Ten Theses for Seminaries

The Reformation

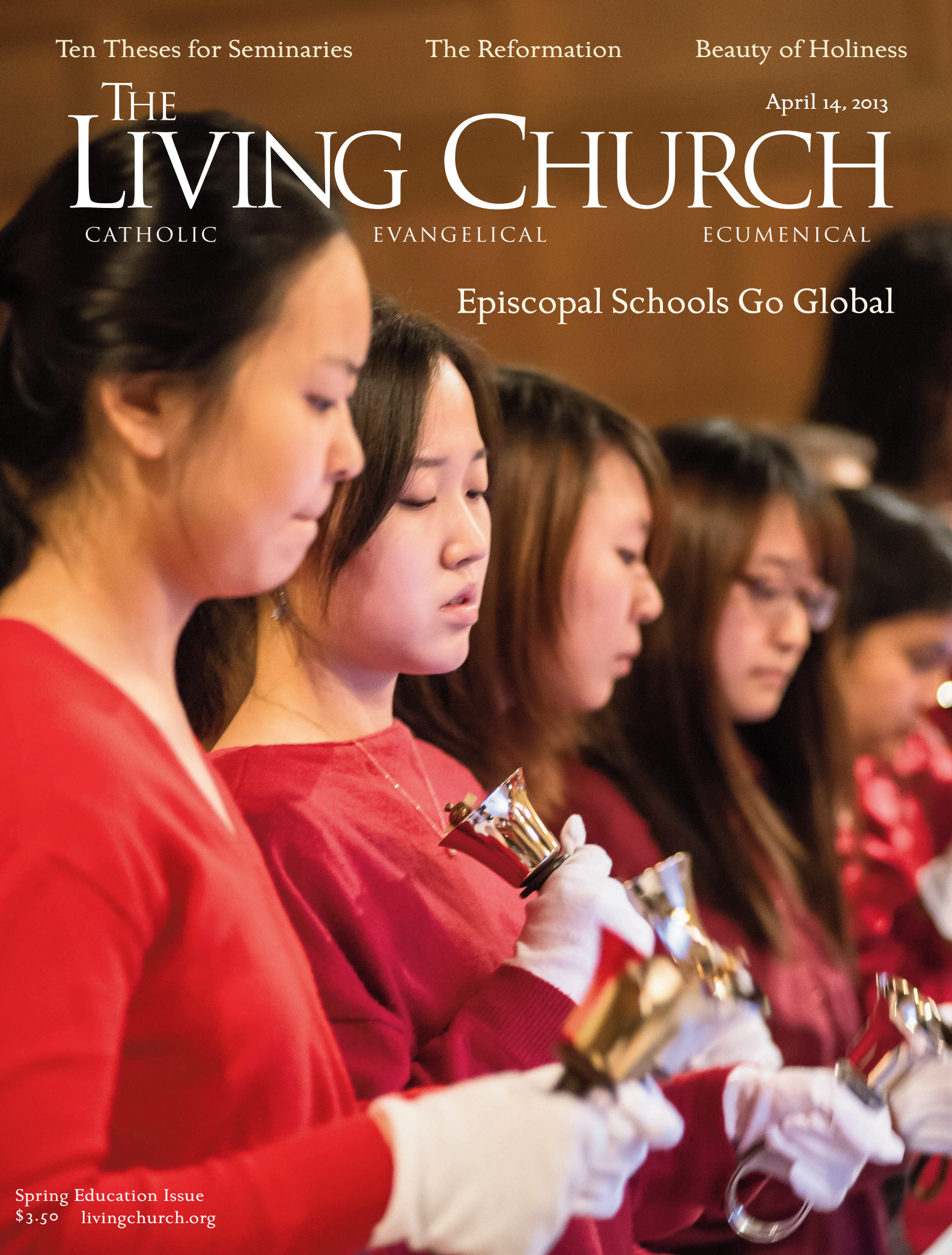
Beauty of Holiness

The Living Church

April 14, 2013

CATHOLIC EVANGELICAL ECUMENICAL

Episcopal Schools Go Global



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Student Essays in Christian Wisdom COMPETITION

The best essays will be published in THE LIVING CHURCH, and the top three essayists will receive cash prizes.

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Any Anglican student enrolled in a master's degree program (M.Div., M.A., or equivalent diploma; *not* Th.M. or other secondary degrees) in any seminary of the Anglican Communion or accredited ecumenical equivalent may submit an essay of 1,500 to 2,000 words.

Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

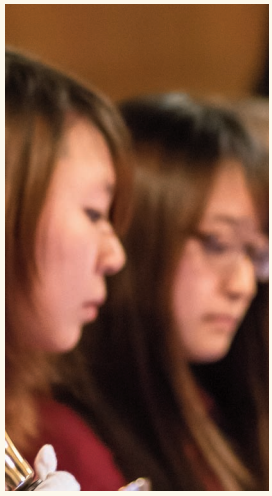
Students may send essays (in Word or RTF)
to **essaycontest@livingchurch.org**
no later than **June 15, 2013**.

Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

ON THE COVER

"Asian student enrollments in U.S. religious schools are up 75 percent since 2008, from 10,611 to 18,591. Most of the growth has been from China" (see "Anglican Schools Go Global," p. 8).

Photo of bell choir courtesy of St. Timothy's School, Stevenson, Maryland.



The Living Church

THIS ISSUE | April 14, 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.

Bishop Andrus on Marriage

Twenty-nine bishops of the Episcopal Church filed two separate Supreme Court briefs Feb. 28 supporting same-sex civil marriage. These bishops, acting at the invitation of the Rt. Rev. Marc Handley Andrus, Bishop of California, have asked the High Court to overturn two laws that restrict civil marriage to heterosexual couples. Bishop Andrus discussed the filings with TLC via email.

What reaction, if any, have you received from the Presiding Bishop, or her staff, or other Episcopal bishops?

There has been no official reaction from the Presiding Bishop or her staff to the filings. We of course kept the Presiding Bishop informed prior to the filings.

Is there any conservative opposition to these filings from within the Diocese of California? If so, how do you address their concerns?

We have received no negative communications from within the Diocese of California.

Has this filing created new difficulties with those who are in ecumenical or interfaith dialogue with the Diocese of California? If so, how do you address these concerns?

As of yet, these filings have not created new difficulties with those with whom we are in ecumenical or interfaith dialogues and partnerships. The Diocese of California's participation in the *amici curiae* briefs is a continuation of the Diocese of California's ongoing participation and work for full inclusion of lesbian, gay, bisexual, and transgendered people both in the church and civil society. Filing these briefs comes as no surprise to those with whom we continue to be in ministry.

The amicus filings reiterate the distinction between religious and civil marriage. For the Episcopal Church at this time, what is this distinction? Is same-sex marriage considered a sacrament in the way that opposite-sex marriage is?

The distinction at this time between the sacramental and civil acts of marriage is ambiguous. The Episcopal Church is, in this triennium, currently studying our theology of marriage. This summer we approved a rite for blessing same-sex unions that is explicitly not a marriage ceremony, but could be used to bless a civil marriage (similarly to the blessing of a civil marriage in the Book of Common Prayer).

Currently some bishops do not allow their clergy to officiate at same-sex weddings and sign marriage licenses, while others have modified the Prayer Book rite of celebrating and blessing a marriage so that the full sacramental service may be used for same-sex couples.

For you, what is the theological difference between (a) a marriage between a man and a woman, and (b) a same-sex marriage, as it would be conducted in a state where same-sex unions are legal?

In my opinion, and in my opinion alone, the sacramental quality of the marriage or blessing emanates from God, is comprised of God's divine energy. It seems that God would grant the grace of the sacrament to any who faithfully entered into the sacrament seeking that blessing and grace. "If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him" (Matt. 7:11).

Lee Penn

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

Steve Waring photo

CROSSwalk participants march beneath elevated-train tracks in the Loop district of Chicago.

Marching for Chicago's Young Victims

About 1,400 people joined an evening prayer vigil and marched through downtown Chicago March 22 in honor of the city's 506 victims of gun violence in 2012.

CROSSwalk began in the evening at St. James Commons. The march included a large turnout of supportive police in squad cars, on foot, and on bicycles. Police stopped traffic as the procession completed a circuit through some of the busiest downtown streets of the city. Marchers drew curious stares and occasional calls of support from bystanders.

The vigil made intermediate stops at Daley Plaza and Old St. Patrick's Roman Catholic Church. At St. Patrick's Julian Roman-Nunez, 11, read his somber account of the day in October 2010 when his older brother, Manuel, had been shot and killed.

The final stop was a park across the street from Stroger Hospital,

where many victims of gun violence in Chicago are often treated.

There the Rev. Carol Reese, a recently ordained priest appointed to serve as chaplain of Stroger's trauma department, praised the marchers' grassroots campaign to change laws and a culture of violence.

CROSSwalk asked marchers to make three commitments: to lobby the state legislature for stricter gun laws on April 10, to join a citywide volunteer day on May 12, and to provide summer jobs for young people.

"Show up," Chaplain Reese said. "Show that their lives matter."

The Rt. Rev. Jeffrey D. Lee said the idea of remembering all young victims of violence in Chicago came to him on All Saints Day 2011. Just as he was about to begin reciting the names of recently departed Episcopalians, he had asked for a moment of silence for victims of murder.

Bishop Lee credits Jack Clark, director of CROSSwalk and a postulant for ordination, with bringing 60 other denominations and civic groups together.

"I think what an organization like CROSSwalk brings to the movement against gun violence is a group of people who up to this point heard with sadness of young people dying, but didn't understand it was our responsibility," said the Rev. Bonnie Perry, rector of All Saints' Church, where CROSSwalk is based. "It isn't somebody else's child. They are all our children."

Steve Waring

Bishops March for Gun Control

Undaunted by snow that turned to rain, nearly 20 bishops led an estimated 300 clergy and lay people on a Stations of the Cross prayer walk March 25 from the White House to the U.S. Capitol. The bishops, joined by the Rt. Rev. Dinis Sengulane of Mozambique, protested a culture of gun violence in the United States and urged Congress to pass tougher

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Bishops March for Gun Control

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gun-control laws. Marchers followed a large wooden cross held high.

"The cross is a very powerful symbol; we as Christians are not going to go away," said the Rt. Rev. Ian T. Douglas, Bishop of Connecticut.

Douglas said the idea for the prayer walk emerged about four days after Adam Lanza killed 27 people, including his mother and 20 children at Sandy Hook Elementary School in Newtown, Connecticut, last Dec. 14.

"We knew we were called upon to do something," Douglas said. "Isn't Holy Week a time when we can stand up and say, 'No, that is not the end'?"

Marchers traveled from several states, including Connecticut, Maryland, New Jersey, and Virginia. Some walkers wore green and white ribbons to honor those who died in Newtown. The Rev. Judith L. Rhodes, rector of St. Paul's Church in Fairfield, Connecticut, told TLC that raindrops falling during vigil seemed like God's tears.

"We've had enough of violence," said the Rt. Rev. Laura J. Ahrens, Bishop Suffragan of Connecticut. "We serve the Prince of Peace. I'm proud to be an Episcopalian today."

"This is not a question about other people. This is about us," said the Rt. Rev. James E. Curry, also a Bishop Suffragan of Connecticut. "[Gun violence] has to stop. … Jesus Christ faced down violence and died because of it."

The Rt. Rev. Mariann E. Budde, Bishop of Washington, said there are "common sense ways" that Americans can reduce gun violence.

She called for universal background checks for all Americans who want to buy guns. "This is a simple thing to institute," she said, including at gun shows.

Budde said she was "very disappointed" that a renewed ban on assault weapons has been dropped from pending legislation in the Senate. But "the cross lobby is stronger than the gun lobby," she said, and "for the first time in 20 years we have gun control legislation."

There is a groundswell of support for gun control from "moms, PTAs," and "people of faith who don't always agree," Budde said. "We need to change things. We are praying with our feet."

Peggy Eastman

Humble Pageantry in Canterbury

After a morning jog in the otherwise empty precincts of the 900-year-old Canterbury Cathedral, the 105th Archbishop of Canterbury, Justin Welby tweeted, "Out early this morning, Canterbury is beautiful, human scale and history falling out of the walls everywhere. Grateful to be here."

Tweeting his thoughts was just one of many personal touches marking a memorable day in the life of the Anglican Communion and its new *primus inter pares*. No longer was the occasion labeled a regal-sounding "enthronement"; a more down-to-earth "inauguration" sufficed.

For the first time an Archbishop of Canterbury was accompanied by a female chaplain, the Rev. Jo Bailey Wells, and the first female Archdeacon of Canterbury, the Ven. Sheila Watson, seated him on the throne for the Diocese of Canterbury. This was the first Canterbury installation streamed via the internet.

When the archbishop knocked on the great west door of his Cathedral, instead of being greeted by a posse of dignitaries, he was met by a 17-year-old girl of Sri Lankan heritage. Evangeline Kanagasooriam, a regular worshiper at the cathedral, asked, "Who are you?" and "Why are you here?" The reply took the understated tone that is already a trademark of the new archbishop. He was Justin Welby and he had "come knowing nothing except Jesus Christ and him crucified, and in weakness and fear and in much trembling."

From the start he nevertheless looked as though he was enjoying the occasion. He wore a cream-with-gold cope and mitre with fish symbols. It is a gift from the widow of one of his former theological college teachers, the late Rt. Rev. Ian

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Students at St. Timothy's School, Stevenson, Maryland, celebrate their cultures (above and right). Photos courtesy of St. Timothy's School

Episcopal Schools Go Global

By G. Jeffrey MacDonald

Serving families in northeast Florida, the Episcopal School of Jacksonville has 860 day students but no boarders or dormitories. But that has not stopped the school from enrolling youngsters from China.

In fact, the school aims to more than double its Chinese student enrollment, from 9 to 20 in the next two years, with help from local host families who would provide accommodations. Screening and settling foreign nationals is labor-intensive, but the goal is so important that the school has hired an outside firm to manage it.

The school wants more Chinese students in order to build ties across the Pacific, such that Episcopal School of Jacksonville students could spend weeks each year with host families in China, said Peggy Fox, admissions director. There's also a not-so-fringe-benefit: Chinese families always pay the full tuition bill, nearly $20,000, and receive no financial aid.

"Whatever countries they come from, we need them to be able to pay," Fox said. "We have enough need right here in Jacksonville that we need to spend the financial aid here in town."

Like many of the 1,198 Episcopal schools, Episcopal School of Jacksonville is adjusting to realities of a post-recession world and finding that international students have a pivotal role to play. Having more nationalities, languages, and religions represented on campus makes for unprecedented learning opportunities, administrators say, both formal and informal. It also challenges schools, they add, to pursue their Episcopal missions with new, vigorous intentionality.

As America's economy faltered after 2007, religious schools saw enrollments drop 10 percent, according to data from the U.S. Department of Education. But international students have helped fill the gaps. Asian student enrollments in U.S. religious schools are up 75 percent since 2008, from 10,611 to 18,591. Most of the growth has been from China.

"If some of our schools wanted to, they could fill up many times over with full-pay Chinese alone," said Peter Upham, executive director of the Association of Boarding Schools, which includes 37 Episcopal schools. "There's an enormous demand in China for schools in the U.S., and it's far in excess of the students that are actually enrolled today."

The trend is reflected in Episcopal schools. They have seen steady growth in international students since the recession began, according to the National Association of Independent Schools.

On average, Episcopal boarding schools now draw about 20 percent of their students from abroad, according the National Association of Episcopal Schools (NAES). Some, including St. Timothy's School in Stevenson, Maryland, and St. Margaret's School in Tappahannock, Virginia, draw closer to 30 percent of their students from foreign countries.

Others are deciding it's time to take the international plunge. St. Thomas Episcopal School, a day school in Houston, announced in February it would begin accepting international students for the first time this year.

One of several driving factors behind internationalization has been the economic downturn. Though Episcopal schools largely weathered the hard times without calamity, many saw endowments and budgets shrink, said Daniel Heischman, executive director of NAES. At the same time, more parents with enrolled children came to need financial aid. Schools have adjusted to meet the need, Heischman said, as virtually all Episcopal schools came to devote a larger portion of a shrinking resource pie to financial assistance.

Had full-paying international students not matriculated in growing numbers, schools likely would have had to eliminate more staff or make cuts elsewhere. Yet because internationals helped keep coffers sufficiently filled, schools have for the most part been able to maintain expected levels of service and quality.

America's economic woes do not fully explain, however, why one might hear German, Mandarin, or Portuguese spoken in prep-school dorms or day-school lounges these days. Strong economies in Brazil, Germany, India, South Korea, and especially China have enabled more families to afford private education in the United States. Governments, including those of the United States and China, have also become less restrictive with visas as years have passed since the terrorist strikes of September 2001. Eager to educate global citizens, schools have relished the chance to turn their classrooms into microcosms of the world.

Schools are embracing the new landscape. Consider Virginia Episcopal School in Lynchburg, Virginia, where one year for boarders costs $44,100, most of the 200 students are boarders, and almost 25 percent come from overseas. Before the recession, the school had 250 students. But the economy took a toll, and now administrators see 225 as an ideal number, including a few internationals who take classes without seeking a diploma. Casualties of the recession include such non-essentials as a fencing team, afterschool cycling, and a Russian history class, said Garth Ainslie, director of admissions.

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Episcopal Schools Go Global

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Foreign students, however, are very much here to stay.

Adjusting to smaller numbers, at least for the time being, has been a major storyline of late at Episcopal School of Jacksonville, too. As hard times squeezed household budgets, the school saw enrollment levels shrink by 5.5 percent, from slightly more than 900 before the recession to about 860 today.

Times are somewhat better now, but Jacksonville area families still struggle to afford full tuition. To keep students enrolled, the school nearly doubled its financial aid budget from $1.4 million before the recession to $2.4 million today. Tuition-paying international students are more important than ever to the school's economic model and to its ambition to restore enrollments to 900.

Photos courtesy of St. Stephen's Episcopal School

St. Stephen's Episcopal School in Austin recently sponsored an international festival (above and right).

Challenging times have forced some hard choices, Heischman said. Oversight boards have needed to identify what is central to their mission and what is extraneous. Educators are learning to weave more and more international students into Episcopal school communities.

"What the recession did was help a great number of our Episcopal schools identify and articulate their Episcopal mission better, rather than to water it down," Heischman said. "It forced our schools to understand their niche. … That led them to re-examine and be able to articulate what it means to be an Episcopal school."

Fostering healthy diversity in these settings, it turns out, is not as easy as admitting more students from overseas. Because demand from China and South Korea is so strong, private schools find they must be careful when shaping new classes, lest entire sub-communities take root and become insular.

"The school doesn't want to create a situation where there are these language islands, which happens sometimes if there are too many international students who speak the same language," said Myra McGovern of the National Association of Independent Schools.

To help schools strike an optimal balance in their student bodies, the National Association of Episcopal Schools has been bringing school representatives along for recruiting fairs, not only in Asia but elsewhere, such as Turkey and Latin America. Representatives from St. Stephen's Episcopal School in Austin, Texas, have traveled recently with NAES to Latin America in a bid to ensure its substantial international population reflects the world, not just Asia. Virginia Episcopal School officials made a recruiting trip for the first time this year to Saudi Arabia.

"It seems natural and normal to want to diversify [the international student population], but it's hard because that requires an investment" to travel and recruit, Ainslie said. "The demand coming out of China especially is strong, and [enrolling those students] doesn't cost us very much."

Once international students have enrolled, today's new intentionality about Episcopal mission comes to shape how they engage campus communities. Example: at Virginia Episcopal School, post-recession changes include meals with assigned seating twice a week. Adults are present at every table. And because seating charts change regularly, students expand their social circles by getting to know more of their peers.

"You get to meet new teachers and new students," Ainslie said. "There's not going to be Chinese spoken at those tables."

It's all part of learning social skills, sustaining polite conversation, and showing respect for those who are different — all values and abilities that VES aims to foster. Having a large percentage of internationals has helped catalyze the school to assure this type of character formation happens with thoughtful guidance and is not left to chance.

Religious differences, which inevitably come with internationalization, are not causing schools to change their worship practices. Most of those that have chapel require attendance for students and faculty, though some offer an alternative activity that

students must do if they opt out of chapel. Schools usually require at least one religion course. And in the spirit of bearing authentic witness, if international students come to faith in Christ, that step is — at least on some campuses — regarded as cause for celebration.

St. Thomas Episcopal School forbids Muslim head coverings on the grounds that they make individuals stand out in a setting where students wear uniforms. Students must attend daily Episcopal worship services regardless of their religious affiliation. And although they do not have to pray or sing, the hope is they will, said Donna Cropper, the school's communications director.

At Virginia Episcopal School, an African student last year got baptized and the community celebrated with him, Ainslie said. At Episcopal School of Jacksonville, no one tries to change a student's beliefs and all faiths are respected, Fox said. Still, the hope is that some might come to faith in Christ.

"We just hope that by being associated with the Christian community and going to chapel they may at some point learn more about Christianity and perhaps decide that they'd like to become Christians," Fox said.

To be sure, schools welcome religious diversity in these post-recession days and make a point not to pressure students about faith. Some provide access to Jewish and Muslim chaplains, for instance.

But one effect of the recession is renewed resolve to own the tradition of Episcopal education. That includes sharing all the tradition has to offer, from liturgical worship to communal values, and hoping some of its wisdom rubs off. ■

G. Jeffrey MacDonald is a TLC Correspondent based in Massachusetts.

Ten Theses for Seminaries

By George Sumner

Almost half a century ago, the Episcopal Church Foundation's Pusey Report foretold, among other things, consolidation and radical change among the denomination's theological seminaries. Such change is finally upon us. Several schools in the United States and in Canada have closed, a number are alive in name only, and others in each country approach their demise. Several years ago I was surprised to hear that a majority of Episcopal ordinands had attended none of the established 11.

In the face of this dire climate, the Episcopal seminaries' effort at cooperation did not touch on core tasks; similarly in 2010 in the Anglican Church of Canada, when all the stakeholders were gathered in Montreal, the life-and-death institutional issues had to be bracketed and left aside. Simultaneous with a major reordering of our parishes and dioceses, this is a turning point for theological education, but we should not expect some grand compromise or new deal. This is as it should be, since the network of schools was never planned systematically. The remedies sometimes float about as well-meaning generalizations: diversity, lay empowerment, the missional. True enough, but such themes do not get to the heart of the matter.

I offer something more modest, local, "situated," as they say nowadays. I have served for 14 years as the principal of an Anglican theological college which, by God's grace, has managed gradual growth, finances in the black, and a lowered median age. Still we share with all our siblings the fragility of the industry. It is said that if Moses had come down from the mountain into the Episcopal Church, he would have promulgated the Ten Suggestions. My Decalogue for seminaries is of this lighter kind.

1. Once again, the voluntary society has its moment. In Canada Anglican colleges sometimes decry their lack of support from the denomination. But it is clear that this has been a blessing; there is nothing from which we must be weaned. Like the missionary groups in the 19th century, seminaries as voluntary societies are part of the Church's life, yet free of its matrix. They can move in its interstices. In a church becoming more diffuse, its structures more vexed, the seminary as voluntary society can be nimble.

2. Note both the collapsing roof and the open door. The Church's reordering will mean rural parishes closing, the populace graying, etc. The seminaries need to add a theological dimension to the worry about what comes next. At the same time, we continue to see impressive young leaders walking the Canterbury Road. Bishop William Frey once said that the Church as the Body of Christ does what it knows: dying and being raised.

3. Beware of Hal. In the Church, no less than other

areas of our society, we see technology's potential and risk. While it expands our reach, it compromises the formation possible without a common life. Not a few schools have supposed that being online would save them financially, only to find this hope to be chimerical. Meanwhile, bishops worried about clergy misconduct and its liability should think hard about programs which rarely have a chance to see their future graduates.

4. Only the diversified will survive. Unless you are rich as Croesus or Virginia Seminary, you feel some pressure in this environment. Simply cleaving to our core business of training Anglican ordinands cannot suffice. The trick is finding some new endeavors that actually attract revenue rather than expend it, as well as making sure that the new work is consonant with the nature and mission of the school: for us this has meant students from other evangelical churches and programs like a mission-related master's degree in urban and international development. Coherence matters, for many secular companies have foundered on diversification into businesses about which they knew nothing.

5. Residence-based schools are called to a ministry of encouragement. It is from the center in its traditional formational work that schools should branch out into endeavors like online offerings, workshops for laypeople, programs designed for indigenous leaders, and international partnerships. Schools should follow the Rawlsian rule-of-thumb that resources are justified by the wider good they do. One might compare the calling of the cathedral.

6. The watchword of the day is *catechesis*. If indeed we are moving to the outskirts of society, and the culture exerts pressures on us, and we need urgently to retain our own young, and yet others are coming to Anglicanism, then we need future shepherds who can catechize, disciple, and encourage formation. After a generation of talk about the centrality of baptism, we need to do the hard work that is the condition for its possibility.

7. Missionary priests need more formation, not less. We live in a changed situation in which our graduates must think of themselves as missionaries to the culture. But it would be a mistake to use this as a pretext for abandoning the more intensive training in community. The Jesuits were formed for more than a decade before they were sent out in their creatively contextualized ministries! Schools must and should show some flex in allowing on-site options, but only to launch or to supplement the experience.

8. The wise scribe trained for the kingdom of heaven brings gifts old and new. The conservative side of the aisle has its own diversity, for which we should be seedbeds. Various young students want at once the most avant-garde Fresh Expression, ceremonial, the traditional prayer book, the new monasticism, green evangelicalism, and charismata. If the garden is fenced doctrinally, let many flowers bloom.

9. What do summer camps, youth ministry, and campus ministries have in common? They often, by the Holy Spirit, display young, devout, thoughtful vocations. Real recruiting goes to the species' natural habitat. On this count, evangelicals have an advantage, which is one more reason why our liberal church still needs its conservatives.

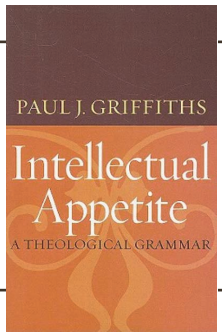
10. The renewal we seek must be ecumenical and global. The task of re-evangelization faces all churches, and many of our young leaders are not "womb-to-tombers." Furthermore, the Coming Anglicanism has its center of spiritual gravity in the Global South. In spite of our financial constraints, we need to move beyond the occasional summer internship to making fellowship with, for example, our African and Asian brothers and sisters a truly essential part of our life. ■

The Rev. George Sumner is principal and Helliwell Professor of World Mission at Wycliffe College, Toronto.

Against Hoarding Knowledge

Review by John Richard Orens

Laments about the state of modern intellectual life are not new. "It is for lack of Intellect that we have such a hard time judging persons and ideas," wrote Jacques Barzun in 1959; "it is absence of Intellect that makes us so frightened of criticism and so inept at conversation; it is disregard of Intellect that has brought our school system to its present ridiculous paralysis." Intellect, he noted, is more complex and more fragile than mere intelligence, for it is intelligence in its "capitalized and communal form … stored up and made into habits of discipline, signs and symbols of meaning, chains of reasoning and spurs to emotion."



Intellectual Appetite

A Theological Grammar

By **Paul J. Griffiths**. The Catholic University of America Press. Pp. 235. $24.95

Today those habits, signs, and symbols are even more imperiled than they were when Barzun wrote. But our cultural malaise goes deeper than he suggested. As Paul J. Griffiths understands, we suffer less from the lack of intellect than we do from its misdirection. Ours is at heart a spiritual crisis for which the faith of the Church may hold the answer, and the insight with which Griffiths diagnoses our condition and proposes a remedy makes his book essential reading for believers and nonbelievers alike. Alas, so impatient is he with those he dubs pagans, dismissing their ideas out of hand as "impoverished, parched, and opaquely inadequate," that those who most need his help are unlikely to seek it in this book.

Griffiths begins with a deceptively simple observation: our desire for knowledge is an appetite as natural as our desires for sex, power, and creature comforts. But, he is quick to point out, this means that, like our other appetites, it can go astray, hoarding facts while losing sight of the truth. And so it needs to be "catechized and disciplined." To that end, Griffiths promises to lay out a grammar of the Christian quest for truth that will be nothing less than "the Christian account of intellectual appetite." There is no hubris here. Griffiths disavows any claim to originality and eschews the very notion of theological novelty. He begins each chapter, save the last, with a quotation from Augustine that provides a kind of spiritual *cantus firmus*. But Griffiths's claim is no less daring for his modesty, and despite the brevity of *Intellectual Appetite*, the distinctly Roman Catholic caste of its theology, and its sometimes combative tone, he comes astonishingly close to making good on his pledge.

At the heart of his book is the premodern Christian distinction between *curiositas* and *studientas* — curiosity being the great affliction of the pagan intellect, and studiousness the virtue of Christian scholarship. These are, of course, only ideal types, although Griffiths's polemical language may suggest otherwise. But if we make allowance for his overdrawn dichotomies, we shall gain much from his account. The curious, he tells us, seek knowledge in order to possess it, as if they could make it their private property. The faithful studious, on the other hand, understand that knowledge is not theirs to own for it is a grace vouchsafed them, one they can only receive by participating lovingly in it. The gulf between curiosity and studiousness is thus more than merely epistemological. It is ontological and theological. The curious do not err just because their methods are inadequate. They err because they do not comprehend, as do the studious, that the world is a gratuitous, inexhaustible, and radiantly beautiful gift that, in the end, is nothing less than the gift of God himself. And since the cosmos and everything in it exist only insofar as they participate in God, our knowing can never fully possess any of God's creatures. When our curiosity lays claim to them, abstracting them from their divine source, we corrupt the truth and diminish ourselves. As Wordsworth bitterly remarked, "We murder to dissect."

This means, Griffiths argues, that the curious misunderstand the very purpose of knowing. To apprehend the truth we must participate in the gift, and that we can only do by participating in the life of selfless giving through which the gift is imparted. The intellectual property for which the curious long is thus an oxymoron. Even their well-meaning attempts to stamp out plagiarism are largely misguided, Griffiths contends, for words and ideas, not being property, cannot be stolen. Here, I think, Griffiths allows theological abstractions and postmodernist theory to cloud his judgment. Perhaps he does not have to wade through the mass of purloined papers that many of us confront in our undergraduate survey classes.

The gulf between curiosity and studiousness is more than merely epistemological.

Nevertheless, his underlying point holds true: the more precious our knowledge — and none is more precious than knowledge of the gospel — the more we should give it away. "Freely you have received; freely give."

As the studious heed this summons, Griffiths writes, they will find themselves in an iconic world whose depth is revealed in the mystery of Christ's flesh. That world holds no new truths for them to discover. Rather, as F.D. Maurice suggested when he called himself a digger, the studious experience the joy of delving into truths that have been awaiting them from the beginning. The curious miss these altogether. Having squirreled away their illusory intellectual property, they sequester themselves from truth in the one-dimensional world of what Griffiths, like other postmodernists, calls "spectacle." Its surface glitters with empty charades, conjuring up a thirst for novelty that can never be quenched. Public torture and the execution that follows is the grim example that Griffiths offers, but certain afternoon television programs or ill-conceived liturgies might serve almost as well.

This is not to say that our cultural landscape is as bleak as Griffiths imagines. After all, novelty, even when it is shallow, need not be cruel, and it can offer its share of innocent

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charms. But Griffiths pays them no heed, and although he acknowledges that eternal truths, when newly discovered, offer "experiential novelty," he warns that this is a mere epiphenomenon. Yet if he is too severe, he is surely right to complain that the academy's demand for "groundbreaking transgressive works" is a sign that what Barzun called "the house of intellect" has become a clamorous house of entertainment, its denizens forever jabbering in their vain pursuit of intellectual priority.

More eloquent by far, observes Griffiths, are the stammers of the studious. Because, as the familiar hymn tells us, the studious are "lost in wonder, love, praise," they speak as liturgy speaks, celebrating their intimacy with God and his creation all the while acknowledging their own inadequacy. Theirs is the discourse of "non-identical repetition," a sacred conversation to which we and the whole world are graciously invited.

But will the world come? At times, Griffiths paints a portrait of the pagan intellect so dark that, for all his confidence in the Catholic faith, he seems to despair of the possibility. But if the Church could wrestle with the culture of the ancient world, transforming pagan philosophy even as it appropriated its wisdom, could it not do the same with the secular thought of our own age? As Griffiths reminds us, the search for truth begins with wonder, and the capacity for wonder has been bestowed on us all. Awaken it and we may yet redeem the time and with it our fragile and precious intellect.

John Richard Orens is professor of history at George Mason University in Fairfax, Virginia, and the author of Stewart Headlam's Radical Anglicanism: The Mass, the Masses, and the Music Hall.

Clear Introduction to the Reformation

Review by John C. Bauerschmidt

Gillian Evans is professor emeritus of medieval theology and intellectual history at the University of Cambridge, and in addition to many books on medieval authors and subjects has written works dealing with both Scripture and ecclesiology. The first edition of this book was withdrawn when a number of factual errors as well as editorial infelicities were uncovered by readers and reviewers shortly after its publication. The new edition also changes some matters of theological evaluation, in some cases significantly. It is slightly shorter and much more tightly written and edited than the first edition.

Professor Evans's argument is summed up in her own words: "while the Reformation and its effects were in many ways something new, many of the significant questions and concerns at its roots are as ancient as the church itself" (p. 10). This appraisal of the Reformation is part and parcel of the new paradigm in Reformation studies. In its subject matter and treatment, assuming both continuity and discontinuity in the Reformation period, Evans's work touches on some fundamental issues of both theology and history. A fairly straightforward and familiar Protestant account would make a direct connection between the Epistles of Paul and the insights of Luther, discounting everything in between and accentuating discontinuity; while Anglicans and others (including of course many Protestants) have generally argued for more continuity in both ecclesial life and theological method from medieval to Reformation periods. This includes Dom Gregory Dix's observation that the reformers' most robust attempts to end abuses in the liturgy actually ended up perpetuating what was most peculiarly medieval. Sometimes the best attempts at creating discontinuity only end up revealing and perpetuating a more fundamental continuity.

The place of the Reformation in the history of ideas is also a subject of controversy. Jacob Burckhardt famously argued that a new and modern way of looking at the world arose in Italy at the time of the Renaissance, but he left largely unresolved the place of the Reformation. Peter Gay characterizes the Reformation as both heir and rival of the Christian humanism that arose in the Renaissance, but which undoubtedly cleared the way for the skepticism and secularism of the Enlightenment in spite of representing the opposite of both impulses. Roman Catholic polemicists have been known in the past to make a very similar intellectual link between Protestantism and modern infidelity. By contrast, historian John Bossy approaches the period 1400-1700 as a unity, with a strong family resemblance between both Reformation and Counter-reformation reformulations of "traditional Christianity." C.S. Lewis testifies to this same continuity in his treatment of 16th-century English literature, with his insightful observation that writers like Thomas Malory and Edmund Spenser had begun to return to the Middle Ages almost before their age had emerged from it! There are broader continuities at play in Protestant and Roman Catholic Europe, continuities between the

two worlds and also continuities with their earlier shared history.

Evans sails forthrightly into this well-charted but multiply contested sea, placing the Reformation at the beginning of the Modern Era, acknowledging at the same time that contemporaries did not see themselves as living at the end of the Middle Ages (an echo here of Johan Huizinga's early groundbreaking work, *The Waning of the Middle Ages*). If she assesses the Reformation in terms of the earlier period, the converse is also true: the Reformation is the lens through which she reads the earlier history. Evans focuses on a number of themes to tell this story of continuity and change. The Bible and its interpretation is a major one, as is ecclesiology: "the idea of the church" as well as "organization, making decisions, and keeping together." Evans looks to the sacrament of the Eucharist, and sacraments in general, as a continuous theme; she also touches on baptism within the theme of "becoming and remaining a member of the church." "Penance and the recurring problem of sin" figures as a third sacramental theme. Faith and its theological articulation is another major theme, as is the nature of the relationship between church and state.

Evans also covers the development of the monastic tradition and the medieval universities, the preaching orders and the lay movements of the Middle Ages. The story of the medieval universities and their transition in the midst of the Renaissance and the Reformation is a particularly interesting subject that draws a number of the themes together. Universities had their origin in the earlier cathedral schools, but Evans sees the driving force behind them as intellectual and professional and not pastoral. Universities were corporations like medieval guilds, *universitas* being the word used for guilds. Scholars progressed through the ranks of their guild, with masters determining what would be taught. Curricula developed based on the seven liberal arts of the classical world, certain set texts with commentary, and a teaching method centered on disputed *quaestiones*. Within this framework the Bible was interpreted and questions of faith addressed.

The Renaissance saw a new flourishing of university study of the biblical languages and the Greek and Hebrew texts of the Bible, the eclipsing of the study of canon law and scholastic logic in Protestant universities, and the influence of humanism more generally in a new regard for Greek and Latin classical literature within the university curriculum. The rediscovery of the Greek Fathers by the Western Church is also mentioned. The impression one receives is of a remarkable continuity in university culture and intellectual life in the midst of change. Disputation as a method remained popular, as well as the drawing up of "articles," certain truths determined by the masters of the university. The method of authoritative articles took on a life of its own outside the university as a hallmark of the Protestant Confessions. Though the methods of "the schoolmen" and its logic were eschewed in Protestant universities, Evans point out that Protestant scholasticism was alive and well.

When Evans turns to the Reformers' reclaiming of the primacy of the Bible, however, she misses an opportunity to put a finer point on her argument for continuity. Evans treats the formulation "Holy Scripture contains all things necessary to salvation" (familiar from the Articles of Religion) as a new Reformation insight, or at least as a peculiarly Protestant answer to a disputed question. The question was not a new one at the Reformation but was a subject of discussion during the Middle Ages, as she acknowledges at one point. But the Reformers' formulation is suspiciously close to that given by a number of medieval Catholic teachers and theologians. Yves Congar's *Tradition and Traditions* draws upon earlier scholarship and provides a number of examples of teaching about the sufficiency of the Holy Scriptures through the Middle Ages into the Reformation.

Evans also sees the Council of Trent as confirming the insufficiency of Scripture, which is in need of the supplementing customs and traditions of the authoritative Church. In this analysis Evans draws solely upon the contemporary polemical writings of the reformer Martin Chemnitz. Again, Congar provides a more subtle and balanced account of Trent's treatment of the issue, from a modern Roman Catholic viewpoint, that brings out the continuity that lies beneath the obvious discontinuities.

A smaller but niggling issue is reference to "the Roman Catholic Church" when speaking of the Church in the Middle Ages. I found at least one example that survived the editor's pen in

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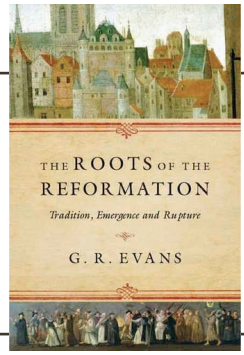
The Roots of the Reformation

Tradition, Emergence, and Rupture
Second Edition

By **G.R. Evans**. IVP Academic. Pp. 479. $30



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the second edition. I contrast this with the less anachronistic references to "the Catholic Church" or even "the Roman Church" in the Middle Ages, and Evans usually conforms to this usage. Yet she confusingly calls attention to the need after Trent to now speak of the "Roman" Church (her emphasis), which of course has been her own practice in speaking of this church in earlier sections of the book. Surely Evans means here to call attention to the appropriateness after Trent of speaking of "the Roman Catholic Church"!

This book demonstrates its chief value in the ability of its author to map the various developments of the period, illustrating continuous themes in the midst of different approaches and answers to questions. As an introduction to the Reformation that emphasizes its connections with the earlier period, both patristic and medieval, in such a clear fashion, it also serves a valuable purpose. The stumbles in the first edition of the book continue to give one pause, however, as one approaches such varied topics and time periods. Professor Evans is a distinguished scholar with a wide command of a variety of subjects who is painting with some broad brush strokes, and those who approach the patristic and medieval periods through the lens of the Reformation ought to be encouraged to go further and deeper into these periods to let them speak for themselves in their own terms. It is an additional virtue of Professor Evans's book that she encourages her readers to do so.

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

On Golden Legends

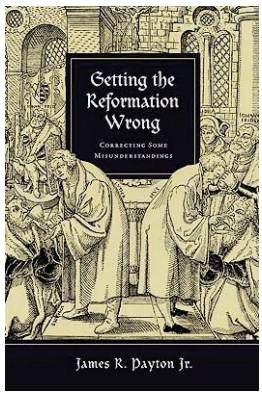
Review by Benjamin M. Guyer

In *Getting the Reformation Wrong*, James R. Payton, Jr., makes an important contribution to popular perceptions of the Reformation. His central concern is to explain the complexities and nuances of 16th-century reform movements to contemporary American evangelicals. Because religion in the United States is heavily defined by evangelicalism, ex-evangelicals and non-evangelicals should also pay attention. Payton argues that the Reformation has been "carried along by misunderstandings" (the title of chapter three), particularly those which either glorify or demonize Martin Luther as a larger-than-life figure. Evangelicals flock to such an image while non-evangelicals and ex-evangelicals react against it — and yet, as Payton notes, the image is apocryphal.

The first two chapters set the stage for what follows. Chapter one concerns the medieval church and its calls for reform; chapter two looks at the Renaissance. Readers may be interested to learn that the secular portrait of the Renaissance has nothing to do with the realities of the 15th century but much to do with the 19th century (pp. 58ff). Payton takes fairly complex historiographical developments and makes them easy to understand. One might claim that Payton really begins his argument in chapter three by addressing the person of Luther. However, as the first two chapters make clear, one cannot separate Luther from what came before him.

Payton generally avoids focusing on Luther and Calvin as paradigms. Thus one also reads in these pages of Phillipp Melanchthon, Martin Bucer, Johannes Oecolampadius, and Erasmus of Rotterdam. Payton offers insightful summaries of the major differences between reformers (chap. 4), the meanings of *sola fide* and *sola scriptura* (chaps. 5 and 6), and the radical and Roman Catholic reformations (chaps. 7 and 8). Regrettably, he offers no sustained overview of the development of Protestant confessions. These were of considerable importance in the 16th century for theological no less than political reasons. Even if many evangelicals today are indifferent to them, we get the Reformation wrong when we ignore the import of Protestant confessions.

I take exception to the argument of chapter nine, which claims that Protestant scholasticism broke with the methods used by the reformers. This chapter is curious. Payton writes that Aristotelian logic was



Getting the Reformation Wrong
Correcting Some Misunderstandings
By **James R. Payton, Jr.**
InterVarsity Academic. Pp. 272. $23

Payton generally avoids focusing on Luther and Calvin as paradigms.

used by the first generation of reformers, Theodore Beza and Melanchthon above all. Yet Payton also insists that Luther and Calvin should be taken as the great exemplars of Protestant theology, despite rejecting this approach earlier in the book.

Although he fairly describes the contemporary revival of interest in Protestant scholasticism, Payton nonetheless claims that scholasticism killed the Reformation (p. 206). This chapter shows little familiarity with key Protestant scholastics such as Johann Gerhard, and spends more time arguing against them. In all fairness, Payton's volume was published in 2010, one year after the first volume of Gerhard's *Theological Commonplaces* was translated into English. We may therefore be on the cusp of a new appreciation of Protestant scholasticism, despite Payton's claim that the Protestant scholastics were among the first to get the Reformation wrong.

Payton concludes by describing the Reformation as both "triumph and tragedy" (p. 246). He encourages his readers to consider that the best way to honor the Reformers is to place them back in their context, recognize their dependence upon the early Church, and thus seek to embody the best elements of the 16th century. Such advice is salutary for every generation.

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

Caroline Convergence

Review by W. Brown Patterson

The Caroline Divines have long been understood to be a group of English religious writers who advanced Anglican principles in the reigns of King Charles I (1625-49) and King Charles II (1660-85). Some of their works were included in the volumes of the Library of Anglo-Catholic Theology (1841 and following), and excerpts were included in the influential anthology, *Anglicanism*, edited by Paul Elmer More and Frank Leslie Cross (1935). Jeremy Taylor, George Herbert, John Cosin, and William Laud are regarded as part of the group, as well as the pre-Caroline theologian and preacher Lancelot Andrewes. The name has distinctly literary as well as theological associations. The character of the religious writings of the Caroline Divines as well as their contents have shaped the way many Anglicans think about their identity as Christians and their relation to the wider Church.

Benjamin Guyer, in this strikingly variegated collection of writings, sets out to change the prevailing conception of the Caroline Divines and their significance. He sees them not within the framework of 19th-century Anglo-Catholicism — the offshoot of the Oxford Movement originally led by John Henry Newman — but as writers interesting in themselves and important for an understanding of their times.

Guyer provides a provocative introduction that needs to be read with caution. His account exaggerates the degree to which the reign of Charles I from 1629 to 1640 was a time of peace and harmony. The revolutionary events of the 1640s were the result of a more widespread discontent than his analysis suggests. His account of the religious settlement of the Restoration in 1660-62 and following puts too much blame for the harsh treatment of religious dissent on the dissenters themselves and too little on a reactionary government and the reconstituted established Church. Nevertheless, Guyer's treatment of the Caroline Divines shows that their contributions to the intellectual and religious culture of the 17th century have not been adequately understood.

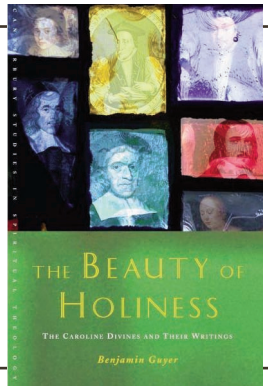
Guyer greatly expands the conception of who the key writers were and what they wrote about. His selection is based on three "determinants": popular and influential writers, British (not just English) writers, and petitions and pamphlets as well as pieces by lay writers not well known today (pp. 25-26). He uses the term "Caroline convergence" (p. 25) to suggest that the established churches of England, Scotland, and Ireland developed something of a common outlook and institutional form during the period under review. This outlook, he contends, became "foundational to the Anglican way of life until the mid-nineteenth century" (p. 25). Then "it became more diffuse and overshadowed by new questions and arguments" (p. 25). His views on the "long eighteenth century" seem consistent with those of J.C.D. Clark in his *English Society, 1660-1832: Religion, Ideology, and Politics during the Ancien Regime* (Cambridge, 2000; 2nd edn.).

The Caroline writers, according to Guyer, contributed significantly to an integrated, coherent, religious culture, one that combined theology, piety, and a deep respect for the monarchy. This culture, he argues, followed and was partly a response to the severe dislocations of the mid-17th century that included civil wars

in the three kingdoms, the trial and execution of King Charles I, the introduction of a presbyterian system of church government, and the outlawing of the Book of Common Prayer.

The strength of the book lies in its provision of a wide range of sources to illustrate the religious literature of the period. Guyer includes excerpts from devotional manuals, theology, religious poetry, political documents, scientific writings, and ethical treatises. Some passages are likely to have a familiar ring: Herbert's celebration of "The British Church" for its "fit array, / Neither too mean, nor yet too gay" (p. 79); Charles I's declaration on the scaffold that he was devoted to the rule of law and to the "Liberty and freedome" of his subjects (p. 63); or John Evelyn's description in his *Diary* of Oliver Cromwell's funeral as "the joyfullest … I ever saw" (p. 91).

Many other passages, equally striking in content and style, are likely to be less familiar. Anthony Sparrow defended the Prayer Book in *A Rationale upon the Book of Common Prayer* (1655) by explaining that its author's design was not "to Court the Affections" by rhetoric, but "by Reason to work upon the Judgement, and leave that to deal with the affections" (p. 86). Herbert celebrated not just the Church in its outward state, but also the Bible as "the well / That washes what it shows" (p. 123). Guyer uncovers the theological underpinnings of some of the scientific literature of the period. Sir Thomas Brown, a physician, declared in his *Religio Medici* (The Religion of a Doctor) (1642) that there were "two Books from whence I collect my Divinity," namely, that of the written Word of God and that of the book of Nature, the work of God (p. 153). Thomas Sprat, the historian of the scientific Royal Society, wrote that Christ himself, by his miracles, performed "Divine Experiments of his Godhead," and that Christ called upon his followers to study "the Works that he did" (p. 164). Guyer also shows that Robert Sanderson in his *Ten Lectures on the Obligation of Human Conscience* (1647) found conscience to be partly innate and partly acquired. Thus the understanding of good and evil found in human beings was like seeds "which grow up and are perfected by study and institution" (p. 170). Sanderson and Jeremy Taylor drew on Aristotle, as Guyer shows, to urge that human beings be educated in virtue.



The Beauty of Holiness

The Caroline Divines and Their Writings

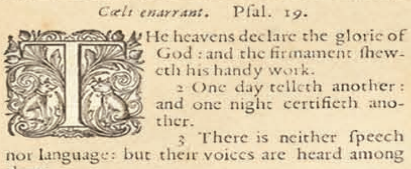
Edited by **Benjamin Guyer**.

Canterbury Press Norwich. Pp. 220. $29.99

This rich collection of passages from 17th-century writers illustrates the important work of these writers, who largely shared common ideas and values. The readings are from a much wider selection of writers than might be expected in a book of modest length, but the selection should be even broader. Conspicuously absent are writers in the moderate Calvinist tradition who were prominent in the reign of Charles I. They include Joseph Hall, the poet, satirist, essayist, writer on cases of conscience, and defender of episcopacy in the crisis of the early 1640s; John Preston, chaplain to Prince Charles (later Charles I), a popular preacher and a leading exponent of covenant theology; Richard Sibbes, a prolific writer and popular preacher who was, like Preston, head of a Cambridge college; and Thomas Fuller, the church historian, who wrote many popular books of sermons, meditations, and commentaries during the civil wars and interregnum and called for a conciliatory religious settlement at the time of the Restoration.

Despite these omissions, the book succeeds in showing that the middle decades of the 17th century were a brilliant era for English religious thought and writing. Guyer has performed a genuine service by enabling readers to appreciate more fully a panorama of religious thinkers and writers and the tumultuous times in which they lived.

The Rev. W. Brown Patterson, professor of history emeritus at the University of the South, is the author of King James VI and I and the Reunion of Christendom *(Cambridge, 1997) and of many articles on early modern British and European history and religion. He is at work on* William Perkins and the Making of a Protestant England.


Cœli enarrant. Pſal. 19.

The heavens declare the glorie of God: and the firmament ſheweth his handy work.
2 One day telleth another: and one night certifieth another.
3 There is neither ſpeech nor language: but their voices are heard among them.

Making Room for Conservatives

Revision of remarks on the question "Does the Episcopal Church Still Have Room for Conservatives?" made at Virginia Theological Seminary, February 2012; first in a series

I will take the word *conservatives* in the question posed to mean *theological traditionalists*, which strikes me as a useful handle. Theological conservatism should be distinguished from various forms of cultural and political conservatism, not least in the contemporary American context; *orthodox* Christian doctrine, to employ an additional term, does not map perfectly onto any particular party or platform in the secular world, and may depart significantly from the lexicon of our fleeting moment in history. Moreover, theological conservatism admits of degrees and shades, as well as schools. Distinguish, for instance, the traditionally Catholic and evangelical streams within Anglicanism, and their varieties, converging and diverging in one and another time and place.

With that said, let me propose what I take to be a useful hermeneutic for "conservative" self-reflection and -identification, in the form of a thesis: Conservative Episcopalians will, or should, be those who define and approach all things ecclesial in a steadfastly theological way, by asking first about *God's* character, his person and promises, his history and the record of his actions, so that all else is tied to, interpreted in light of, and otherwise subjected in obedience to him.

Some non-self-nominated conservatives may wish to do this, too! And arguably such an approach *is* simply and straightforwardly Christian. Ruled out, however, is an approach that starts with or subsists in human wisdom and experience, which requires a fundamental retelling or reworking of classic Christian doctrine in light of what may have happened to us lately — since, say, the Reformation, the Enlightenment, the American Revolution, the 1970s, or what have you. Conservatives may be more or less gothically Anglo-Catholic, buoyantly evangelical, or determinedly progressive with respect to various liturgical, catechetical, or social commitments. But we take a revealed body of texts as normative, across time and space — sacred Scripture, and the creeds as its summary — and we order "all things" with respect to this trust, in Christ. That is, we accept *God's* ordering of the world in this way: God, who "has put all things under [Christ's] feet and has made him the head over all things for the Church, which is his body, the fullness of him who fills all in all" (Eph. 1:22-23).

In this sense, "conservative" Episcopalians, like theological traditionalists elsewhere, begin with the *catholic* and *apostolic* shape and substance of the faith as itself divinely initiated and established. All other business of the Church — her structures and order, her moral teaching, her missiological and evangelistic endeavors — radiates from this divine center and refers back to it: the God of Israel, who covenanted with the Jews to a universal end; whose aims and interests were fulfilled in Jesus of Nazareth, the eternal Son of the Father and incarnated Word, in whose flesh "Israel" is formed as the reconciled body of Jew and Gentile "in one Spirit" (Eph. 2); and through whose unity the world will come to believe (John 17).

> Traditionalists begin with the *catholic* and *apostolic* shape and substance of the faith.

Accordingly, the answer to the question of whether there may still be room for conservatives in the Episcopal Church will depend, in the first instance, on whether Episcopalians will be permitted at least, encouraged at best, to speak and teach along the foregoing lines, and to order the common life of their parishes and dioceses in a congruent fashion. Can we bear witness to the body to which we were called in hope — "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. 4:4-6) — holding ourselves accountable to *its* history and terms, across the vicissitudes of churches and generations, so as to make the one gospel of Christ our principal passion and mission, in cooperation and collaboration with all Christians?

As long as the answer to *that* question is *yes*, there will be room for conservatives in the Episcopal Church. ■

Christopher Wells

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Kittredge to Lead SSW

The Very Rev. Douglas Travis, dean and president of Seminary of the Southwest since June 2007, has announced his retirement on May 31. He will be succeeded by the Rev. Cynthia Briggs Kittredge as the seminary's eighth dean and president.


Kittredge

Kittredge has served as the seminary's academic dean since 2010 and professor of New Testament since she joined the faculty in 1999. She holds degrees from Williams College and Harvard Divinity School, where she earned a Th.D. in 1996. She was ordained to the priesthood in 1985 and is canonically resident in the Diocese of Texas. She has served as an assisting priest at Church of the Good Shepherd since 1999.

Slate of 3 in Michigan

The Diocese of Western Michigan has announced two women and one man as nominees to become its ninth bishop. The Rt. Rev. Robert R. Gepert, bishop of the diocese since 2002, intends to retire Aug. 24. The nominees are:

• The Rev. Jennifer Adams, rector, Grace Church, Holland, Michigan

• The Rev. Whayne Hougland, rector, St. Luke's Church, Salisbury, North Carolina

• The Rev. Canon Angela Shepherd, canon for mission, Diocese of Maryland

The diocese will accept nominees by petition until April 15. A special electing convention will meet May 18 at Grace Church, Grand Rapids.

Parish Tidies Joint Worship

Duplicating efforts might not be the most efficient form of worship, but it's enabling Episcopalians and Roman Catholics in one Virginia community to sustain a rare, decades-long ecumenical experiment.

The Roman Catholic Diocese of Richmond has accepted a proposal for administering sacraments separately during shared worship services at Church of the Holy Apostles in Virginia Beach. The church's eucharistic forms needed to be more separate and distinct, Roman Catholic authorities said last year. Now they will be.

A new protocol requires that a Roman Catholic priest will pray parts of the liturgy every week. Every other week, on "Episcopal Sundays," an Episcopal priest will pray the same portions.

For worshipers, this means services on Episcopal Sundays will run about 20 minutes longer. They will hear the same Scripture passages read twice, two homilies, and two sets of Eucharistic prayers. Then they will receive Communion separately and reunite for the Great Thanksgiving.

"In some ways we'd gotten too comfortable: 'We'll just breeze right through this. I can go to my altar and she goes to her altar, and it's no big deal,'" said Michael Ferguson, Episcopal priest at Church of the Holy Apostles. "We've now put it back in people's consciousness that because the two [churches] are not totally reunited, we are not totally together" in worship.

> "People have already noticed how the language is almost identical."
>
> –The Rev. Michael Ferguson

Since its inception in 1977, Church of the Holy Apostles has had both theological and practical goals for its ecumenical mission. In the mid-1970s, both Episcopal and Roman Catholic leaders were seeking land in the Virginia Beach area for new houses of worship. In the collaborative spirit of Vatican II, they joined forces, built a building together, and embodied ecumenism while reducing costs for both groups.

The collaborative effort now allows for ministry to families that might otherwise worship separately on Sunday mornings. Roman Catholics married to Episcopalians worship together and bring along their children. Sunday-school lessons are based on Roman Catholic resources.

The church will now integrate symbols into its worship space in new ways to show both unity and separation. A baptismal font will sit prominently in the main aisle, equidistant from the two altars, as a sign of Christian unity. A new banner will convey that the two groups, though sharing much in common, still receive Communion in separate locations.

"People have already noticed how the language is almost identical" in Episcopal and Roman Catholic traditions, Ferguson said. "It's educational in that way. [The liturgy] now shows not only that we are separate, but how close we are in many ways."

G. Jeffrey MacDonald
TLC Correspondent

Richard Schori/Episcopal News Service photo

The Rev. William Jay Lambert became the sixth bishop of Eau Claire on March 16 at Christ Church Cathedral in Eau Claire, Wisconsin. Presiding Bishop Katharine Jefferts Schori was chief consecrator and the official co-consecrators were bishops Gregory Brewer of Central Florida and Russell Jacobus of Fond du Lac.

Humble Pageantry in Canterbury

(Continued from page 7)

Cundy, Bishop of Peterborough, and the work of Julia Hemingray, who created Archbishop George Carey's enthronement robes.

Hope and risk-taking was the theme of his sermon. Jesus Christ calls us to step outside the comfort of our traditions and places "and go into the waves," he said, echoing the Gospel reading (Matt. 14:22-33).

"There is every possible reason for optimism about the future of Christian faith in our world," he declared. "Optimism does not come from us, but because to us and to all people, Jesus comes and says: 'Take heart, it is I, do not be afraid.'"

The date had notable resonances: March 21 is the anniversary of the martyrdom of Thomas Cranmer, Archbishop of Canterbury, in 1556. It is the feast day of St. Benedict of Monte Cassino, who turned around the waning fortunes of the Church in Europe. Canterbury Cathedral was a Benedictine foundation and Welby is an oblate of the Order of Benedict.

John Martin, London
TLC Correspondent

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SUNDAY'S READINGS | 3 Easter, April 14

Acts 9:1-6, (7-20) • Ps. 30 • Rev. 5:11-14 • John 21:1-19

Rescue and Light

Saul is breathing threats against the church. He is not alone. "A portent appeared in the heaven: the dragon stood before the woman who was about to bear a child, so that he might devour the child as soon as it was born" (Rev. 12:3-4). "The dragon has no other aim than to 'pursue' the woman. We are now in the period of Christ. … This is precisely the age in which we live" (Hans Urs von Balthasar, *Mary for Today*, pp. 9-10). The holy child and the holy Church survive only by divine intervention. "The child was snatched away and taken to God and his throne" (Rev. 12:5).

Saul is breathing threats and murder against the disciples of the Lord until light and voice stop him. "Suddenly a light from heaven flashed around him and he fell to the ground" (Acts 9:3,4). This divine light saves the Christians of Damascus, but it also saves Saul. Having become Paul, he articulates a profound insight regarding the union of Christ and the individual Christian. "It is no longer I who live, but Christ who lives in me" (Gal. 2:20). No doubt this fell as a seed into his soul the moment he heard a voice saying, "Saul, Saul, *why do you persecute me*?" (Acts 9:4).

Immediately he is drawn into the paschal mystery, spending three days in darkness, without food and drink. Saul is dying. Through the ministration of Ananias, he rises again, a new man. Something like scales fall from his eyes. Lazarus, come forth! He gets up in resurrection, is baptized into the dying and rising of Christ, is fed the Eucharist of strength. So new is Saul that he speaks from the depth of a new humanity redeemed by Christ, announcing that "He is the Son of God" (Acts 9:20).

Christ comes ever new in morning light. Dietrich Bonhoeffer, while searching for ways to deepen Christian devotion for the ethical demands of a dangerous time, rediscovered an evangelical and strikingly monastic pattern of praying and living. "For Christians the beginning of the day should not be burdened and oppressed with besetting concerns for the day's work. At the threshold of the new day stands the Lord who made it. … Let all distractions and empty talk be silenced and let the first thought and the first word belong to him to whom our whole life belongs" (Bonhoeffer, *Life Together*, p. 43).

Even now we discover him at dawn. "Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus" (John 21:4). He tells them to cast their nets on the other side, showing the generosity of his new life pouring into human need. He sups with them and beckons their love and tells them to feed his sheep. For in talking to Peter, he is talking to the whole fishing clan. Are we not haunted by the time of this meeting, daybreak? Here we notice a light that shines in the darkness (John 1:5).

"The dawn intimates that the night is over; it does not yet proclaim the full light of day. While it dispels the darkness and welcomes the light, it holds both of them, the one mixed with the other. … While we do some things which already belong to the light, we are not free from the remnants of darkness. … This dawn is aptly shown to be an ongoing process" (Gregory the Great, *Moral Reflection on Job*, Lib. 29, 2-4: PL 76, 478-480). Thus we are called to receive the light from moment to moment.

Look It Up

Read Acts 9:9. A Lenten retreat: blindness, hunger, and thirst.

Think About It

Dayspring is beautiful and blunt: The day begins, and you begin too.

SUNDAY'S READINGS | 4 Easter, April 21

Acts 9:36-43 • Ps. 23 • Rev. 7:9-17 • John 10:22-30

Dying and Rising

"You do not believe because you do not belong to my sheep" (John 10:26). One must belong to believe. How is it that we belong? The voice of Christ cries and we hear it, we are drawn to it and are safe in it. "No one will snatch them out of my hand" (John 10:28). As for those who hear not the voice, nor see the works of the Father, we may conclude only this: they do not hear or see *now*. And let us ever pray a versicle and response: V. "My heart's desire and prayer to God for them is that they may be saved" (Rom. 10:1). R. "I have sheep that are not yet of this fold" (John 10:16). While it is true that we are called to preach and witness, we add nothing by our worry. God is God in this as all things.

Those who belong and believe participate in every mystery unfolding in the life of Christ. Among these mysteries, death and resurrection are preeminent. We are dying and rising with Christ; we have been doing so from the moment sacred water made us clean in the newness of the One who broke the bonds of death, from the moment faith was implanted and imputed and infused. This mystery is not sequential, but a present moment. "Whether we live or whether we die, we are the Lord's" (Rom. 14:8).

And yet one aspect of the mystery may come at times into special focus. The dying is very clear, for instance, in a place we would not expect it, in a heavenly vision. The tone is victorious as we see the great multitude of tribes, peoples, nations, the angels, the elders, and the four living creatures gathered before the throne. But when the question is asked, "Who are these, robed in white, and where have they come from?" (Rev. 9:13), we hear about the crucifixion of Christ, our inevitable death in communion with him. "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb" (Rev. 9:14). These martyrs are, as the word means, *witnesses*. They are witnesses in their life and in their death; enduring the great ordeal, they are fixed to Christ, nailed to the tree. It still happens. Unimaginable, but it happens. To those given a calmer course, life still runs out and makes its way to death. "This, to be sure, is a sorry martyrdom; yet God accepts it for his Son's sake" (J.H. Newman, *Parochial and Plain Sermons*, sermon 4). In either case, our beginning (baptism) and our end (death) is to die with Christ.

Sometimes rising with Christ comes into special focus. This new life erupts not where life is brimming. It is not nature's unfolding. It is not the newness of spring. It is not a moment of contentment and inner peace. The resurrection is as strange as it is true, showing itself in *death*. Indeed, a disciple devoted to good works and charity is still a disciple going to death. When Tabitha dies, those who love her weep and cling to sacraments of her life. This is as it should be. All our natural affections are deepened in Christ. The story turns from death to life when suddenly her eyes are opened and she is raised. She does not do this, nor does Peter by his command. Peter is the agent, a sent angel for the opening of a great mystery. "Though she were dead, yet she will live" (John 22:25).

Look It Up

Read Acts 9:39. Death hallows what the deceased have made in their lifetime. Hold these tokens..

Think About It

Your nature is stuck to him, and thus you die and rise with him.

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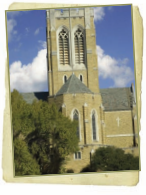

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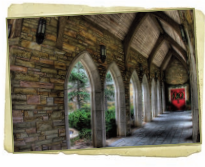

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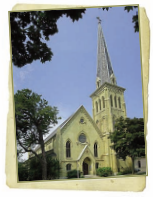

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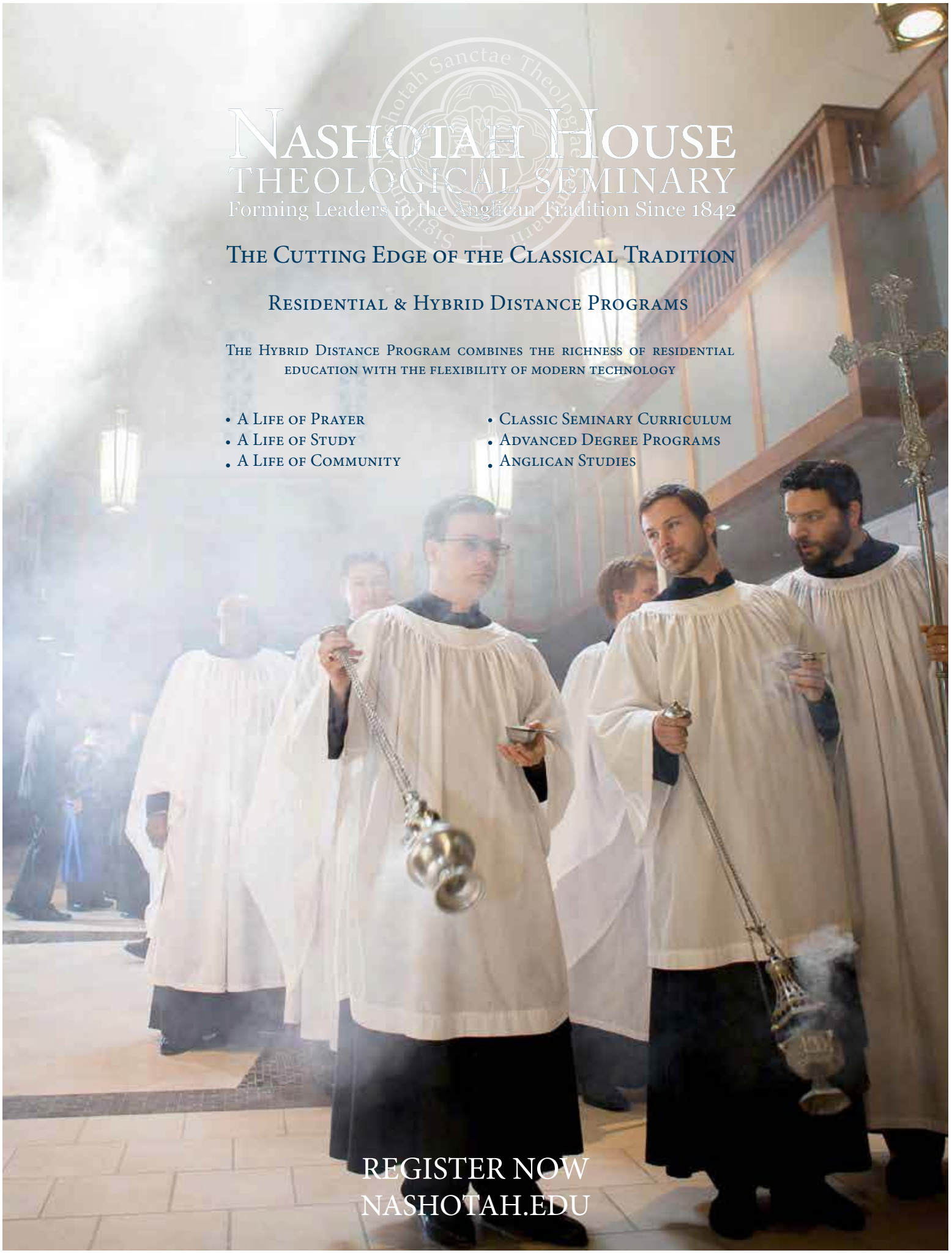

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