at work in American Christianity that are poisoning the church. In addition to emotionalism, Fisk excoriates moralism, rationalism, consumerism, and licentiousness, all of which have been considered by one group of Christians or another, at one time or another, as the *Next Big Thing* that would solve all our problems, squash all our doubts, and win the youth of America back to Jesus. Fisk exposes these for what they are: lies we tell ourselves about how we can fix ourselves so that we do not have to place all our trust in Christ.

Fisk saves his most incisive comments for something he calls "IfWeCanJust churchology," a demon whose temptations seem to me to have been particularly effective upon Episcopalians in recent years. When we look around our churches and see that they are no longer filled to the brim, we immediately begin to surmise that there is some kind of silver-bullet answer. *If we can just* change our music, rearrange our worship, champion more causes, get better and younger/older preachers, or a host of other things — *if we can just* do that one thing that we need to do, *then* the church will be all right again.

"Just as pornography feeds young men and women falsely perfected images of impossibly idealized sexuality until they cannot find contentment in any real relationship," says Fisk, "so also trying to compel God's blessings into the Church through 'IfWeCanJust' theology preaches a falsely perfected vision of an impossibly idealized 'Church' until no congregation can live up to its expectations" (p. 171). In our churches today we fall prey to this at all levels, including within our own hearts. Countless Episcopalians have been seduced to leave the church for the theoretical perfection of Rome or Orthodoxy or a new, more perfect Anglican church, but in the process of trying to find that one pure church that must exist out there somewhere, we often lose sight of the cross completely.

The genius and great hope in what Fisk is saying is that the answer to all of this madness is to turn back toward Jesus, to repent and be filled again with the knowledge of his grace and his truth. Some readers may scoff at this. It just seems so simple. Just focus on Jesus. Just preach the words that he gave us and give people the good news that he died for them. It cannot possibly be that easy. If it were, everybody would be doing it, right? But as St. Augustine is apt to remind us, we are creatures curved in on ourselves. Our first impulse as fallen creatures is never to place our trust in God. It is rather to say, along with the serpent, "Did God really say *that*?" Our churches languish and die because we do not trust God to be the one to build them.

The answer to our problems is a return to the full-throated, plain, simple teaching of the truth, but we do not believe this because we do not have faith that God means what he says. Jesus Christ "is reaching down by means of the Body of His Church with what appears on the surface to be the weakest and most unhelpful of things in the world: words. But these are not just any words; they are promises. These are not just any promises; they are oaths sworn by the mouth of the living God Himself, written in blood and sealed with an empty tomb" (p. 265).

The future of the Church is not to be found in our efforts to make it more relevant or attractive. And though tools like social networking and new media can and should be used to help share the gospel with new generations, those things are in no way a gospel unto themselves. Upon the rock of Peter's faith in him Jesus said he would build his Church, "and the gates of hell shall not prevail against it" (Matt. 16:18). It is high time that our churches stop playing with the latest and greatest ways to build the Church in our own image and start actually believing what Jesus said. ■

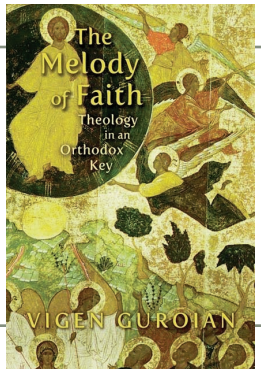
The Rev. Jonathan Mitchican is rector of Church of the Holy Comforter, Drexel Hill, Pennsylvania, and blogs at conciliaranglican.com.

Hear this Maestro

Review by Anthony D. Baker

The Melody of Faith is not precisely a book of theology. By this I do not mean that it is less than theology, but rather that it is more than a book. From the guiding musical metaphor to the full-color icons to the personal accounts of conversations and experiences, the text presents Orthodox theology as a way of life, a way of ordering, viewing, and living in the world.

Part of the strangeness of Vigen Guroian's text for a Western audience will be that it follows the pattern of so many Eastern Christian books, building theological claims primarily from liturgical artifacts. For instance, rather than interpreting the Bible on its own and then carrying that interpretation into sermon and worship, which we might assume to be the proper progression, he suggests the opposite method: pay attention to what the prayers and patterns of worship tell us about Scripture, and then fill that out hermeneutically. "The liturgy invites us to read the Bible" in particular ways, with themes, allegories, and typologies coming to the foreground that otherwise would not (p. 40).



The Melody of Faith

Theology in an Orthodox Key

By **Vigen Guroian**.

Eerdmans. Pp. 176. $14

This is, in short, the author's application of the principle that right belief follows from right prayer, and he uses the same procedure deeper in the book when he compares two traditions of crucifix iconography. He observes that the *Christus Triumphans* tradition shows us a Christ whose posture is upright, with eyes open and neck slightly bent. The *Christus Patiens* icons, on the other hand, more often show Christ slouched, with eyes closed, and body bloodied by the whip. Both are deeply rooted in Church traditions, and both obviously have important theological points to make. Guroian suggests, though, that the first is more beneficial to a worshiping body, in that it shows not simply Christ succumbing to suffering and death, but Christ's victory over death. He then goes on to supply a "case study" of a particular congregation that venerates the *Triumphans* image. Guroian's method here, so typical of Orthodox writers, suggests that the proof of the pudding of right theology is in the eating of right practice. Try venerating the Christ whose cross is already a victory, he suggests, and you will see why it is the better of the two.

"I confess the cross, because I know of the Resurrection" (p. 94). This quotation of Cyril of Jerusalem emerges as the central tune of the author's melody. Drawing from icons such as the *Anastasis* (resurrection) as well as the *Triumphans*, and also citing in some detail the Byzantine Triduum liturgies, he suggests that the resurrection is the key to the Christian faith. The cross, by contrast, is central not as an isolated, substitutionary event in Jesus' biography but as the path that leads to the victory of Easter. Here Guroian is a little too quick in his dismissal of some Western theologians of the cross, in particular St. Anselm, whom Orthodox theologian David Hart has shown to be much richer than the standard reading allows. Nonetheless, Guroian's focus on the Christian hope in life unfettered by suffering comprises a profound meditation on the mystery of the gospel, and his narrative of a long night's conversation in Armenia after a devastating earthquake allows him to show us this theology in action.

This is a book for lay readers, for parishes, and for Western Christians who look Eastward and to the ancients for a broad and "new" theological landscape.

Perhaps the most important aspect of Guroian's melody, especially for Western readers, is his insistence, against much of our cultural prejudices, that good theology is also good for us. In particular, orthodox Christology is good for the body and soul, as Athanasius long ago insisted in his *Life of St. Anthony*. Guroian is writing very much in this tradition, with his hagiography of congregations, devastated families, disabled women, and inquisitive students. His contention, a series of variations on a theme, is that the gospel of the Creator taking flesh in order to dwell with us throughout the eternal eight days is good news for these people, and ultimately provides the kind of music that transforms our existence from one in which suffering and death rule to one ruled by the risen Christ alone. ■

Anthony D. Baker is Clinton S. Quin Associate Professor of Systematic Theology at Seminary of the Southwest, Austin, Texas.

Burners as Beloved Riff-Raff

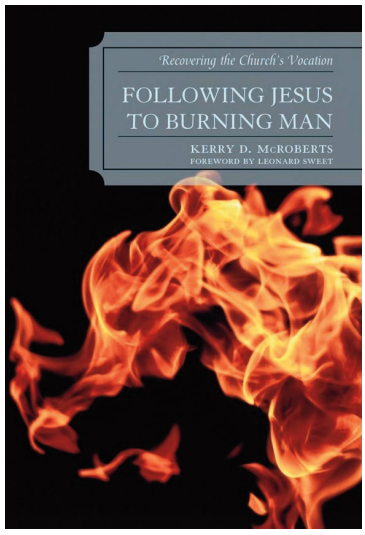
Following Jesus to Burning Man Recovering the Church's Vocation

By **Kerry D. McRoberts**. Hamilton Books. Pp. 92. $21

Review by Jon Carlson

Readers weary of reactive responses to postmodern culture will find an engaging approach in *Following Jesus to Burning Man* by Kerry D. McRoberts, an Assemblies of God pastor. Through studious exegesis and ministerial guidance, McRoberts intends to prompt Christian assemblies of myriad sorts to explore examples of transformative ministry as well as to prepare themselves to "join Jesus at the Java Stop."

The annual Burning Man festival in the Nevada desert provides a microcosm through which to contemplate our culture. McRoberts treats "burners" with warmth and insight; the flavor of the event is briefly but accurately represented; the ethics of the event organizers, however, are omitted from the discussion. Is this glimpse into Burning Man vivid and full enough to justify the parabolic use made of that event?



Having sketched the spiritual longing evident at Burning Man, McRoberts shifts — in homiletic style — into biblical exegesis centered on Jesus' table fellowship, establishing an analogy: "Burners are riff-raff, like those with whom Jesus ate." This exegesis is buttressed by Christian tradition: the "Vital Christianity" of William Wilberforce as a model of transforming praxis. McRoberts balances writing thoroughly enough to be intellectually satisfying while remaining approachable and able to prompt creative action among busy pastors and lay leadership.

In chapters that resemble a ministerial handbook, a broad swath of the emergent church is explored with suggestive ties to the preceding exegesis and an unwavering focus on praxis informed by careful research. Academically sophisticated readers might find this book's philosophical categories too cursory; but McRoberts is candid about the messiness of ministry and more concerned to move from word into action. Even so, he takes great care to dramatize, in his prose and persuasive devices, a shift of thinking that plunges Christians into the midst of postmodern culture rather than allowing them to remain aloof like the older brother in the parable of the prodigal.

This book, bearing only a flame on its cover and taking Burning Man as impetus, struck me like a river flowing from a sober yet generous mind. McRoberts does not lack pastoral passion, but offers a blessedly cool response to a jarringly hot cultural phenomenon.

When my family made a pilgrimage to Burning Man, evangelizing Christians lined our approach bearing placards: "Jesus burned so you wouldn't have to." McRoberts likely shares my dissatisfaction with such an anti-participatory sentiment, but he might have appreciated the practical offering made by those same heralds: they gave out free water. McRoberts has given something more: flowing from baptism, his discourse has the potential to dislodge entrenched us/them attitudes among Christians and may even blunt the hostility of non-Christians to the gospel. ■

Jon Carlson is a Byzantine Catholic living in Minneapolis, Minnesota, with his wife and son.

CATHOLIC VOICES

Struck Down, But Not Destroyed

By Daniel H. Martins

On March 8 Presiding Bishop Katharine Jefferts Schori's office released the text of the Accord (goo.gl/Yk9R1) reached between nine bishops — of which I am one — and those who filed charges against us last June under Title IV, the clergy discipline canon. In January, representatives of the Complainants and Respondents came to Richmond, Virginia, where we were joined by a professional mediator appointed by the Presiding Bishop. This document is the result of the process begun at that meeting, and is described in the canon as "conciliation." All the parties have agreed to it, the respondents are indemnified from future action in the matter, and the case is closed.

Conciliation is a bizarrely inappropriate word to describe what has happened. Going into the January meeting, we bore no ill will toward our accusers, and welcomed the opportunity to meet them face to face and talk things out. Today, I think it's safe to say that all nine of us are processing some degree of anger and are feeling substantially alienated from those who brought the charges against us. We feel manipulated and victimized. We are nowhere near happy about this outcome, even though we stand by our decision to accept the Accord.

Some have accused us of cowardly capitulation. I can understand this reaction, so some explanation is in order. But it is vitally important to make a careful distinction between the tone of the document and its substance. In particular:

1. We admitted to no misconduct or any form of wrongdoing. The Accord contains no "finding" of guilt on our part, and the Complainants signed it.

2. We reaffirmed our belief in the assertions of our *amicus* brief. We continue to believe that the polity of the Episcopal Church as characterized by the 2009 Bishops' Statement on Polity (goo.gl/ep2q7) is true and correct. We have not in any way backed away from this position.

Some have expressed consternation that we acknowledged that we are subject to the Dennis Canon (goo.gl/jYW9I). Yet, all clergy are subject to all the canons. This does not mean the *amici* endorse or like the Dennis Canon. The matter at hand does not concern the Dennis Canon. This was no concession at all.

We have also been criticized for our laudatory language toward the bishops and other leaders of the "continuing" dioceses. But this language is identical to that of two resolutions passed by the House of Bishops, the second time at last July's General Convention, where the *amici* who were present joined in the unanimous vote.

We also agreed not to file any more briefs or affidavits until General Convention considers the question of bishops filing briefs and affidavits. But this is entirely moot. We have made our point about the polity of our church in Texas and Illinois courts. There is no more reason for us to intervene as we did to protect the truth about the Episcopal Church's polity and the interests of our own dioceses.

When a corporation is sued by a disgruntled customer or former employee, its legal counsel often advises the management to settle out of court, even though they believe the lawsuit is unjust. To take it to trial would be time-consuming and costly, even if it resulted in exculpation. Reaching a settlement is nearly always offensive at an emotional level, but is often the right thing to do when considered rationally. If we had declined to sign this accord, the chances are that the matter would have been taken to the next level — a hearing leading to a finding. The process would have voraciously eaten time and energy and money, preventing us from providing godly leadership and pastoral care to the flocks committed to our charge. We may well have been subject to suspension and/or monetary fines, which would also have hampered our ministry and the life of our dioceses even more.

So we opted to cut our losses and live to fight another day. We did not compromise on anything of essential importance. We intend to keep the conversation about polity alive in the councils of the Episcopal Church. "We are afflicted in every way, but not crushed; perplexed, but not driven to despair" (2 Cor. 4:8). And we face the future with faith and hope, even as we realize there will be more obstacles and difficulties in the witness we believe ourselves called to bear. ■

The Rt. Rev. Daniel H. Martins is Bishop of Springfield and a member of the board of The Living Church Foundation.

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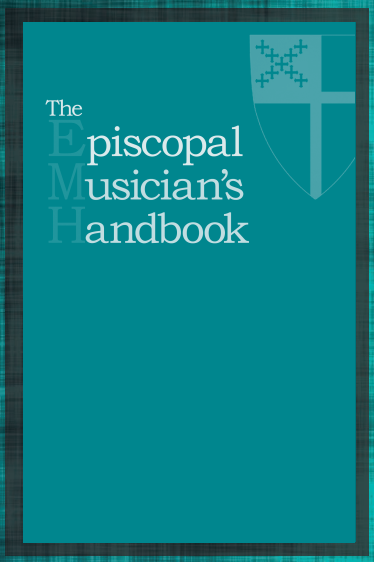

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Bishops at Kanuga

(Continued from page 8)

MacPherson, Edward L. Salmon, and James M. Stanton.

"If our theme is godly leadership in a time of loss, there is probably nothing more important for us to discuss," Martins added in the same post. "I was assured that there may yet be an opportunity for us to do this before we leave Kanuga."

If bishops named in the accord felt victimized or alienated, that was not evident at the five-day retreat, said the Rt. Rev. Dean Wolfe, Bishop of Kansas and vice president of the house. Wolfe added that most bishops believe the church has dealt correctly with people who have left the Episcopal Church.

"The house feels like it has gone to second and third miles in dealing with disagreements, and has done everything it could do," he said. "There is a sense of peace. The loss is there, but regrets about the actions are not."

For their part, Martins says, the nine named bishops believe they made a helpful difference by participating in court cases and are not weakening those stances by signing the accord.

"We have made our point about the polity of our church in Texas and Illinois courts. Those points are now matters of public record," Martins wrote in his blog post. "There is no more reason for us to intervene as we did to protect the truth about [the Episcopal Church's] polity and interests of our own dioceses" [see further "Struck Down, But Not Destroyed," p. 22].

G. Jeffrey MacDonald
TLC Correspondent

Federal Ruling Sought in S.C.

The Rt. Rev. Charles G. vonRosenberg, the Episcopal Church's provisional bishop in eastern South Carolina, has filed suit against the Rt. Rev. Mark J. Lawrence in a U.S. District Court.

Bishop vonRosenberg asks the court to declare that he is the rightful bishop of the Diocese of South Carolina, and to restore the diocese's "marks, names, and symbols" to the reorganized diocese he leads. The lawsuit seeks to override state circuit judge Diane S. Goodstein's injunction that gives control of those marks, names, and symbols to the diocese led by Bishop Lawrence.

TLC Essays Become White Paper

The Episcopal Church Office of Communication, in collaboration with the Living Church Foundation, has issued a white paper to guide congregations and to assist them in marketing and advertising efforts as part of their evangelism initiatives. *Marketing Your Parish: Advertising Best Practices for Effective Evangelism* is available free at goo.gl/4dmyj.

Based on articles by the Rev. Jake Dell in September 2012 and January 2013 issues of The Living Church, the white paper is geared both to congregations that are just starting with their marketing-as-evangelism plans, including websites and social media, and to those with established marketing campaigns that wish to learn new approaches.

"The Episcopal Church offers many resources that can help parishes keep their online presence — especially their websites — up-to-date," said Dell, the Episcopal Church's manager of digital marketing and advertising sales.

Adapted from the Office of Public Affairs

Hymn Marks 175 Years for the Diocese of Florida

As the Diocese of Florida's annual convention gathered at St. John's Church in Tallahassee, the congregation sang a hymn that had never been sung before. "In Every Place Where God Is Found" was commissioned in celebration of the Diocese of Florida's 175th anniversary to communicate the diocese's anniversary theme of "Procession: Unified in Mission": "In every place where God is praised by many or by few; / in every heart where prayer breathes life and hope begins anew; / where ever searching leads to faith or love melts hearts of stone; / where new life rises from death's hold; / God's presence will be known."

Phil Ashler photo

The choir from St. John's Church, Tallahassee, leads the singing of a new hymn celebrating the 175th anniversary of the Diocese of Florida.

The theme of unity in mission came to life as clergy and lay leaders processed and more than 400 people joined in singing the hymn, said the Rev. David C. Killeen, rector of St. John's.

"Right here in the state capital, downtown, there was this sense of witness to the wider world in procession into the church," Killeen said.

Composed by Carl P. Daw, Jr., to the tune of "Kingsfold," "In Every Place" exemplifies the diocese's anniversary theme.

"It's about God's people processing through the wilderness. God was present wherever they were, whether the promised land or wilderness. You got that sense as we sung that hymn," Killeen said. "For me, the theme is that it is in humble service to others that we find our true freedom, in the wilderness or promised-land times of our lives."

Known for an exceptional music program, St. John's also added its own touch to the hymn. Florida State University student and St. John's choir member Zach Goldstein wrote a special descant.

Beyond the music itself, the congregation appreciated the content of the song. The hymn communicates the diocese's mission, Killeen said, which includes caring for overlooked people. Since 2009, the diocese has been caring for men and women of the armed forces by providing spiritual retreats. The diocese has also been involved in prison ministry and providing health services for the rural poor.

"We're listening closely to the needs of the world and respond to them," Killen said. "That's gospel ministry."

The diocese will continue to celebrate its 175th anniversary throughout the year with various events, including a family festivities day, historic churches tour, and pilgrimage to the seven churches of Turkey.

"Where we are right now is forward-looking with a great sense of hope and expectation," Killeen said. "The theme of 'procession' means we are a people not aimlessly wandering, but a people called to a mission with a great sense of urgency."

Lauren Anderson

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EDITORIAL
Executive Director and Editor Christopher Wells
cwells@livingchurch.org • Ext. 1240
Managing Editor John Schuessler
john@livingchurch.org • Ext. 1241
Associate Editor Douglas LeBlanc
doug@livingchurch.org • Ext. 1242
Graphic Artist Amy Grau
amy@livingchurch.org • Ext. 1245

BUSINESS AND FULFILLMENT
Office/Business Manager Ruth Schimmel
ruth@livingchurch.org • Ext. 1244
Fulfillment Manager Thais Jackson
thais@livingchurch.org • Ext. 1246

ADVERTISING
Advertising Manager Tom Parker
tom@livingchurch.org • Ext. 1243
Advertising Associate Amber Muma
amber@livingchurch.org • Ext. 1247

ARCHIVES
Richard J. Mammana, Jr. • richard@livingchurch.org

EDITORIAL AND BUSINESS OFFICES

Mailing address:
P.O. Box 514036,
Milwaukee, WI 53203-3436

Shipping Address:
816 E. Juneau Avenue,
Milwaukee, WI 53202-2793

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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SUNDAY'S READINGS | Easter Day, March 31

First reading and psalm: Acts 10:34-43 or Isa. 65:17-25 • Ps. 118:1-2, 14-24
Alternate: 1 Cor. 15:19-26 or Acts 10:34-43 • John 20:1-18 or Luke 24:1-12

Deathless Life

Every funeral is an occasion to stare down death; we bow to look into the tomb (John 20:11). Under the pall in the casket rests a body, lifeless and still. The living weep and grieve with a deep heartfelt humanity, and then, by an inexplicable grace, they utter the defiant words of a saved people. "He that believeth in me, though he were dead, yet shall he live" (BCP, p. 469). Yes, of course, this seems to some an idle tale (Luke 24:11). But not to us. Not to us who "were chosen by God as witnesses" (Acts 10:41). We looked for death, ran to it, wanted to touch it and anoint it, but when the fullness of time touched the course of our small lives, something happened. Looking and straining at death, we saw and still see *a strange and sacred absence*. Angels flank the place of death, like the cherubim of old hovering over the unseen God. This very absence is the fullness of God; for God is not a thing or object of our knowing. God is. Jesus is *absent*. He says pointedly, "I am ascending to my Father and your Father, to my God and your God" (John 20:17). He is gone.

When faith is not yet full (which it never is), it is easy to conclude that he is gone only because he was stolen (John 20:2). Death has moved, but still death is death. If we watch Mary's sorrow, however, we see that she is turning toward a living Christ, though at first not knowing it. "She turned around and saw Jesus standing there, but she did not know that it was Jesus" (John 20:14). Faith is not yet. He reached into the heart of her sorrow, into the marrow of her being, and he told her who she was. He said her name. Being so named, she had to turn yet again, as if facing something new. Did she turn away from Jesus? If she did, it was not a rejection but a deeper consideration of his identity and her identity in him. She said, "Rabbouni," which means teacher (John 20:16). Precisely at the moment of this confession, Jesus says, "Do not touch me" (John 20:17). She cannot hold onto him as if he were a man, like all men, marching to death. She cannot so hold him for he stands alive and ever new.

The absence of Jesus is testimony to his transformation, his victory over the grave and death, his journey toward the Father. In a sense he is gone. In another sense he is not. As deathless life he reveals himself to human eyes, and he gives himself as bread and wine (Act 10:41). This giving, like the resurrection itself, is pure gift. "My faith invokes you, O Lord, *which you have given me*, *which you have breathed into me* through the humanity of your Son, and the ministry of your preacher" (Augustine, *Confessions*, I,i).

It is a gift, but the preacher must preach. Since the Spirit will do all the convicting, let the preacher freely wave this announcement in the present tense. "Everything that the Son of God did and taught for the reconciliation of the world, we know not only in the history of past events, but we sense it indeed in the power of present works" (Leo the Great, Sermon 12). Do not recede from this present power! Doubt may chew on your soul, but let it not come from your lips this day. Let the living Lord say his own truth. "It is I myself" (Luke 24:39).

Look It Up

Read Isa. 65:17-25. Joy, delight, length of days.

Think About It

Fix your attention on faith, which, after all, is not *your* faith.

SUNDAY'S READINGS | 2 Easter, April 7

Acts 5:27-32 • Ps. 118:14-29 or 150 • Rev. 1:4-8 • John 20:19-31

Right Lens, Living Faith

Although we prefer a *second naïveté* (Paul Ricoeur), which admits a childlike wonder over every detail of Scripture, if asked, we will show our hermeneutic hand. "These things are written that you may believe that Jesus Christ is the Messiah, the Son of God, and that through believing you may have life in his name" (John 20:31). We read holy writ "that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in Jesus Christ" (BCP, p. 236).

"The outcome or fruit of Holy Scripture is not insignificant, but the fullness of eternal happiness. For this is the writing in which there are words of eternal life, which have been written not only that we should believe, but also that we should possess eternal life, in which indeed we will see and we will love and all our desires will be fulfilled, and then truly we will know the superabounding love of knowledge, and so we will be filled with all the fullness of God" (short discourse by St. Bonaventure, *Prologue: Opera Omnia* vol. 5, 201-02, my translation). The Bible is the book of Jesus. If asked to see it another way, the Christian will feel discomfort. "How can they make it an open question what the country is like which they enter when they pray (read)?" (Austin Farrer, *Lord I Believe*, p. 9).

This apparent limitation of reading with a christocentric lens will save us from many fateful errors. For when Peter addresses the Jews, who already fear that "you are determined to bring this man's blood on us" (Acts 5:28), we find him saying, "The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree" (Acts 5:30). "When it was evening on that day, the first day of the week, the doors of the house where the disciple met were locked, for fear of the Jews" (John 20:19). Reading our story with the heart of Jesus, we take no pleasure in the judgment, feel it rather as a judgment upon ourselves, and regret as we must the horrible misuse of these texts. These words too we read hoping for life in his name, the blessed hope of everlasting life, fullness of eternal happiness, superabounding love. Thus we reject hateful religion, holding the heart where the heart should be.

So cautioned, we are ready to see that Jesus came to "give repentance to Israel and forgiveness of sins" (Acts 5:31). We are prepared to know that he "loves us and freed us from our sins by his blood, and made us to be a kingdom, priests to serve his God and Father" (Rev. 1:5-6). We accept his peace, looking to his hands and side. As long as the old Adam limps, we will doubt. But Jesus is gracious with a second appearing: "Then he said to Thomas, 'Put your fingers here and see my hand. Reach out your hand and put it in my side'" (John 20:27). Jesus bestows a special blessing upon those who believe and yet have not seen, and yet *not seeing* is of a special kind. "Though senses fail to see; faith alone the true heart waketh to behold the mystery. … Faith our outward sense befriending, makes our inward vision clear" (Aquinas, *Hymnal 1982*, #331). Thus we have a new seeing which invites us to behold Christ in all his redeeming work, the means of grace immeasurable and innumerable. Water, oil, text, and wind; tree and tomb, bread and wine, dayspring and setting sun. Faith ferments everything everywhere to show his hands and side.

Look It Up

Read John 20:22. Receive the Spirit.

Think About It

Be Thomas and say, "My Lord and my God!"

Deaths

Dr. **Diogenes Allen**, a distinguished scholar in the field of the philosophy of religion, died Jan. 13 at Chandler Hall in Newtown, PA. He was 80.

He earned degrees from the University of Kentucky, and Oxford and Yale Universities. Before joining the Princeton Seminary faculty, he taught at York University in Ontario, Canada, 1964-67. He also was a visiting professor at Drew University and at the University of Notre Dame.

Allen's scholarly interests focused on the philosophy of Leibniz and Simone Weil, and on the spirituality of Simone Weil, Blaise Pascal, and George Herbert. A prolific author, he wrote books that contributed both to the world of scholarship and to the lives of practicing Christians and church leaders.

Ordained in 1959 at Windham Presbyterian Church (USA) in Windham, NH., he became an Episcopal priest in 2002, and was a priest associate at All Saints Church, Princeton, after his retirement.

Allen is survived by his wife, a daughter, three sons, and eight grandchildren.

The Rev. Dr. **Donald L. Berry**, retired Colgate University professor and Episcopal priest, died Jan. 15 in Hamilton, NY. He was 87.

Born in Goshen, IN, Berry enlisted in the U.S. Army in 1943. Afterwards, he earned degrees from Goshen College, the University of Chicago Divinity School and Yale University. He was ordained in 1950 in the Congregational Church.

He joined the Colgate University faculty in 1957 as a chaplain and member of the Department of Philosophy and Religion.

He was the author of many reviews and more than 40 articles in scholarly and professional journals, and six books.

He was received into the Episcopal Church and confirmed in 1965, ordained to the diaconate (1971) and to the priesthood (1972) in the Diocese of Central New York. In addition to his teaching schedule, he was part-time rector of St. George's Church in Chadwicks, 1976-90.

He is survived by Wanda Warren Berry, his wife of 55 years, their two daughters, Martha Louise Berry and Ruth Elizabeth Berry; and two grandsons, Samuel Thomas Evans and Benjamin Michael Evans.

The Rev. **Robert Marshall Hall, Jr.**, who was an elder in the Connecticut Society of Mayflower Descendants and once wrote radio commercials for Hall Communications, died Nov. 30. He was 70.

Born in Bronxville, NY, he was a graduate of Central College and Berkeley Divinity School at Yale. He was ordained deacon in 1971 and priest in 1972. He served as vicar, St. Martins-in-the-Fields, Summersville, WV, and at St. John's Church, Marlinton, WV, 1971-73; interim, Trinity Church, Seymour, CT, 1976-77; interim, St. Paul's Church, Wallingford, CT, 1977-78; associate, Christ Church, Norwalk, CT, 1978-79 and 1984-89; associate, Church of the Resurrection, Norwich, CT, 1989-92; associate, St. Alban's Church, Danielson, CT, 1994-97; and associate, St. James's Church, Preston, CT, 2001-06. He was preceded in death by his wife, Mary Jean Weber Hall, and his parents, Ruth Daniels Hall and Robert Hall Sr. He is survived by his sister, Bonnie Rowbotham; son, Aaron; daughter, Cherub Beard; and five grandchildren.

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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.

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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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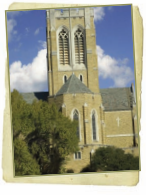

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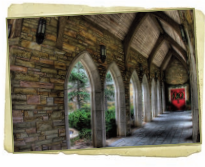

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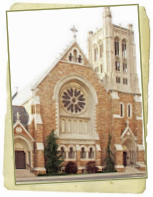

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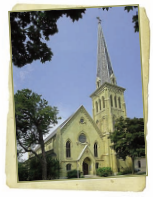

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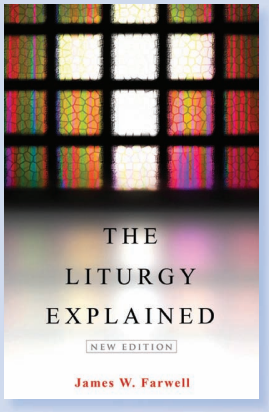

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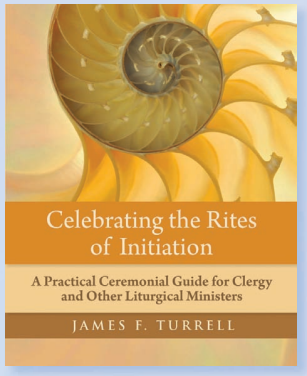

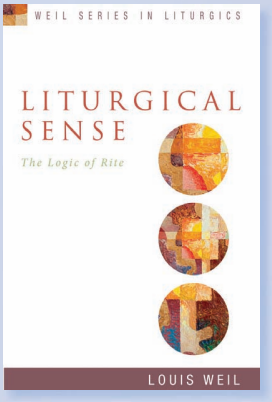

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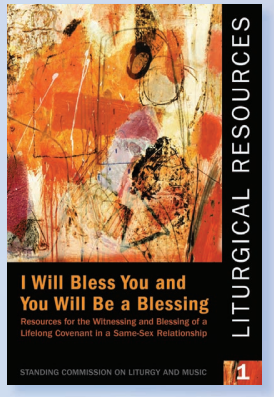

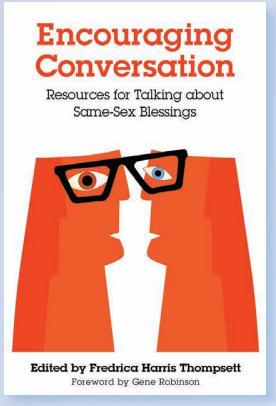

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